INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 7: Bombay, 1901-1921

Adam Matthew Publications

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**Indian Newspaper Reports, c1868-1942
from the British Library, London**

Part 7: Bombay, 1901-1921

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PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 7: Bombay, 1901-1921

Introduction

Bombay, known as Mumbai since 1995, is the capital of the state of Maharashtra. It is the world's most populated city, with an estimated population of 13 million and is the commercial and entertainment capital of India, housing the headquarters of the large Indian banks and Bollywood, India's Hindi film and television industry. The early decades of the twentieth century were very significant in shaping the future of this modern metropolis.

The town of Bombay was the East India Company's first port in 1668 and in 1687 became the Company's headquarters. During the American Civil War (1861-1865) the city became the world's chief cotton trading market and the opening of the Suez canal in 1869 transformed it into one of the largest seaports on the Arabian Sea.

By 1906 it had a population of one million, making it the second largest city after Calcutta. It was the capital of the Bombay Presidency and was a major base for the Indian independence movement – especially boycotts of non-Indian goods, the political activities of prominent moderates and their demands for Dominion status, the All India Home Rule League and the protests from the large migrant labour force such as the general strike of Bombay mill workers in January 1919. Later on, it was in Bombay that the Quit India movement was launched in August 1942. After India's independence in 1947 it became the capital of Bombay state.

Criticism of British rule, British agents and the administration of justice throughout the Bombay Presidency increased in the period after 1880. Lord Ripon's repeal of Lytton's Vernacular Press Act in 1881 saw the abolition of the Press Commissionership. The relaxation in the attempted exercise of political control by the British over the press in India opened the way for vigorous debate on the future of India. The writings of the Indian intelligentsia found their way into an increasing number of new newspapers, Anglo-Indian and Vernacular. The increasingly active independence movement later formed into two separate camps in 1907. There was the *Garam Dal* (the extremists or "hot faction") of Bal Gangadhar Tilak, who founded the Marathi daily *Kesari* (The Lion), and the *Naram Dal* of Gopal Krishna Gokhale (the moderates or "soft faction"). Gokhale was a champion of public education and a mentor to men such as Mahatma Gandhi and Mohammed Ali Jinnah, the future founder of Pakistan. Tilak was arrested and tried for sedition in 1908 after he had defended the Bengali youths who had killed a District Judge. *"In spite of the verdict of the Jury, I maintain that I am innocent. There are higher powers that rule the destiny of men and nations and it may be the will of providence that the cause which I represent may prosper more by my suffering than my remaining free"*. These were his last words at his trial and they are now imprinted in the wall of Room No 46 at the Bombay High Court. The Press Act of 1914 only served to exacerbate problems with its imposition of even stricter censorship on the press. Any editor who disregarded the rules on what could be published was liable to find himself in prison.

These reports of the Bombay newspapers, 1901-1921 cover landmarks in India's history - the repercussions of Lord Curzon's arrival as Viceroy in 1899, the partition of Bengal in 1905, the founding of the *Bombay Chronicle* in 1910, the Press Act of 1914, Gandhi's arrival in Bombay in 1915, the new Government of India Act and Rowlatt Act of 1919, the Amritsar Massacre of the same year and the growth in the demand for Home Rule.

Sir Pherozeshah Mehta, founder of the *Bombay Chronicle* in 1910, and a member of the Bombay Legislative Council from 1893, is recognised as a significant figure in Indian history. He is known as 'the Father of Municipal Government in Bombay'. He had been municipal commissioner in 1873 and was chairman of the Municipal Council in 1884-5 and again in 1905. He had been responsible for drafting the Bombay Municipal Act of 1872 setting out the duties of the municipal corporation in key areas such as sanitation and health, the water supply, the creation and maintenance of roads, the management of hospitals, refuse collection and disposal, sewerage, cemeteries, crematoria, parks, public spaces, beaches and building works. When Gandhi arrived in India from South Africa, Mehta presided over the public meeting held to welcome him. He was twice President of the reception committee when the Congress sessions met in Bombay in 1899 and 1904. Mehta had also presided over the Congress meeting in Calcutta in 1890. In his dual role of political activist and newspaper owner Mehta made his English language weekly into an important nationalist voice of its time documenting the political upheavals of a volatile pre-independent India.

The Indian National Congress, formed in 1885, was comprised chiefly of members of the western-educated professional elite. The very first meeting of Congress was in Bombay. Public opinion had started to turn against the British government of India and it sought to represent the views of the populace from both urban and rural areas. There was an undercurrent of feeling that British rule was unfair and this is reflected in the newspaper reports contained in this collection. Agitation and disturbances in the streets were common and the media played a huge role in re-enforcing feelings of real and imagined grievances. Congress during the first two decades of the twentieth century continued to be a moderating influence with the professional elites keeping the upper hand.

During the First World War the newspaper reports provide a good indication of the mixed reactions to Indian involvement in the conflict. The Indian National Congress decided that the cause of Indian Independence would be best served by helping the British Empire as much as possible – but many people in India disagreed. Despite this, 800,000 troops fought in the various different theatres of conflict. Some 1.5 million volunteered to fight. Tilak was released from prison in Burma in 1914. He re-united with his fellow nationalists and rejoined the Indian National Congress in 1916.

With lots of Indian soldiers fighting on behalf of the British Empire there were growing demands for Dominion status for India. The All India Home Rule League was founded in 1916 by Annie Besant, Muhammed Ali Jinnah and Tilak to demand self government for India. Jinnah headed up the League's Bombay branch. Although Tilak was a critic of Gandhi's strategy of non-violence, in his later years he mellowed considerably and favoured political dialogue and discussion as an effective way to obtain political freedom for India. Gandhi paid his respects at Tilak's cremation in Bombay in 1920 along with 200,000 people.

The Government of India Act of 1919 was passed by the British to enable more Indians to participate in the government of India. The Act provided for a dual form of government whereby in each province some areas of government were answerable to a Provincial Council and other areas of government remained under the control of the Viceroy. The Indian National Congress was unhappy at these reforms and condemned them, believing they did not go far enough in political reform.

Mahatma Gandhi returned to India from South Africa in 1915. His struggle from this point to 1921, when he was invested with executive authority on behalf of the Indian National Congress, can be followed in these newspaper reports. He believed that Indian independence could be obtained not by violence but by non-cooperation and peaceful resistance and under his leadership the National Congress was reorganised with the goal of "Swaraj" (self rule). As part of his strategy he adopted the "swadeshi" policy, the aim of which was to boycott foreign made goods, especially British goods. He also encouraged Indians to wear homespun cloth (khadi) and to actually spin the material themselves in support of the independence movement. He took a major role as peacemaker after the Amritsar massacre on April 1919 when innocent civilians were massacred in the Jallianwala Bagh near the Golden Temple in the Punjab by British troops. After the disturbances at Chauri Chaura in Uttar Pradesh in February 1922 when Gandhi felt that his movement was becoming violent he called off the campaign of civil disobedience. He was arrested in March 1922 for sedition and was sentenced to six year's imprisonment of which he only served two owing to ill health. He spent most of the 1920s out of the limelight but returned to prominence in 1928 when he resumed his campaign for Indian independence and for Home Rule.

The Rowlatt Act of 1919 was passed by the British to extend “emergency measures” after the end of the First World War and was aimed at controlling public unrest. It singled out the Bombay Presidency and the Punjab as “centres of dangerous conspiracy”. It had powers to imprison without trial any person suspected of terrorism in India. It caused great upheaval and Gandhi among other leaders was extremely critical of the Act. It was to lead to the massacre at Amritsar when two leaders of the Congress were arrested and a demonstration took place.

As well as much on political life in India, there is also lots of information to be found on advances in communications and living standards in the country which had begun in the late nineteenth century, with the construction of major roads linking the main cities and regions and the development of the railway system. An enormous amount of detail about the impact of the railways can be found in the newspaper reports together with information on the expansion of education, the increase in industrialisation, the growth of agriculture and the development of the first suburbs.

Indian Newspaper Reports

The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts taken from Anglo-Indian and Vernacular newspapers for the various different regions of India.

The reports were completed weekly and consist of typewritten abstracts of the contents of Indian newspapers with some extracts, translated by an official translator whose name is given at the end of the week’s report. An extremely wide variety of newspapers was looked at weekly, ensuring that a wide spectrum of ideas, views and politics was addressed. The reports list the languages of the newspapers, where the papers were published, with a note on the number of issues published, how often and the name, age and religion of the editor.

Part 7: Bombay, 1901-1921

The newspaper reports for Bombay included in Part 7 cover the years 1901-1921 and complete those for Bombay started in Part 6. The abstracts and extracts contained in the reports will provide scholars with an invaluable insight into Indian social and political events, urban and rural conditions, criticisms of the British government, popular protest and the development of nationalist feelings.

The lists of Native Papers (from 1913 called Indian Papers) contain around 165 newspapers each week (over twice as many as those of the average list in Part 6), divided into the following languages: English; Anglo-Gujarati; Anglo-Kanarese; Anglo-Marathi; Anglo-Portuguese; Anglo-Sindi; Anglo-Urdu; English, Marathi and Gujarati; English, Marathi and Kanarese; Gujarati; Hindi; Kanarese; Marathi; Sindi; Urdu; Marathi and Kanarese; Marathi and Urdu; Portuguese and Konkani. The largest amount of papers consulted are in Marathi and Gujarati. In the early years of this part the report for each week has a list of the papers consulted but by the latter part the list is only given at the beginning of each year.

Extracts from the lists for the weeks ending 2 April 1910 and 29 March 1913 will give an idea of the names of papers listed, the editors and the circulation figures:

English

Indu of Bombay	Bombay	Daily	John Wallace, C of E, English, Age 50	1,000
East and West	Bombay	Monthly	Behramji Merwanji Malobari Parsi, Age 55	1,000

Anglo-Gujarati

Gujarati	Bombay	Weekly	Manilal Ichchharam Desai Hindu, Age 32	8,000

Anglo-Sindi

Sindhi	Sukkur	Weekly	Mulchand Bhagchand Hindu, Age 34	1,000

Sindi

Zemindar Gazette	Mirpur Khas	Weekly	Gurudinomal Tahilsing Sadarangani Hindu, Age 31	600

Marathi

Pudhari	Baroda	Weekly	Vasudev Purshottam Sathe Hindu, Age 32	1,000

Urdu

Mufide Rozgar	Bombay	Weekly	Haji Mahomed Hussain Muhamedan, Age 43	600

Gujarati

Satsang	Surat	Weekly	Chunilal Bapuji Modi Hindu, Age 61	1,500

Hindi

Bharat	Bombay	Weekly	Gaurishankar Jugal Kishore Brahmin, Age 30	400
Hindi Jain	Bombay	Weekly	Kasturchand Jbavarchand Jain Hindu, Age 25	600

By 1921 circulation figures of Bengal newspaper reports had grown tremendously as the Indian population became more literate as the figures given below illustrate. It should also be noted that some papers were discontinued over the years and new papers were added.

English

Servant of India	Poona	Weekly	V S Shriniwas Shastn Hindu, Age 48	2,000

Anglo-Gujaratii

Gujarati	Bombay	Weekly	V S Shrinowas Shastn Hindu, Age 48	19,003

Gujarati

Navijan	Ahmedabad	Weekly	Mohandas Karamchand Ghandi Hindu, Age 53	23,000

Marathi

Sandesh	Bombay	Daily	Achyut Balvant Kolhatkar Hindu, Age 41	7,000

The contents of the abstracts for each week are divided into the following sections:

Politics and the Public Administration
Legislation
Education
Railways
Municipalities
Native States
Intelligence extracted from the Press

The early reports such as those for 1901 and 1905 contain mostly detail concerning social and economic conditions and give only an intimation of the problems to come. Topics include:

- Agrarian problems and news from the Forestry Department
- Bombay Legislative Council
- Indian National Congress
- Famine and orphanages
- Indian budget
- Indian census
- Spirit of Independence in European countries
- News on colleges and schools and related conferences
- Extravagance of native chiefs
- Land Revenue Bill
- Lord Curzon speeches
- Visit of Lord Northcote to Kathiawar
- Dacoities in Dharwar
- Visit of Prince of Wales
- Protest meetings against Lord Curzon's Convocation Address
- Railway grievances
- Housing problems
- Proposed demolition of Hindu temples by the Bombay City Improvement Trust
- Oppression of Muhammedans by the Hindu authorities of Mundi
- Riots by mill-hands in Bombay
- Complaints about British rule in India, the possibility of India's political regeneration and "Swadeshi" meetings
- Hospitals
- Sind politics – usually a large section dealing with all kind of matters relating to the area

- Partition of Bengal

By 1910 the topics to be found in the papers start to reflect wider feelings of unrest and the growth of discontentment against British rule in India with articles on topics such as:

- How can India be regenerated?
- Warnings to white colonials to beware of the future
- Workings of the new Press Act of1914
- Training of Anglo-Indian officials
- Treatment of political prisoners
- Oppression in the state of Idar
- Hostile attitude of Parsi newspapers to Moslems
- Disturbances at sittings of the All India Moslem League

By 1921, with the influence of Gandhi and the introduction of the Rowlatt Act, the amount of space devoted to political agitation, nationalism, Home Rule and Gandhi had expanded enormously and large sections under Politics on Non-Cooperation, British Rule, the Governor, Indian Reforms and the Press Act were featured. Subjects included are:

- Appeal to the public to agitate for the repeal of the Rowlatt Act
- Comments on letters from Gandhi to the press regarding agitation
- Comments by Tilak on non-Brahmin representation on the council
- Calls for the Press Act to be repealed
- Bombay's government's attitude to non-cooperation and their warnings of revolution in India
- Extracts from Gandhi's letters on a wide range of topics including non-cooperation, civil disobedience, the Afghan war, the moderates
- Reports on interviews between the Viceroy and Gandhi

The following extracts provide an idea of the richness of the material:

The report for the week ending 20 April 1913 includes the following comments from the *Dnyan Prakash* concerning the formation of a United India League:

"At the last session of the Moslem League held at Lucknow the Honourable Mr Shafi made a suggestion for the formation of an United India League wherein all creeds and castes would join hands. Now that the Honourable gentleman has addressed a letter to the press urging the same idea, we should like to point out that there is no necessity for organising a new body, for we have already amongst us the India National Congress which has been carrying on its propaganda on strictly constitutional and unsectarian lines. The Muhammedans would do well to join it in the interests of all concerned...."

The same paper in the newspaper report ending 27 May 1916 comments on home rule agitation which had grown during the First World War:

"…. Because small demands of the Congress and of other institutions were systematically ignored, the Home Rule agitation has received such an impetus now. So long it was said that political agitation was carried on by a handful of educated men but those who read the proceedings of the Congress and of the Legislative Councils will see the wide public character of our movement. Merchants want Home Rule for commercial purposes. Other professionals want Home Rule as it would encourage their professions…. The demand for Home Rule is becoming universal in this manner in India and the present war has made it quite an insistent question…."

The report for the week ending 14 March 1920 includes the following from the *Gujarati* concerning amendments to the Press Act of 1914:

"Commenting upon the assurance given in the Imperial Legislative Council by Sir William Vincent that the Press Act will be amended, the Gujarati remarks:The most objectionable portion of the Press Act is that section of it which enumerates the offences under the Act. As long as that section stands intact the Press will have to dance to the tune of the bureaucrats or the judges, in spite of any amendments that might be carried out as suggested by Sir Shivaswami Iyar…."

The report for the week ending 13 August 1921 includes the following from *Young India* giving Gandhi's views on the non-Cooperation movement and the use of violence:

"I have never believed and I do not now believe that the end justifies the means. On the contrary it is my firm conviction that there is an intimate connection between the end and the means so much so that you cannot achieve a good end by bad means…. I am fully aware that I am trying a most dangerous experiment – that of inducing thousands of Mussalmans and for that matter, Hindus too, to become and remain strictly non-violent…"

Liz Sargut
April 2008

TECHNICAL NOTE

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Attention should be drawn to the nature of the material. As with all printed sources the inking is variable. Darker and lighter inks, or a dark ink and a light pencil note, can appear on the same page. There are instances when the paper has been badly stained, discoloured, or faded with exposure to light over a period of time. Some pages are torn, crumpled or cropped. Occasionally volumes have been tightly bound and material is slightly obscured in the inner margin. The curvature towards the spine of such volumes inevitably results in some distortion of the text. Sometimes the original paper is quite thin and this results in showthrough which can make the print difficult to read. Every effort has been made to minimise these difficulties and some openings are microfilmed more than once in an attempt to bring out all the features of the original. Nevertheless these original characteristics present difficulties of image and contrast which stringent tests and variations of density cannot entirely overcome.

The most responsible care has been exercised in the filming of this unique collection and every effort has been made to ensure that this microform publication meets the standards established by the Association for Information and Image Management (AIIM), the American National Standards Institute (ANSI) and prevailing European standards.

INDIAN NEWSPAPER REPORTS, c1868-1942 from the British Library, London

Part 7: Bombay, 1901-1921

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CONFIDENTIAL.] [No. 1 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd January 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár) ; 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania) ; 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kânyakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnají Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle; Hindu (Marátha); 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale; Hindu (Devrukha Bráhman); 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde; Hindu (Sáraswat Bráhman); 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse; Hindu (Chitpáwan Bráhman); 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshasiha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta); Bráhman; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

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	SINDI.				
165	Aftáb-i-Sind	Sukkur (Sind)	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	600
166	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	About 1,000
167	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
168	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	650
169	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
170	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 54.	2,000
171	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig ; Muhammadan ; 40.	1,000
173	Jám-i-Jahannuma	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla ; Muhammadan ; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
175	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Shâwak Bania) ; 36.	2,400
178	Jain Mitra	Do.	Fortnightly	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	MARA'THI AND KA'NARESE .				
179	Chándrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

The New Year Honours *Gazette.*

Rást Goftár (36), 3rd Jan., Eng. cols.

***1.** "The Honours List this year is more than a commonplace affair. There is a fair sprinkling in it of eminent celebrities, though the recipients are drawn for the most part from the official bureau. The Bombay Presidency is largely represented in the *Gazette*, and a few loaves and fishes have been reserved for popular notabilities. The chief among them is the coveted distinction of a Baronetcy conferred upon a very worthy individual. Sir Jacob Sassoon, Bart., has won his laurels as a philanthropist. His name will be handed down to posterity in connection with his liberal endowment for the benefit and spread of scientific education in Bombay. Among the official dignitaries, the most conspicuous and withal the most deserving personage is the Honourable Mr. Muir Mackenzie, who is the recipient of the exalted title of K.C.S.I. His elevation to this eminent distinction was quite on the cards, and in all conscience the honour comes to him not a day too soon. An industrious and capable servant of the State, he has always exercised the influence of his power and position for the benefit of the public. A stern enemy to disorder, he was never known to err on the side of misguided clemency. Strong and firm action in the handling of difficult situations and liberal recognition of popular aspirations, where legitimate, sum up the salient features of his administrative policy. The Knighthood of Mr. Basil Scott, the Chief Justice, is an honour conferred upon an individual whom no one can begrudge it. He has not been long on the Bench, but the public has seen enough of him to form an estimate of his work and to pronounce him as a fit successor to a worthy predecessor. The title of Maharaja is conferred on Sir Bhavasinghji, the enlightened ruler of Bhávnagar, and the Maharaja of Burdwán receives his due for his gallantry during the attempt on the life of Sir Andrew Fraser.......... The list of titles, reserved specially for Indians, comprises some prominent names. The indiscriminate distribution of honours under this head in the past has gone a great way to depreciate their real value in the eyes of the public. When an Orderly or a Subedar is classed promiscuously with a Magistrate or a District Judge, the latter may with good reason not envy such of their colleagues as are in receipt of these titles...... Two prominent names in Bombay have been included under this head in the *Honours Gazette*. Mr. Rustom Bamansha Vakil is made a Khan Bahadur for his meritorious service in the Revenue Department. By application and talents, Khan Bahadur Vakil has worked his way to a responsible post and won the golden opinions of his official superiors. Mr. Chunilal Setalwad, the Fourth Presidency Magistrate, is made a Rao Bahadur, and we hope that his title is a precursor to higher honours."

Pársi (34), 3rd Jan., Eng. cols.

***2.** "The New Year Honours List, as a whole, may either be regarded as evidence that everything conspicuous has been already recognised, or as an advertisement of merits which would otherwise bloom only in obscurity like the violet. The Honourable Mr. Muir Mackenzie's K.C.S.I. is a suitable recognition of a career distinguished by conspicuous ability....... The most popular decoration will be the Knighthood conferred on the learned Chief Justice of Bombay, who has given to all classes and communities the highest satisfaction by his performance of the duties of an exalted office.......... The chief unofficial title bestowed is the Baronetcy of Mr. Jacob Elias Sassoon of Bombay, a fitting acknowledgment of his large philanthropy and his generous efforts to help young India forward in the scientific race for wealth. Another well-merited decoration will be the First Class Kaiser-i-Hind medal bestowed on Mrs. Sarojini Naidu, one of the brightest ornaments of modern Indian womanhood, a poetess of uncommon merit and sweetness and a pioneer in social progress. Otherwise, there is nothing strikingly conspicuous either in the number or individuality of the Indian names selected for honour."

His Majesty the King-Emperor's Speech at the prorogation of Parliament.

Rájasthán (82), 26th Dec.

3. His Majesty the King-Emperor did not forget India in his Speech on the occasion of the prorogation of Parliament. But the remarks made therein, though deserving of all praise, appear to us to conflict with each other. We cannot accept as correct the statement made in the Speech that the recent political concessions have been made as a result of the "outbursts of loyalty" evoked in all parts of the country; for loyalty is not a novelty in India; it has been strongly in evidence during all the 50 years that have elapsed after the Mutiny. But, perhaps it is the discontent of the bad people that has at last brought into favour these "outbursts of loyalty" and moved Government to concede the privileges. It is not, therefore, the demonstrations of loyalty, but the existence of unrest which has helped us in securing these concessions.

Lord Morley's scheme of reforms in the administration of India.

Mahrátta (9), 27th Dec.

4. "The Speech from the Throne on the occasion of the prorogation of the Parliament calls upon the peoples of India to receive the present measures of enlarging their share in the administration of the country in a spirit of good-will and mutual trust, in which spirit, according to the Speech, they are proposed. We are perhaps to understand by this that the measures are not offered out of fear or coercion but only out of good-will and confidence. Well, be it so; but we are really inclined to think that such an emphasised invitation on the part of Government to the people to understand the offer in a particular light is rather suspicious and on the whole not well advised. Of course, it is open to Government to explain its own intentions; but it must know that the acceptance by the people of the sincerity of those intentions depends not solely upon the emphasis laid by Government itself upon them, but upon the circumstantial evidence of facts and events which may come within the purview of their senses. If absolute good-will be the motive power with which the reform proposals have been pushed on, then surely half the grace of that good-will is in danger of being lost simply by a gratuitous proclamation of it from the house-tops......... If we are to suppose that the agitation has had no effect upon the minds of the rulers, if it is to be only a gentlemanly acceptance of assurances all round, we request Government in our turn to understand that nothing of however obnoxious a character, which the Indian people may have done during the last few years, was ever intended by them to coerce the Government, but only to give the much-needed evidence of their own earnestness of mind in the matter of getting constitutional reforms......... But surely it is not only a general or a vague kind of approval which Lord Morley will, we think, like to be bestowed upon his reform proposals. To a self-respecting administrator only a discerning judgment upon his measures can be really gratifying.......... Well, if a judgment has to be passed upon the reform proposals, it may be expressed in these brief words 'good, but not good enough.' And for this reason. The advance no doubt consists in the expansion of the Legislative Councils and in the grant of the privilege of asking supplementary questions, moving amendments to the Budget and also resolutions in the form of recommendations on administrative questions. But in the first place there is no fraction of *real power* conceded; and further, though the insistence on the principle of a packed official majority is given up, still the probability is that the non-official members, who would depend for their nomination upon Government and who can often be made uncomfortable if they go against the official policy, would as a rule throw in their lot with the officials and so the elected element would be in as hopeless a minority as before. In a certain sense the reform proposals really go beyond the expectations formed of them. This means, however, not that you must necessarily think too highly of Lord Morley as a generous donor, but that you had formed of him too poor an opinion in this respect before; but it is obviously possible that any reform proposals may exceed the immediate expectations formed, without at the same time satisfying the intrinsic needs of the case.......... Thus we know the appointment of at least one Indian gentleman on the executive Councils of the Governor and the Governor-General is in itself good and may be also an instance of the excess of the realisation over expectation. But how can that compensate us for the share in real power which we have been all along maintaining as being due to us though without expecting in the least that it may be conceded to us just now. But indiscreet and over-enthusiastic advocates of Lord Morley will do well to remember in the first place that Lord Morley himself never professes to have given such concessions as will satisfy the people but only such as he and his advisers thought, in their independent judgment, should be given. Thus we have Lord Morley again asserting his opinion that India not only is not, but will not even in the remote future, be fit for Parliamentary Government. The perception of this point of view of the author himself of the reform proposals will remove all doubt as to the character of these measures. Even the least good we get must be received as welcome in this world. The measure of good we have received in this case is too large to be thrown away simply because we want more and because it would possibly blunt the edge of our aspiration to accept what we have got. In non-essential particulars the measures of reform go even beyond our immediate expectations, which were formed no doubt in a cynical spirit and with reference more to the objective conditions under which Lord Morley had to work than to the needs of the case or his good intention or our deserts. But when all that is said, it remains to be said further that the measures of reform are *not good enough* and that that would justify us in persisting in our constitutional agitation after expressing our thanks for what we have got...... We think the apprehension entertained in some quarters as to the several Governments in India playing ducks and drakes with the reform scheme when it comes to settling details, are not altogether unfounded. The Anglo-Indian feeling is decidedly against reform; and every Province is not ruled by an equally strong, tactful and sympathetic ruler. We are glad to be assured that perfect harmony of thought and sentiment exists at this moment between Lords Minto and Morley on the subject of constitutional reform. But the Chief Commissioners and Lieutenant-Governors of Provinces, who represent the quintessence of mature Anglo-Indians, are not likely to be as loyal or sympathetic as is required for a safe piloting of the bark of reform to the shore. In fact Anglo-Indian disloyalty was the trouble in Lord Ripon's time and who knows that there may not be similar trouble even now?......... The stake of the Anglo-Indian world now is certainly greater. Just think of the proposal to make local bodies entirely non-official and the expansion of the functions of the Legislative Councils. Surely that is calculated to make the heart of the Anglo-Indian ache with pain; and he is not likely to allow any opportunity to slip out of his hands for putting a spoke in the wheel of the reform scheme. But apart from the malice of the disloyal Anglo-Indian there is another and a more serious danger. Will Lord Morley remain in office long enough for making the carrying out of the reform scheme an accomplished fact?...... Already suppressed voices are heard of an ominous rumour about the dissolution of Parliament in April next; and we for one cannot contemplate with equanimity the prospect of Lord Morley having to make way for a Tory Secretary of State as the result of a turning of the scales of the balance of political parties in England."

Praja Bandhu (35), 27th Dec., Eng. cols.

5. "Every sensible and patriotic Indian is rejoiced to find that Lord Morley's reforms are not only liberal but generous. His scheme is based on the proposals made by Lord Minto's Government, but it has the double merit of rejecting some of the objectionable features of the Government of India's scheme, and replacing them by others that will be more acceptable to the people.......... The great fundamental defect in the administrative system hitherto pursued has been that Indian opinion as such has counted for nothing in the shaping of measures of the most far-reaching importance to the people at large. It is this evil that has loudly called for an adequate remedy, which Lord Morley has now promised to apply.......... The first and the most important step proposed in the Reforms is the enlargement of the Executive Councils of the Governors of Madras and Bombay and the appointment on them of at least one Indian Member. Every

one familiar with the work of practical administration can at once realise the great importance to the whole population of the presence of one of our own countrymen in the daily work of Government.......... Side by side with this may be placed the enlargement of the Provincial and Imperial Legislative Councils."

Phœnix (13), 30th Dec.

6. "Lord Morley has risen equal to the occasion, for his Reform Scheme is the silver lining to India's cloud. The entire country has hailed with satisfaction the Reform Scheme. Even the *Amrit Bazar Patrika* expressed its satisfaction at Lord Morley's Reforms. Praise from such a quarter is a praise indeed! Verily, Lord Morley has rallied the Moderates round the flag of Government. He has satisfied the reasonable and the legitimate aims and aspirations of the loyal and the law-abiding Indians. India now enters upon a new era. A special responsibility now lies on the shoulders of the Indian leaders. They should co-operate and work hand in hand with Government to put down anarchy, sedition and all unconstitutional agitation. That way our duty lies. Let us not sit with folded hands. Fresh powers have also brought in increased responsibility.......... It now remains to be seen how the Reform Scheme is put into execution by the 'men on the spot.' Much depends upon the sun-dried bureaucrats who are always reluctant to part with power...... The history of the past tells us not to exult too much. Let us wait and hope. We regret to say that the generous scheme of Reforms inaugurated by the Philosopher-Statesman has not pacified the people residing on the fertile banks of the Hoogli and the Ganges. The Partition still rankles in the breast of the Bengali. And unless and until Bengal is pacified the unrest and the discontent in the country will not disappear. Undo the Partition, and the unrest will vanish like mist before the rising sun. The fatal omission in the Reform Scheme is the Partition of Bengal."

Sind Journal (18), 24th Dec.

7. "Lord Morley's despatch to the Government of India *re* the reforms gives evidence of deep, anxious and sympathetic consideration of all the important problems that confronted the Government of India and the Secretary of State; and the solutions of those problems are such that although they may fail to satisfy certain ill-balanced or over-ardent minds, those who are prepared to take a calm and practical view of the situation have sufficient reason for acclaiming them as conceived in a liberal, large-hearted and statesmanlike spirit. We are far indeed from saying that they could not have gone much further, but we thankfully recognise that they constitute an honest attempt to adjust the machinery of Government to the changed conditions and to respond to the large Indian aspirations and claims. These reforms are really epoch-making.......... As for the deficiencies in the scheme, it will be urged by Lord Morley's admirers that he had to take care not to alarm the more timid and conservative statesmen in England and thus jeopardise the success of the legislation which would be necessary in order to give effect to some of his decisions. But surely there are certain concessions which he could have made without offending intransigeant susceptibilities; and he could even have risked a little more opposition than his present scheme may evoke. We are aware that a modification of the Partition of Bengal could not appropriately be included in these Constitutional Reforms; but there was nothing to prevent such a measure immediately following the promulgation of such reforms. Similarly we all know how discontent is very much aggravated by what is strongly felt to be the selfish policy of the bulk of the bureaucracy in the matter of giving Indians a much larger proportion of the higher appointments, to which they are certainly entitled by their increased fitness and capacity. No doubt the policy already laid down and the declarations made from time to time all assure us of the readiness of Government to recognise Indian talent; but we know how very poor is the *net result*. A practical scheme could very well have been announced or foreshadowed in the course of the speech, if indeed, it could not be included in the reforms. Again, the separation of the Judicial and Executive functions, which has

already been recognised as a sound principle and is to be tried in certain districts of Bengal, might have been advanced further without exciting serious opposition from any one."

Hindi Punch (29), 3rd Jan., Eng. cols.

***8.** "After the King, behold Lord Morley, His Majesty's trusted adviser and our warm-hearted well-wisher, 'reading the promise of summer in the rose of a wintry dawn.' Prospero-like, he has 'allayed the wild waters' of unrest which have been surging and raging so long. He saw our needs and aspirations, and has met them in a liberal spirit. He has granted, in a greater measure than ever before, the priceless boon of self-government first bestowed on us by Lord Ripon.......... The land is steeped in gladness. The new measures have been everywhere received, as His Majesty hopes they may be, in the 'spirit of mutual trust and good-will' in which they are proposed.......... Like a skilled magician, Lord Morley has silenced the bomb, and the ardour of the Extremist has been chilled, if not quite extinguished yet. Even he is forced to join the chorus of public applause.......... Before Lord Morley's manifesto, the Extremist had a shadow of a complaint; after it, he has none. And as even his *bête noire*, the Indian National Congress, surviving the Surat shoe, has just concluded its twenty-third session, under the guidance of a Moderate President assisted by equally Moderate colleagues, with *éclat*, the Extremist must find his occupation gone.......... The year that is now opening before us is the year of years, resplendent dawn of a new Era, the brightest and most glorious in Indian annals, bringing balm to wounded hearts, food for the hungry, water for the thirsty!"

Gujarát Mitra (27), 27th Dec., Eng. cols.

9. "It would be a piece of sheer ingratitude not to be thankful to the Government of India for the recent Reform Scheme. The scheme, taken as a whole, no doubt goes further than most men were led to expect. An earnest desire pervades the whole document of Lord Morley to meet the political aspirations of the Indian people in a spirit of liberal magnanimity; and it would be surely no exaggeration to say that, after the ever-to-be-remembered Lord Ripon, Lord Morley is surely the first statesman who has taken upon himself the responsibility of venturing upon an experiment of a far-reaching character, the wisdom and prescience of which time alone can prove."

Gujaráti (26), 27th Dec.; *Gujaráti Punch* (28), 27th Dec.; *Arya Prakásh* (22), 27th Dec.; *Islám Gazette* (67), 24th Dec.; *Navsári Patrika* (77), 27th Dec.; *Navsári Prakásh* (78), 27th Dec.; *Praja Pokar* (81), 30th Dec.; *Baroda Vatsal* (54), 27th Dec.; *Broach Mitra* (23), 27th Dec.; *Mahi Kántha Gazette* (75), 27th Dec.; *Akhbár-e-Islám* (58), 26th Dec.

10. Had it not been for the recent repressive legislation the new reforms enunciated by Lord Morley would have been valued more highly than they actually are. The Moderates consider the scheme as one of great importance, and as a step towards the attainment by India of *swarájya* on Colonial lines. The Extremists do not consider it to be so comprehensive as to embrace all the demands of the people. Our opinion is that the scheme does not include some rights which ought to have been given to the public; but that does not detract from the value of those rights which have actually been granted. In fact the reforms outlined by Lord Morley are such, as, if liberally carried out, would, within the next 25 years, train up Indians to manage their own affairs. The scheme, as now published, is not final; it has been put forward merely for consideration; it admits of many improvements, and it is the duty of Indians to see that they voice their opinion effectively enough to get the necessary improvements incorporated in it. To come to the details of the scheme, Lord Morley has been quite right in disapproving of the Council of Notables and the Advisory Councils. The most important part of the scheme is that which relates to the Supreme and Provincial Legislative Councils. We have nothing to say against the new Provincial Councils, where the elected element is to preponderate; but we fail to understand why, contrary to the suggestion of the Government of India, the

Secretary of State has refused to concede a popular majority in the Supreme Council. With the final power of accepting or rejecting measures resting with the Viceroy, there would have been no difficulty in the way of doing so. The task of making this scheme popular lies with the Indian Government. Lord Morley has merely laid down the broad principles to be followed; but the details will have to be filled in by the authorities on the spot. If they do this in a liberal spirit, they will be able to achieve much. [The *Gujaráti Punch* remarks that Lord Morley has shown praiseworthy wisdom and far-sightedness in framing the reforms. It adds that it would have been better if the Bengal Partition had been repealed along with the reforms. A correspondent in the *Arya Prakásh* approves generally of the reforms, but disapproves of the special privileges in the matter of representation given to Zamindars and Muhammadans. He also remarks that much will depend on the way in which they are put in force by the Indian Government. The *Islám Gazette* thanks Government for recognising the interests of Muhammadans. The *Navsári Patrika* welcomes the reforms and calls upon the people to hold meetings in every town to express their approval of the scheme and thereby strengthen Lord Morley's hands. The *Navsári Prakásh*, the *Praja Pokar*, the *Baroda Vatsal*, the *Broach Mitra*, the *Mahi Kántha Gazette* and the *Akhbár-e-Islám* welcome the reforms as the first step in the direction of *swarájya*.]

Jain (177), 27th Dec.; *Gujarát* (65), 26th Dec.; *Rájasthán* (82), 26th Dec.; *Shakti* (85), 26th Dec.

11. Some people have begun to dance in ecstatic joy at the new reforms; but one would like to know what important concessions have been made that they should be so jubilant. The country is getting day by day more and more impoverished; and if Lord Morley had found out a remedy for relieving the country of its poverty, there would, no doubt, have been some cause for rejoicing. It is proposed to increase the number of seats in the Legislative Councils; but this will only breed more oratory and perhaps necessitate the enlarging of the Council Halls. Some slight concessions no doubt have been made, which will protect the dignity of the members and save them from being treated like school-boys by the officials. As the official majority is to be maintained in the Supreme Legislative Council, there is no reason why people should be so jubilant over these reforms. Will the expansion of the Councils help the people to escape famine, plague and other similar calamities? Will the appointment of Indians on certain Executive Councils relieve the many crores of Indians from their hardships? Lord Morley says that his reason for inaugurating these reforms is to satisfy the Moderates and prevent them from going over to the Extremists. It is this fear, then, which has really speaking forced him to put forward his scheme of reforms. But all this will be useless unless the root cause of the discontent is removed. [The *Gujarát* writes:—The only good of these reforms will be that the power of the bureaucracy will appear less terrible than heretofore to the public. In other respects there is nothing like a beginning in the direction of a gradual realisation of the popular aspirations for *swarájya*. The introduction of one native member each in some Executive Councils will be of no use except that our representatives will have an opportunity of ventilating our grievances. Lord Morley wonders how he and the Conservative Lord Minto have got on so amicably; but we do not see anything to be wondered at in this. The *Rájasthán* writes:—The public expected the repeal of the Bengal Partition, but it is disappointing that that was not done. On the whole, the reforms are unimportant and fall far short of the public expectations. Still they will act as a balm on the existing discontent, the more so, if they are properly worked out by the Indian Government. The *Shakti* writes:—Imperfect as they are, the reforms are welcome and we have to thank Lords Morley and Minto for the hopeful features in them. Although the Councils are enlarged, it is left to the officials to accept their conclusions or not. The only concession is freedom of debate. But as for *swarájya* it has been granted only in name. Still these concessions are to be welcomed, because they show that England, which had of late grown so indifferent to India, has taken a step for the good of this country. We cannot hope for the attainment of *swarájya* at one stroke.]

Hindu Punch (150), 23rd Dec.

12. The reforms so eagerly expected by the Moderates and of which they spoke in terms of such high praise have at length been announced, but are found to be utterly hollow. Lord Morley cannot give what the Indians want, and it is idle to expect any substantial boon to India from him. The English have not lost their magical power to please others, and the new reforms have hypnotised some of us. The Legislative Councils have been expanded to a large extent, but God alone knows the motive that has prompted this step. It is a matter for satisfaction that the Honourable Mr. Gokhale may now without a blush go to Government House at any time of the night or day. We shall not at all be surprised if he is appointed to fill the newly created vacancy in the Executive Council of the Governor of Bombay. Instead of having answers in monosyllables to their interpellations, the members of the Legislative Council will in future have a right to move the Councils; but considering that half the number of the non-official members will be nominated by Government, the doing away of the official majority cannot in the least affect the autocratic machinery of administration. In the course of his speech in the House of Lords, Lord Morley called the Indians sheep. The proportion of the rulers to the ruled in this country more than justifies the remark. Lord Morley has moreover added that the Indians have no other course open to them but to submit themselves to be ruled by the English whether they will it or not. It is certainly next to impossible to expect that the Indians would feel fraternal affection for the English as long as they are despised by Englishmen. The English will, however, continue to rule India as long as the Indians remain sheep. We wonder what is going to happen to the shepherd when, by the operation of the law of evolution, the sheep are turned into lions. The shepherd will naturally try his utmost to prevent such a transformation. We want to ask Lord Morley whether he is not impairing the lustre of the brightest jewel in the British crown by resorting to deportations without trial and by enforcing Regulation III of 1818. The unreasoned praise that is being bestowed on the new reforms by all Moderates without exception gives us reason to suspect that they have at the instigation of the bureaucrats come to a secret understanding among themselves to be unanimous on this point, so that the cry of opposition of the so-called discontented and anarchical people may be silenced. The Moderates will now unite with the bureaucrats in hampering the progress of the Nationalists, and so greater difficulties will have to be encountered by the latter in future in their struggle for the political regeneration of India.

Vande Mâtaram (159), 27th Dec.

13. The good of India spells ruin to England and *vice versa*. We do not blame Lord Morley. We would have acted like him, had we been in his place. The plain meaning of politics is underhand policy. English statesmen will consent to grant rights only when they see no other alternative open to them. Lord Morley must have felt assured that autocratic, absolute and irresponsible Government was no longer possible in India. However, we should make full use of the concessions now granted though they are in no way commensurate with our national needs. We should, therefore, persevere in our *swadeshi* and boycott movements in order to acquire higher privileges.

Deputation of Bengalis to the Viceroy in connection with the recent reforms.

Indian Spectator (5), 2nd Jan.

14. "If the reception accorded to the impending constitutional reforms all over India has gratified Lord Morley and Lord Minto, the influential and thoroughly representative deputation that personally conveyed the thanks of Bengal to His Excellency the Viceroy must have particularly delighted them. For some years past Bengal has been the political centre of India: unrest in that province has claimed more anxious thought on the part of Government than elsewhere, and from that seat of cerebral disturbance influences have radiated in all directions through those ever vibrating nerves of modern society—the newspapers.......... The real meaning of the deputation, to our mind, is that even Bengal is tired of the strain which certain recent phases of agitation have put upon the relations between the rulers and the ruled, and between different sections of the Indian community itself.......... The deputation gave His Excellency the assurance that no effort would be spared to help to ensure the successful working of the great scheme......... If there is gratitude in the assurance given by the deputation, it is not unblended with a note of vicarious repentance.......... The reaction was inevitable: it has been materially assisted by the reforms. The assurance of support given by the deputation is all the more remarkable, because it was not a reward earned by the Viceroy and the Secretary of State by courting popularity and by sacrificing principles.......... Lord Minto has been equally calm and fearless in accepting the resignation of a high official and in deporting influential Native leaders. His very courage and coolness, in situations in which men of weaker nerves and shallower insight were apt to bluster, has contributed to secure for him the largest measure of public confidence possible in the circumstances......... The deputation promised support to His Excellency at a time when he did not in the least seem anxious to purchase popularity at the cost of what he deemed to be the public interest.......... In these circumstances the deputation afforded the clearest proof possible that the leading men of Bengal are tired of the attitude of 'irreconcilableness.'"

Jám-e-Jamshed (30), 29th Dec., Eng. cols.

15. "The tone of the address presented by the noblemen and gentlemen of Bengal to the Viceroy may be taken as a further pledge of the cordiality with which the Morley-Minto Reforms have been received in this country. It undoubtedly augurs well for the future. It would be a misfortune, indeed, if the people were not to take the hand that has been at last stretched out to them with such abundant good-will and in so much good faith.......... How greatly popular co-operation would be welcomed by the Viceroy may be easily read in His Excellency's reply. Lord Minto is not a gashing speaker. There is always a soldier-like brevity and directness in his public utterances, which have from the beginning marked him out as a man more of deeds than words. The reply that he gave to the above address the other day was no exception to the rule; still one could easily trace a deep emotion underlying the few chosen words in which he thanked the deputation for their appreciation of the new reforms. .... There is no more persistent grumbler at blessings and mercies vouchsafed to him than the Hindu politician, no sturdier beggar for political rights and privileges than the Muhammadan publicist. When these have agreed in being grateful for what they have received, a statesman of the type of Lord Minto might well be moved by their unqualified acknowledgment."

Káthiáwár Times (32), 28th Dec.

16. "It was a felicitous circumstance that the Bengali deputation to His Excellency the Viceroy took place on Christmas Eve. On the part of some of its members the message they conveyed to Lord Minto was that best and most acceptable of tokens, an olive branch. Many of them, of course, had no need to demonstrate the fact that they were at peace with the Government; but there were others from whom little but opposition was expected, but who have been surprised into a cordial surrender by the liberality of the recent Reform proposals. We are not surprised, for instance, to find such gentlemen as the Maharaja of Durbhanga and Dr. Rash Behari Ghose associated with the deputation, but the appearance of Moti Lal Ghose and others in the ranks of the Moderates is a phenomenon as pleasing as it is significant. In our own presidency, too, the political leaders have hastened to express their genuine approbation of the Reform Scheme.......... The verdict of the Moderate leaders of Bombay and Calcutta only anticipates the verdict of the Indian National Congress."

Present condition of India.

Pratod (145), 28th Dec.

17. No sooner did the Indians lose their independence and pass under foreign domination than their religious, industrial, political and moral degeneration began. The very laws which were enacted for their advancement have checked it and have become the source of their misery. Agriculture, trade and service—the three means of earning a living—are daily becoming less and less available to the Indians. As the rulers are positively opposed to the growth of indigenous trade, they have imposed heavy duties on India's exports for the benefit of foreign traders. In consequence of this, Indian trade has been ruined. Agriculture, too, has declined owing to the exorbitant increase in the land tax. All the high posts in State service are reserved for foreigners. In this manner, Indians have become helpless in every way. Public opinion is not respected by the rulers; the subjects have got no rights; though virtuous women like Viranwali fall victims to the beastly passion of vile persons, no redress can be obtained; Indian lives have become of no value; they have not got sufficient food or clothing; being disarmed, they have lost their spirit and mettle, and are even torn to pieces by wild beasts. How deplorable has the condition of India become! Plague and famine are making havoc among the people. The slaughter of kine and the exportation of their bones have tended to impoverish the land. The corn produced in the country is being exported to foreign countries though the people are actually dying of hunger. Foreign traders, foreigners in State service, and a foreign Government are annually draining away 80 crores of rupees to foreign countries without giving us anything in return. The people have no right over the natural products of their own country, such as water, grass, wood and stone. Foreigners are at full liberty to speak, write or do anything they choose; but the natives must not even make efforts to improve the condition of their country; they must not honour patriots; they must keep aloof from political matters; they are forbidden even to protest against the unjust doings of the officials; they are deprived of their natural rights; the officials and the Anglo-Indians may with impunity abuse the people and their leaders, but if they only reply in mild language, they are sentenced to hard labour. In order that they may be considered loyal, they have to fling away hope and ambition, smother their feelings, throw self-respect to the winds, sing the praises of the authors of oppression, forget their human condition, bow to high-handedness and be contented with a condition which is opposed to nature and calculated to reduce men to a degraded condition. How intolerable is this condition to which India is now reduced! Good men are sentenced, while those who sow seeds of evil are acquitted. It is considered a great sin to celebrate the festivals of national heroes; good deeds like those of teaching history to one's ignorant countrymen and preaching *swadeshism* and boycott as the means of earning a living are considered evil deeds, and their authors are watched by the Police. Temperance preachers are brought into trouble It is considered a crime to carry on movements necessary for earning a living. Helplessness, poverty, intellectual degradation, sloth, greed and love of one's own happiness have reached their climax; untruth, improper conduct and irreligion are rampant; truth is disregarded, virtue is not respected, wrongs are not redressed; indigenous rulers protecting their subjects like their own children and keeping them contented and happy have become rare. There is a vast difference between the present condition of India and her condition a hundred and fifty years ago. A consideration of these makes one shed hot tears of sorrow. In those days India was very rich, but now she is extremely poor. In those days the instruction calculated to make life happy was imparted in schools; but the present-day schools only turn out coolies. Our ancestors were strong, truthful, virtuous, enterprising, beneficent, but poverty, dependence and prohibition to carry arms have rendered us effeté, immoral, timid and selfish. Liberty has given place to subjection, self-respect to self-depreciation and distrust and patriotism to treachery to the country. In this manner the country has now been reduced to a critical state. Are Lord Morley's promised Reforms likely to bring about even a slight change for the better in the above condition?

Comments on the proceedings of the Indian National Congress at Madras.

Indu Prakásh (43), 29th Dec., Eng. cols.

18. "The Indian National Congress commenced its sittings at Madras last noon under the best auspices possible. The anxieties, doubts and misgivings of some of us have been at last removed, and a heavy burden has been taken off from the minds of the devoted Congressmen. The present Congress meets under very exceptional circumstances. A few have chosen to hold aloof, but this reduces only the quantity; and what it loses in quantity and volume it gains distinctly in quality and weight. Most of the ardent lovers of the cause of political progress—including politicians of the Nationalist party too—have joined the National Assembly, sinking their personal differences in the high call to duty which the present critical state of the country sends forth. There are very grave and momentous questions waiting to be discussed and deliberated upon by the accepted leaders of the people, and the final authoritative verdict of the representative body is anxiously awaited by Government and the country at large. The Morleyan Reforms and the repressive policy of Government will naturally engage the greater part of the attention of the Congress.......... The Boycott Resolution also waits for final solution..........The able addresses delivered by Dewan Bahadur Krishnaswami Rao, the Chairman of the Reception Committee, and Dr. Rash Behari Ghose, the President of this year's Congress, fully and clearly show that they are keenly alive to the peculiar conditions under which the Congress meets this year, and that they are ready to face the situation boldly in spite of difficulties and adverse circumstances. The general enthusiasm which the various representative delegates (all the provinces are adequately represented) are displaying and the earnestness with which they have entered upon their arduous and responsible task are some of the very hopeful features of this year's Congress. Another source of hope is to be found in the sympathetic and helping spirit which the Madras Government under Sir A. Lawley are showing towards the promoters of the Congress and their work."

Indian Spectator (5), 2nd Jan.

19. "The objective of the critical portion of the speech of the learned President of the Congress was not Government, but a retired Viceroy and certain incarcerated opponents. The change was welcome from several points of view.......... As usual, the learned President's oration was profusely adorned by sparkling quotations and humorous allusions. In literary form and finish it vied with the Parliamentary speeches of the eighteenth century.......... We have now all got tired of analyses of the 'situation': the theme of the hour is the new reforms. They were announced in time to prevent an expression of impatience in the resolutions of the Congress. They have redeemed the King-Emperor's Message, and the gratitude evoked by them has been accentuated by Lord Minto's selfless and generous reminder to the leaders of the people that the future of the country and the success of the reforms rest with the people themselves. Overwhelmed by gratitude and inflated with this sense of importance, the hearts of the leaders beggared the powers of their tongues, and, according to a correspondent of a local daily, Dr. Rash Behari broke down at the end of his speech, and sank in his chair completely overpowered by excess of emotion. To quote any portion of Dr. Rash Behari's speech would be a grievous injustice to every other portion of it: so uniformly excellent it was. But the sentences in which the prophet depicted with a bold hand and a bolder imagination the political future of the country are worthy of notice."

Gujarâti (26), 3rd Jan., Eng. cols.

***20.** "Dr. Rash Behari Ghose's presidential address is evidently no laboured performance. Its line of thought and its whole tenour are marked by the consciousness that a querulous tone and aggressive argumentation were out of place in a presidential speech voicing the thoughts and sentiments of all sober-minded people of the country after the announcement of Lord Morley's generous scheme of reform. His address touches upon several topics with suggestive skill and dexterity, with unflinching courage and outspokenness, when necessary, and with a sense of statesmanlike fairness and detachment that reflect very high credit upon this distinguished Bengal lawyer. The 'welcome address' of the Chairman of the Reception Committee was also a thoughtful and statesmanlike pronouncement. The two pronouncements supplied the clue to the proceedings of the Congress and contributed to the signal triumph of an ever memorable session that concluded in peace and harmony amidst unmistakable signs of general satisfaction. From every account that we have received it is clear that our friends in Madras, who put their shoulders to the wheel in face of unreasoning and petty-minded opposition, deserve great credit for the manner in which they have carried out their self-imposed task. Dr. Rash Behari Ghose dwelt at the very outset in a refreshingly outspoken and courageous manner about the causes which finally culminated in the collapse of the Surat session of the Congress and very properly pointed out that the majority of Congressmen refused to purchase unity at the price of principle and of loyalty. Extremists, although they have latterly learnt a few lessons in constitutional politics and constitutional procedure, have yet to learn many more things. Having now expressed their willingness to accept the creed which is evidently no concession or favour to any one, they should have shown common sense enough to join the Congress and done their best to secure the success of their 'four' resolutions in a constitutional manner either at the meetings of the Subjects Committee or at the hands of Congressmen in full session assembled. But not even their so-called leaders have ever been accused of ordinary modesty, foresight and prudence, and we are not surprised that the 'wayward wanderers,' as Dr. Ghose described them, are not able to see their way through the jungle of difficulties and obstacles their ruinous obstinacy and insolent vanity have created for them. It had become supremely necessary to administer a strong dose in constitutionalism to the irresponsible and undisciplined. That great work was partially done by the Surat Convention and the Convention Committee. It was carried to a further stage by the decisive and unflinching attitude taken by the Honourable Sir Pherozeshah in his now famous letter and has now been finally completed by Dr. Rash Behari Ghose in his courageous pronouncement and by the Madras Congress."

Rást Goftár (36), 3rd Jan., Eng. cols.

***21.** "The twenty-fourth session of the Indian National Congress has proved to be a singular success in spite of the cloud that hovered overhead for one full year. By disowning the party of violence, Congressmen have set a hall-mark upon their loyalty and ensured to their future sessions an immunity from some recent laws which invest the executive with the right to prohibit public meetings of a seditious character.......... Dr. Ghose, the President, strongly pleaded for amnesty for political prisoners incriminated for the spread of seditious literature, whilst gracefully acknowledging at the same time the need of repressive measures against the apostles of violence and anarchy. Without entering here into a survey of the allegations on which Mr. Tilak was banished for six years, we may safely put it to Congressmen to answer if the Madras Congress could have come out as triumphantly as it did with the exile from Poona at large.......... The summary deportation of well-nigh a dozen leaders of Bengal under the drastic Regulation of 1818 has been severely inveighed against by the Congress press. In their calmer moments and on mature consideration, Congressmen will realise that these measures, offensive and draconic as they may appear at first sight, have indirectly rendered yeoman's service to the cause which they have to a man so dearly at heart.......... Dr. Ghose called into question the advisability of sitting upon the public safety-valve with a view to check the propagation of seditious sentiments. It is, indeed, dangerous to attempt to smother the publication of healthy opinions; but there can be no justification for unrestricted license being allowed to the publication of morbid sentiment.......... Except for the brief which Dr. Ghose holds for political prisoners and seditious journalists, his speech is a sound and vigorous exposition of the views of the Congress............ The Congress has now been given a constitution which even the constituted authority in the country may recognise without a lurking suspicion of its aims and aspirations. The body need no longer be dreaded as a hostile institution favouring the separation of Britain from India. No one will be welcomed to its fold who does not accept as the first article of his faith loyalty to the Crown and the permanence of the British suzerainty over India. As years roll on, the Congress may acquire a solid foothold, and be vested with a more substantial status; it might then develop itself in a popular assembly, part and parcel of the Imperial whole and working in unison and harmony for Imperial interests."

*22. “The Congress has emerged from the stormy times of the last couple of years free from the hampering influences which stultified much of the political effort of educated India. By no means the smallest cause for congratulation is the fact that the solid and influential bulk of the Congress that has thus risen above the difficulties that confronted it has the consciousness that it has not thrown over the recalcitrant element, but has all along sought to persuade it to take a sensible course and has loyally stood between the Extremists and the result of their folly. Nothing would have been more natural than for the Moderate party, abused and insulted as they have been by these violent spirits, to have devoutly thanked heaven when they were laid by the heels. But through thick and thin they have held out in hopes of reunion; and Dr. Ghose devoted no small part of his address to an appeal for kindly and generous treatment by the authorities to those with whose offences he was entirely out of sympathy and had both personal and public reasons for reprobating.......... Besides the happier frame of mind induced by a restoration of unanimity in the Congress ranks so far as general principles are concerned, Dr. Ghose was fortunate in having another cause for honest satisfaction in the Reform Scheme just sanctioned by Lord Morley. His words on this subject were altogether admirable, and, taken as the index of the best public opinion in India, will, no doubt, give that feeling of satisfaction with their work to the Secretary of State and the Viceroy without which the most liberal measures would inevitably receive a somewhat perfunctory initiation.”

Pársi (34), 3rd Jan., Eng. cols.

*23. “The Indian public must ere this have formed its own opinion on the many important topics discussed and resolved upon by the Congress at Madras.......... Of course, the Intransigeants were not there. They could not be. By their own excesses they had committed political suicide. And it was well for the better and more harmonious progress of the country at large that such was the case.......... For the first time the Congress met under the altered conditions forced by the exigencies of the time. It assembled under the articles of the Constitution and the rules of procedure framed under it. From all accounts it appears that throughout the sessions the utmost harmony prevailed. In the Subjects Committee the proceedings were conducted with the old stately dignity, the old traditions, and the genuine patriotic spirit which was essential to the discharge of the good work needed by the country at large. There were no impracticable suggestions, and no ‘mawkish sentimentality.’ Thus it is clear that the inherent vital strength of the Congress, accumulated with nearly a quarter of a century's growth, was plainly discernible.......... The Congress is born to live and that for generations yet to come till in the fulness of time, with the ripest knowledge, and accumulated experience and wisdom, it has blossomed into a full-grown Parliament—a comely daughter of which the Mother might feel justly proud, albeit that Lord Morley can never think of a time when India will have a Parliament. But he is not a prophet, and we do not think his political sagacity is yet broad-visioned. He yet fails to dive into the future with the penetrating gaze of the true political seer. Taking the presidential address as a whole, it may be said to be quite an admirable pronouncement—just that pronouncement which the times absolutely demanded. It was well-conceived and well-balanced.......... There was all the ardour and the fire, all the subdued satire and the scholastic ridicule which so embellish Dr. Ghose's most matured compositions. He applied the rod where the rod was needed, and he stroked the back where gentleness, serenity and sobriety richly deserved it.......... The President accepts the Reform proposals of Lord Morley with the greatest satisfaction as every other Indian of education, enlightenment and sobriety does............ Now, as the President justly observed, the people of India will be associated with the Government in the daily and hourly administration of their affairs. .... India has now taken one long step forward in its march towards the destined goal—the goal of complete self-government under the benign ægis

Kaiser-i-Hind (31), 3rd Jan., Eng. cols.

of the British. May that goal be reached in the fulness of time is the prayer of every true son of India. Meanwhile, the Congress has fulfilled its high function. The banner which it unfurled a quarter of a century ago now waves triumphantly over its head. The pioneers, the veterans who have hitherto held it aloft and who have borne the brunt and heat of the day, have nobly discharged their duty and earned the gratitude of their countrymen. Their task has been gloriously accomplished, and they can now rest on their laurels. Let the generation now rising before us take up the standard and valiantly carry it forward."

Jám-e-Jamshed (30), 30th Dec., Eng. cols.

24. "The congratulations that have been showered on the successful inauguration of the new Congress must be admitted to be well-deserved. Phœnix-like it has risen from the ashes of the old organisation and its return to life has been hailed with not only the blessings of the people of this country but the good wishes of outsiders as well. The courage and steadfastness of purpose, which the Moderate leaders have brought to bear on the fulfilment of their great and patriotic task, are deserving of the highest praise from all who wish well to India and to England.......... There have been publicists who cried themselves hoarse asking for a change in the aims and constitution of the Congress, long long—one might almost say, decades—before Sir Pherozeshah Mehta, the oracle of the official Congresswallas, denounced the 'mawkish sentimentality' about unanimity.......... Dr. Rash Behari Ghose claimed that the Congress was never dead. But though the Congress is living to-day, it is not the Congress of old. It is a resuscitated body, with new aims, new hopes—and, it is also to be hoped, with new methods of work and a sane and rational outlook on practical politics. Instead of sneering at the enemies, therefore, the President might have taken the opportunity of performing a graceful act of expiation, of confession that those 'enemies' were right and the Congress high-priests were in the wrong, that, possibly, if the wiser and better course, now adopted, had been resorted to years ago, India might have been led further on the path of progress than she finds herself to-day.......... We sincerely wish that Dr. Ghose had not indulged in that fling of his at the 'enemies', because time has abundantly vindicated and justified those 'enemies.'"

Sánj Vartamán (37), 31st Dec., Eng. cols.

25. "After twelve months of alternate apprehension, suspense and hope Madras has proved, beyond all doubt, that the Indian National Congress is not only not dead, but that it is alive, well and vigorous and more chastened in spirit to-day than it was last year, on account of the very trials and tribulations through which it has lately passed. The whole country must have heaved a sigh of relief on learning that the session of the Congress under the new Allahabad Constitution commenced successfully on Monday, with the greatest *éclat*, with a unanimity and enthusiasm which demonstrated most unmistakably that the session was truly national in the best sense of the word, and represented the pick of the most mature thought and sober feeling in the country. We will not attempt to deny that a minor section was conspicuous by its absence.......... Yet we have not lost all hope, and it is not impossible that the sores may heal by a natural process in the course of time, and that the two divergent streams may, at some future date, meet once more.......... We have gone very carefully through the eloquent inaugural address of the President, and have no hesitation in according it our hearty approval. It is as eloquent as it is terse and direct, as patriotic as it is practical and as critical as it is fearless......... We are glad to see that even Dr. Ghose has not given up the legitimate ideal of *swarájya* or self-government on Colonial lines.......... As for Boycott, it has had a fair trial by now. Has it succeeded even in Bengal, its very hot-bed? Has it helped *swadeshism* in any way? Well, it has not and it cannot; because universal Boycott is impossible and a partial one is the very extreme of absurdity. Both Dr. Ghose and Rao Bahadur Mudholkar, in his inaugural address as President of the Fourth Industrial Conference, have proved to the hilt that the cry of Boycott is an ill wind which blows nobody any good.......... It only creates ill-feeling aud heart-burning.

Why continue the split for such a trifle? We trust the class of people, so touchingly called 'Wanderers' by Dr. Rash Behari, will think sedately and soberly on this aspect of the situation and, ere long, return to the old banner."

26. "The terrible darkness, which was being made merely visible by the events of the last twelve months, has to some extent been dissipated by the successful session of the Indian National Congress at Madras.......... We say this on the strength of the speech which the Honourable Dr. Rash Behari Ghose made from the presidential chair. The speech is eloquent and practical.......... As far as we can see, Dr. Ghose's speech ought to give satisfaction to everybody.......... To us the most welcome portion of the deliverance is that part of it in which Dr. Ghose almost proves that an *entente cordiale* between the two parties is not impossible, in spite of the now almost historical letter which the uncrowned King of the Bombay Municipal Corporation wrote to the Honourable Mr. Bhupendranath Bose. For real literary magnificence, for true comradeship, for a true spirit of compromise and forgivence and forgetfulness, it will be hard to find a parallel in any history, even that of England.......... Surely, a man that can utter the words Dr. Ghose has spoken cannot be an enemy of our Nationalist friends, or of the cause which they all have at heart. Even if the speech of Dr. Ghose were to be examined most cursorily, it will be found that he said nothing which goes against the best interests of the country, or less than what could have been most profitably said."

Akhbár-e-Souddgar (20), 31st Dec, Eng. cols.

27. We welcome the speeches delivered by the Chairman of the Congress Reception Committee and Dr. Ghose as faithfully reflecting the views and wishes, the wants and requirements of the Indian people. There could be no better channel for bringing the rulers and the ruled in closer touch and making them understand each other better than these speeches, especially that of Dr. Ghose. The references made by Dr. Ghose to the new Reforms and the part played by Lord Morley and Lord Minto with regard to them are the most appropriate that could be chosen; and we think that they will serve to remove the misconceptions that have gathered round those reforms in England. It is only a rare piece of good fortune for India that its destinies are ruled at the present juncture by one of the most astute Liberal statesmen and a Conservative yet most liberal-minded Viceroy. We, therefore, fervently appeal to the Extremists and the visionaries to change their mischievous attitude and, by identifying themselves with the Indian nation as a united body, to make the most of the opportunity and enjoy all the advantages that are to be secured from this unique combination. To the mischievous propensities exhibited in some parts of the country we ascribe the delay, nay the disinclination, on the part of the authorities to make primary education free and compulsory in India. We ask the Extremists to ponder over the harm they have done to the country and beseech them to turn over a new leaf while yet there is time to do so. [In the subsequent issue the paper writes in exulting tones about the attitude of moderation taken up by the Bengali delegates in the matter of the resolutions passed by the Madras Congress and highly praises their deep sense of responsibility in not pressing upon Congress adoption of the Boycott resolution. Discussing the Congress proceedings of the first two days, the paper opines that the Congress has justified the trust reposed in it and completely silenced its antagonists.]

Bombay Samáchár (60), 29th and 30th Dec.

***28.** "The universal verdict on Dr. Ghose's speech seems to be that it is a disappointing utterance. Dr. Ghose is one of our most brilliant men; and brilliance of writing is his specially strong point. But whether the plate glass of his mind was dimmed by the exhalations of an uneasy conscience or the fumes of an undying spirit of partisanship, his speech this year did not clearly reflect the heart of the great nation whose represent-

Mahrátta (9), 3rd Jan.

ation had been thrust on him.......... His Surat speech, while it was unjust in certain respects to the New Party, was at least vigorous in its denunciation of the policy of Government. But while his partisanship has survived this year to characterise his speech, the redeeming feature of a just criticism of the Government policy has disappeared. The Madras speech is a weak and halting utterance, and we are afraid the coming generations will not care to remember it.......... The real explanation of the failure is the one we have given above. Uneasy must be the mind of the president of a Convention which assumes the name of an All-India Congress when it either excludes or is boycotted by many Congressmen who as gentlemen are above reproach, and on whom it must be a libel to say that they might create disturbances in the Congress unless bound down by signing certain conditions. We have great regard for Dr. Ghose as a leading member of the Viceregal Legislative Council, as a learned man and as a patron of the National College of Calcutta. But as a Congressman he is looked upon by the public as merely a young-old recruit. And the public, therefore, are not likely to appreciate his epigrammatic aphorism about the absentees at this year's Madras gathering as being people who were never really Congressmen at all. Dr. Ghose perhaps knows as well as we do the real reasons which have kept many Congressmen from joining the Convention. And yet he describes them and their attitude in a cynical and unjust tone. There can be, he says, no reconciliation with the irreconcilables. Now, who are the real irreconcilables in the matter of reunion under the banner of the Congress? Again, he says: 'Those who have gone out of us were never of us, for if they had been of us they would no doubt have continued with us.' But it is fully pertinent, we think, to inquire what is the career of Dr. Ghose himself as a Congressman. He was not heard of in this connection till 1906. Even then perhaps it was only the irresistible current of public opinion which carried him off his feet, which were till then imbedded in the rut of ignominious apathy to the cause of the Congress. Some at least of those who are now outside the charmed pale of the Convention on principle can, we think, show a better record as Congressmen than Dr. Ghose. He joined the Congress only when the reputation of that body was established beyond question, beyond cavil and beyond risk. If the words uttered by Dr. Ghose were uttered by a really veteran Congressman, such as Sir P. M. Mehta or Mr. Gokhale, the history of whose public life is the history of the Congress, they might have been justified—the objective truth of the words apart. Coming from Dr. Ghose, the words sound as a mockery of Dr. Ghose himself."

Ráshtramat (45), 30th Dec., Eng. cols.

29. "Dr. Ghose, whom we cannot but describe as a victim of fortune's cruelest vagaries, has at last delivered a presidential speech from the Congress chair.......... Dr. Ghose, the willing tool in the hands of the designing Bombay Knight, made a very sorry exhibition of his tact and common-sense when at Surat he chose to break the Congress rather than, like the tactful and sagacious Dadabhai, yield to the reasonable and patriotic demand of the nation. The greatest grievance of some Moderates was, not that the Congress was broken up but that Dr. Ghose had not delivered his speech. Ever since the break-up of the Surat Congress, and during the course of the whole year 1908, when prominent patriots are deported, prosecuted and sent to jail, the endeavours of the Moderates have all been directed towards securing a safe meeting place for Dr. Rash Behari to deliver his presidential oration. And at last in the presence of only 700 delegates and 1,000 visitors Dr. Ghose has attained the *summum bonum* of his existence.......... There is one attraction about Dr. Rash Behari's speech which his worst opponents cannot deny. As a specimen of fine English, the speech will remain long in history. Indeed as a great literary effort Dr. Ghose's performance has hardly ever been equalled by any previous presidential utterance........ There is a wealth of classical learning and a plethora of obscure allusions to sundry characters in ancient European fables, which would do credit to any Bombay or Calcutta under-graduate who is cramming hard for his degree...... Does Dr. Rash Behari suppose that the presidential chair of the Congress is intended for the display of learning and knowledge of English History? From the tone and tenor of his presidential speech it is plain that the learned Doctor is only capable of taking a pedant's view of Indian politics. He lacks that breadth of political vision which takes in at a glance the whole situation and deals with it from the lofty stand-point of the political seer. If the Moderates put forward only such old pedants as Dr. Behari to make authoritative pronouncements on the political situation in India, the Congress cause is hopelessly lost......... News comes that prominent Conventionists are to be treated to garden parties, tea parties and many other convival functions not only by *jo-hukum* Rajas but also by His Excellency the Governor of Madras himself. The be-all and end-all of the Congress agitation, from the Moderate stand-point, seems to be to meet officials at tea-parties and picnics. If staunch Congressmen of a generation back take pride and glory in sinking to such a depth, all we can say is that the day when India may enjoy colonial self-government of even Gopal Krishna imagination, is receding farther and farther away from our political horizon. Dr. Rash Behari indulges in unmerited denunciation of those whom he calls irreconcilables. He pretends to say that only 'a few have separated from us.' But he must have known in his heart of hearts that the majority of patriotic workers, the real workers and sufferers in the country's cause were conspicuous by their absence at the Madras Assembly.......... The Congress, the real National Assembly, was dead at Surat, killed by the unwisdom, folly and obstinacy of those who are now pronouncing funeral orations over the corpse.......... The Congress is dead. We do not know when it may be really revived. But the Convention over which Dr. Rash Behari presided gave him an opportunity of delivering a funeral oration over the dead body of the National Assembly. The Doctor's speech is full of encomiums on the Minto-Morley reforms and he alludes in only lukewarm language to the deportations and the many unjustifiable State prosecutions. Thus the Anglo-Indian officialdom has come to be in league with the Conventionists and the good work accomplished by the old Congress through a strenuous career of 23 years has been undone. Section 144 of the Criminal Procedure Code and paltry Magistrates are sufficient to prevent a gathering of the real National Assembly, while Conventionists and Governors and Rajas will meet every Christmas for tea parties and garden parties.......... When prominent men are deported from Bengal and good and true Indians like the saintly Aswini Kumar and Krishna Kumar are spirited away on the very eve of the Convention, Dr. Rash Behari talks of blessings bursting out from the lowering clouds. The Conventionists seem to have become hardened towards the sufferings of their own countrymen, though they have become very keenly alive to the doubtful virtues of halting measures of reform, which promise nothing definite, and which make no substantial concessions to the demands of the Nation."

The Madras Congress was a conspiracy of the Moderates and Government to stifle the voice of the Nation.

Ráshtramat (45), 31st Dec., Eng. cols.

30. "The Moderates have gathered in Madras under the auspices of the Government of India duly supported by the Anglo-Indian Press. It was a gay scene, the one at Madras with the Governor of Madras feasting Dr. Ghose, Sir Pherozeshah and Mr. Gokhale. After the most insolent rebuff received by Sir Henry Cotton at the hands of Lord Curzon, we should certainly have been in a position to congratulate the country on some of its leaders receiving recognition from the Governor of a province if the circumstance had been unaccompanied with peculiar humiliation suffered by the country owing to the attitude taken up by the Madras Convention and its President. If the Government of India had acknowledged its mistake in treating a Congress President in a shabby manner, and if the tea party of the Governor of Madras were an attempt at making amends for the old mistake, then certainly it were a matter for gratification. But the Government is not anxious to please the leaders of the people *qua* leaders. They want to mark their recognition of certain persons divested of their former popularity and position among the people. Dr. Ghose is only an animal of show as far as political agitation in this country is concerned, and we need not dwell much upon him. But Sir Pherozeshah and

Mr. Gokhale had their day of popularity in the country and there was a time when they were honest exponents of the feelings and thoughts of their countrymen. But so long as they followed the rôle of exposing the evils to which the country was subject owing to the despotism of the bureaucracy, howsoever mildly they did it, they were not for a moment countenanced by Government or their officials.......... In honouring Sir Pherozeshah and Mr. Gokhale in their present tour to Madras for their Convention, Government does not move even a poor inch from its position, but the attitude of the Government is a clear indication of the serious manner in which the position of these gentlemen is compromised. Government is helping Mehta, Gokhale & Co. in giving a distinctly retrograde motion to the Congress movements. These people want to move the Congress out of its natural position of independence, of official frown or favour and want to base it on Government patronage and free it from the control of public opinion. It is a clear case of desertion of principles on the part of those who had the privilege till lately of guiding, moulding and representing the opinion of their countrymen. Being no longer able to guide and mould the opinion of the new generation under the changed circumstances in the land, they have naturally ceased to be the accredited exponents of the opinion of their brethren.......... Mehta, Gokhale and men of their ilk do not want to listen to the wishes of the people, and do not want to convey them to Government. The natural course for a man in this position would be to renounce the leadership and no longer pose as a representative of public opinion.......... We can easily understand people honestly holding views which differ from those of the New Party; but honesty also requires of them to fairly recognise the rising power in the nation and not to minimise its importance of strength by wrong representations.......... If the Moderates realise that they have not the country at their back and honestly say so, the Government would not care to make much of them, first because they had lost their hold on the minds of the people and next because Government have no chance of showing to the civilised world that they have the educated public opinion of the country behind them. The Moderates have thus to play a double part before they could secure the good-will of the officials. They must not honestly and openly lay before Government the opinion of the country, and at the same time they must declare that they speak in the name of the nation. This is the attitude which the Government wanted the Moderates to take, and this is exactly the attitude which the Moderates at Madras have found it convenient to assume in spite of protests from different quarters. There is no other explanation of the conduct of the Moderates and the officials. It is very nearly a conspiracy of the Moderates and the bureaucracy against the nation. An open-door Congress proposed to be held under the auspices of the Congress Continuation Committee would have shown to the world that the Madras Congress was not the representative of the nation's views which it pretends to be, but the officials at Nágpur waited until the preparations were nearly completed, and when they found that the Nágpur National Congress promised to be a great success they put a stop to it by all sorts of threats and menaces backed by an order under section 144, Criminal Procedure Code. The bureaucracy and their organs, the Anglo-Indian papers, are deliberately lending colour to the story that the Madras gathering is an assembly of the nation, and the Moderates under Government protection are shamelessly appropriating the name of Indian National Congress which they are perfectly conscious, they so ill deserve. Only the other day Sir Pherozeshah in his now notorious letter distinctly stated that different parties should have separate gatherings and in less than six weeks the Moderates gathering in Madras with Sir P. M. Mehta as president *de facto* most brazenfacedly declares itself the Indian National Congress. It is a nefarious attempt to step into the shoes of the Congress with an eye to all the advantages that the position may give, and without caring to share the many responsibilities which the position involves. The Government have most certainly scored a point and brought the Moderates under their thumb. The bureaucracy has gagged the mouths of the Nationalists and commanded the Moderates to call themselves the Nation. They have done so, but will the national spirit which is abroad be suppressed thereby? We emphatically declare that the move-

ment of national regeneration has sprung out of a deep-rooted feeling in the heart of the nation and has a spiritual significance. It is an indigenous plant the growth of which cannot be impeded by extraneous causes."

Indian Industrial Conference at Madras.

Indu Prakásh (42), 28th Dec., Eng. cols.

31. "When it was declared that Rao Bahadur Mudholkar was chosen as the President of this year's Industrial Conference, it was unanimously felt that the right man was selected for the right place. In view of the extreme importance which the Industrial problem is assuming both in the eyes of the people and Government, a gentleman who could speak authoritatively on the industrial and economic situation of India from deep study and experience was especially needed at the time, and Rao Bahadur Mudholkar deserves our gratitude for kindly responding to the nation's appeal for help. His Excellency Sir Arthur Lawley, the sympathetic Governor of Madras, has done a great honour to the Industrial Conference by being personally present along with Lady Lawley at last Saturday's meeting of the Conference and by other acts which show his genuine sympathy with the cause of Industrial Reform. His Excellency and Lady Lawley deserve our countrymen's sincere thanks in this connection. The enthusiasm which prevailed among the delegates, the large audience present and the great number of papers to be read before the Conference conclusively prove the awakening which has taken place throughout the country in connection with the state of the various arts and industries. Rao Bahadur Mudholkar's presidential address is well worthy of comparison with those of his predecessors in point of comprehensiveness, a thorough mastery of details and a correct appreciation of the real difficulties of the problem.......... He has taken a bird's eye view of the progress made and the huge amount of work which remains to be done in the fields of agriculture, cotton industry, mining, sugar and leather industries, technical and commercial education, and has clearly pointed out the various lines of work and the duties and responsibilities devolving on Government and the people."

Bombay Samáchár (60), 30th Dec.

32. The address delivered by Rao Bahadur Mudholkar, as President of the Industrial Congress, cannot but be read with pleasure and interest, for it contains much that is new and instructive. The most important portion of it is that in which stress has been laid on the necessity of the people bestirring themselves to give a practical shape to the *swadeshi* movement. In spite of the wonderful popular awakening in favour of *swadeshi*, such an exhortation to the public is necessary in view of all that yet remains to be done in the way of introducing new industries and reviving old ones. In fact the success of the Indian Industrial Conference is to be gauged by the length to which it can advance the public on the path of *swadeshi*. The President ascribed the decline of Indian industries to the present system of taxation, backwardness in education, lack of enterprise, want of capital, but most of all to the disregard for material welfare which characterises Indians. His description of the manner in which the Western nations have progressed owing to their energy and materialistic tendencies deserves to be seriously studied by the advocates of *swadeshi*. The key-note of the *swadeshi* movement should be a thorough-going revolution in the present state of affairs under which India has to depend upon foreign countries for everything except agricultural products. Mr. Mudholkar has quite correctly drawn attention to the importance of peace and order for the full development of our industries and the necessity of giving up that form of rowdyism which in the name of *swadeshi* has been prevalent in some parts of the country.

Akhbár-e-Soudágar (20), 30th Dec., Eng. cols.

33. "Rao Bahadur R. N. Mudholkar was unanimously elected President of the Fourth Indian Industrial Conference. Certainly no better choice could have been made.......... It is worthy of note that Sir Arthur Lawley, the Governor of Madras, and Lady Lawley graced the occasion by their presence. This may seem to be a small matter, but it is significant as giving further proof that what Lord Minto called 'honest *swadeshi*' will always continue to receive most sympathetic and even indulgent consideration from the authorities........ Mr. Mudholkar's deliverance on Saturday was quite worthy of his reputation and in no sense was there a falling off from the high standard set by his predecessors in the chair. Of all the complex questions which our countrymen are called upon to solve, there is none which transcends the industrial and economic problem in the intricacy of its nature and the far reaching importance of its results.......... We will not be accused of exaggeration when we say that *swadeshism* is bound to be the salvation of India. That Gospel, rightly understood, is a high and inspiring one. But it is our honest conviction that the solution of *swadeshism* can never be found in Boycott. Boycott can, under no conceivable circumstances, be universal, or even appreciably potent to take even fractionally the place of *swadeshi*. As pointed out by Mr. Mudholkar, *swadeshi* is 'based on love and justice, not on dislike and hatred.' It seeks to place this country on a level with the most advanced. Its methods are help and co-operation. It relies on science, skill and energy. Of course, though the Industrial Conference is non-political in character, the matters with which it deals cannot be dissociated from administrative policy and measures. But *swadeshism*, which is the real talisman to advance Industrialism, is in danger of being brought into difficulties and discredit by unwise excrescences and unjustifiable methods. Mr. Mudholkar rightly points out that no short cuts are possible or should be attempted. The motive power which will lead India to industrial eminence must come from the pursuit of science, the acquisition of practical skill and, lastly, the organisation of capital. Armed with these weapons and wielding them firmly and wisely, we are bound to achieve success. Mr. Mudholkar's address was very comprehensive and included pertinent remarks on Agriculture, Irrigation, Land Revenue, Textile Industry, Hand-loom Weaving and a variety of other subjects."

Comments on the prohibition of the Extremist Congress at Nágpur.
Gujaráti Punch (28), 27th Dec., Eng. cols.; *Arya Prakásh*(22), 27th Dec.

34. "The meeting which the so-called Nationalists intended to hold at Nágpur, and for which preparations were going on briskly, has, falsifying all conjectures to the contrary, been proscribed by the Commissioner of the Central Provinces. We cannot help saying that we condemn, and condemn most strongly, this arbitrary and sultanic *ukase* of the officer in charge of the Central Provinces. He has taken upon himself a responsibility, the burden of which he will find it very hard to sustain. True, the so-called Extremist or Nationalist party has been in very bad odour since the *debacle* at Surat. But, yet, they are neither cannibals, wild cats or hyenas, and could have very safely been allowed to meet at Nágpur.......... We cannot but give expression to the feelings of contempt which we entertain towards the exhibition of themselves which the Central Provinces authorities have made in proclaiming the proposed gathering at Nágpur.......... The Extremist devils are not as black as they have been painted. We have only to refer in proof of this to the circular issued a couple of weeks ago over the signature of Rao Bahadur C. V. Vaidya. The wording of this Nationalist manifesto is as explicit as anything could be. No 'wild cat' proposals were enunciated in it. Nay, it was clearly declared that the session would be conducted on absolutely constitutional lines.......... If the Nationalists had belied their protestations and made a bear garden of their assembly, it was within the power of the Chief Commissioner to muzzle them at any moment... ...... If Rao Bahadur Vaidya's manifesto had been literally followed at Nágpur, it could only have been an echo of the proceedings which will take place at Madras within a day or two. And, then, who knows but there might have been a happy confluence of the two divergent streams of public political opinion in India. But the action of the Chief Commissioner of the Central Provinces has literally broken to pieces the only thermometer which could have enabled the whole world to know the temperature of the political fever of the Nationalist party." [The *Arya Prakásh* writes:—Although we belong to no party in particular, we are very sorry to hear about the prohibition of the Nágpur Congress. It was alleged that if the Congress were allowed there would have been a likelihood of a breach of the public peace. It is impossible to hit upon a lamer reason. We do not know where Lord Minto had left his "Intrepid coolness" on this occasion.]

Kál (118), 1st Jan.

35. Just as Muhammud of Ghazni delighted in being styled an "iconoclast," the Nágpur authorities credit themselves with preventing the Extremist Congress which was to be held there. But our political propaganda will only receive an impetus through such thoughtless acts of the bureaucrats. The Congress is but an image of the thoughts stirring within the nation. The bureaucrats may destroy the Congress, but they cannot kill the inner thoughts of the people. The Congress bears a charmed life. Even God Himself cannot destroy it; what of men then? As the bureaucrats go on prohibiting lawful meetings, needlessly deporting men and cannonading the public with repressive shells from snow-clad Simla, we should pledge ourselves to the observance of a more and more rigid boycott. [Elsewhere the paper ridicules the Congress session at Madras as the Madras *majlis* and expresses dissatisfaction that some Moderate leaders should have taken tea and also lunched with the Governor of Madras while some of their countrymen were rotting in jail.]

Comments on the prospectus issued by Messrs. G. S. Khaparde and Bepin Chandra Pal *re* the New Indian Agency in London.

Kesari (121), 29th Dec., 1908; *Bhála* (103), 1st Jan.; *Vande Mátaram* (159), 27th Dec. 1908.

36. It is a well known fact that the bureaucrats are seriously watching the national movement. Nationalists have to undergo all sorts of repression. The powers that be seem to have resolved not to allow the national movement any scope in India, however lawful and constitutional it be. There were only three courses open to Nationalists, under such circumstances, either to sit with folded hands or to go over to foreign countries and begin constitutional agitation there or to let their agitation be driven underground in India. The first course is cowardly. The last, though adopted by some thoughtless people, is most harmful under the present circumstnces and is of an inferior type for the purpose of building up national solidarity. It has become necessary to shift the centre of activity of some of our public movements to foreign countries. We, therefore, hope that Nationalists all over India will support the Agency started in London by Messrs. Khaparde and Bepin Chandra Pal and extend their support to their new paper *Swaráj*. [The *Bhála* also commends Mr. Khaparde's prospectus to public support and observes that the people at large should take into consideration the true motives of the organisers of the Agency and support it. The *Vande Mátaram*, on the other hand, says that no good can accrue to India by transferring their centre of public activity to other countries through fear of suffering. It adds :—We must remain among our own countrymen, endure sufferings and go to jail in India itself.]

Comments on the recent deportation of certain Extremist leaders in Bengal.

Gujaráti Punch (28), 27th Dec., Eng. cols.

37. "Thanks to the diluted western education given us by our mighty rulers, we know what *lettres de cachet* mean. For English historians have venomously thundered against the manner in which Louis XIV sent to the terrible Bastille those that were his *bete noire* without any trial. A sort of Jedwood justice was dealt out. The hanging came first, the accusation, next, and the farce of a pious inquiry afterwards. These remarks have been suggested by the wholesale deportations which have just taken place in Bengal. The authorities of that Province have given a weird example of the most flagrant inconsistency. They thought that the existing weapons were not enough to break the Hydra-headed discontent in India. And so they forged new ones on the legislative anvil only the other day. These are capacious and elastic enough to meet any emergency. And, yet, the Government of Bengal have exhumed the dread Regulation of 1818 and deported, without any definite accusation or trial, no less than nine of the foremost men of Bengal. We would have preferred half a dozen new elastic and summary Acts to such iniquitous *lettres de* *cachet*. Even now it is not too late for Government to mend matters. Let them forge a new law for *troublesome people*, and add it to the Indian Penal Code for the behoof of people against whom nothing can be definitely charged, nothing proved. Their most atrocious crime is that they are *troublesome*. Let a new enactment be made on the lines suggested by us; it will at least have the hall-mark of law, if not of justice."

Gujaráti (26), 3rd Jan., Eng. cols.

***38.** "It is, no doubt, unfortunate that the announcement of Lord Morley's reforms should have been preceded by deportations of no less than nine leading Bengalis under a barbarous Regulation, in the face of the fact that Government had taken only two days before the amplest powers for meeting the exigengies of the new situation by rushing through the Supreme Legislative Council a measure of a drastic character. It is an undeniable fact that the reforms have generally been received throughout the country with feelings of grateful satisfaction.......... During the last fifty years we can think of no measure which approaches in graceful generosity the reforms that are now the subject of agreeable discussion and comment everywhere. But it is, indeed, a pity that Lord Minto's Government have chosen to throw a bitter drop into Lord Morley's cup of sweets. Our rulers have never been able to distinguish themselves in this country as past-masters of grace even on great occasions. They manage to bungle somehow and will not condescend to emulate the example of Oriental potentates.......... Lord Minto's Government well knew what wide powers they had conferred on themselves under the new legislation. They also knew in what spirit of liberality the New Reforms were conceived. They knew or ought to have known how they would be received by educated Indians at large. Was it then statesmanship, was it wisdom worthy of an all-powerful Government to have marred the grace of the concessions at least in Bengal by a resort to a barbarous Regulation just on the eve of a historic occasion? We do not think any experienced and sagacious Indian ruler would ever have been guilty of such a graceless and ostentatious parade of uncontrolled power. It has failed to evoke any genuine sentiment of respect or awe towards Government or to add to their moral prestige. In what way have Government profited by the Act? Let them answer the question in any way they like. The whole country has already answered it in its own way."

Inoculation at Dhárwár and an alleged victim to it.

Karnátak Patra (94), 25th Dec.

39. In all about 2,362 persons were inoculated at Dhárwár this year. Of these 17 were attacked by plague and 8 eventually succumbed. These eight deaths took place within ten days after inoculation. It is for medical experts to consider whether the persons died of inoculation or developed the disease because plague germs were in a state of incubation in their bodies prior to inoculation. People hesitate to get themselves inoculated in face of such occurrences. They also firmly believe that one boy by name Barchivale, aged 10 years, died only because he was inoculated. The house in which he lived was not affected by plague nor were dead rats found in it. He was attacked within four days after inoculation. Will Government give an explanation of this case?

Alleged desecration of a *Tulsi* plant by the Commissioner, S. D., at Bágalcot (Bijápur).

Kalpataru (119), 27th Dec.

40. The Bágalkot (Bijápur) correspondent of the *Kalpataru* writes:— The talk of the town for the present is the desecration of a *Tulsi* plant by the Commissioner, S. D., on his recent visit to Bágalkot. The mound on which the sacred plant grew had the words *Vande Mátaram* writen on it, and the Commissioner was so much exasperated at the sight of those words that he with his own hands erased them. The Mamlatdar and the Police Inspector were with the Commissioner at the time, and if they had possessed the courage to tell him that the plant is held in high veneration by Hindu women, he would certainly have been spared their curses.

Education.

The new Vice-Chancellor of the Bombay University.

Praja Bandhu (35), 27th Dec., Eng. cols.; * *Pársi* (34), 3rd Jan., Eng. cols.; *Gujarát Mitra* (27), 27th Dec.

41. "We are pleased to note that the Honourable Mr. N. G. Chandavarkar of the Bombay High Court has been appointed Vice-Chancellor of the Bombay University in succession to the Honourable Dr. Selby. The new Vice-Chancellor is a well-known educationist, and his name is familiar to every young man of the present generation. He has been taking a great deal of interest in matters pertaining to education in general and University education in particular. It is, therefore, quite in the fitness of things that he should thus receive the highest honour open to a Native of India in connection with the University." [The *Pársi* writes:—"Mr. Justice Chandavarkar is not only an eminent educationist and social reformer, but he is a man who, in an unobtrusive way, is always on the path of progress himself and whom nothing could keep off from it. He is no repeater of catchwords, but always has something wise and unhackneyed to say about any subject in which he is interested." The *Gujarát Mitra* also writes in glowing terms of Mr. Chandavarkar's fitness to discharge efficiently the duties of Vice-Chancellor of the Bombay University.]

Comments on the Government letter to the Bombay University *re* the revision of the existing curriculum.

Indian Spectator (5), 2nd Jan.

42. "We questioned last week whether in the interests of thoroughness and specialisation it was necessary to sacrifice the languages in the Arts and Science courses to the extent proposed in the Government scheme.......... We may state the considerations which have led us to doubt the necessity of transferring to other subjects a portion of the time hitherto devoted to the languages. In the B.Sc. course the change proposed is to have English Composition only, in the place of English with Composition, for the Intermediate Examination. The text-books in English have hitherto been the same for both the Arts and Science courses up to this stage. This arrangement may well be modified. Usually, it seems from the latest calendar, that Milton, Tennyson and Burke are the authors who are most favoured by the gentlemen who prescribe the text-books for the Intermediate Examination. A change here seems desirable. The Science students may be asked to read more prose and less poetry. Instead of Milton and Tennyson, a play of Shakespeare may be best suited to their needs, so far as poetry is concerned. It is rather curious that Burke should be the principal favourite.......... Burke is, indeed, a sane philosopher, as sane as Lord Morley, his biographer. His 'Thoughts on Present Discontent' ought not to encourage a spirit of discontent, nor should his 'French Revolution' afford moral support to a revolutionary movement.......... Without discussing the nature of Burke's political philosophy and its application to India, one may yet doubt the utility of Indian students being asked to contemplate the various aspects of discontent and revolutions in other countries in their study of literature. The text-books that are generally selected may, therefore, be unsuited to the requirements of the B. Sc. students. Generally speaking, we may say that the Indian student of English literature ought to be introduced to a wealth of ideas, rather than to the most admired forms of expressing them. As the Vice-Chancellor of the Punjáb University said in his last Convocation address, Indian writers can produce any literature of a lasting character, and possessing a dynamic value in the evolution of national thought, if they write in their own vernaculars. The forms of expression ought to be a secondary consideration in the study of Western literature by Indian students; the country essentially needs ideas. Hence the quality of the literature that the students are made to read, and its sanity, are more important considerations than its artistic beauty and its historic bearings.......... We may refer briefly to another aspect of this question. Educational reformers regret that the personal influence of the Professor is on the wane, and is little as compared with the magnetism which surrounded some of the great names of the past. Science may bring the Professor and the student into daily contact with each other. But the mental contact, so as to produce a moral effect, is best established in the study of the 'humanities.' For this reason also, the retention of English literature—with a change in the nature of the text-books—in the second year's course of the B. Sc. student seems desirable. The reasons for the treatment to be accorded to the Second Language are not clear. Perhaps its educational value is deemed to be exaggerated in the existing curriculum. A suspicion has been entertained in some quarters that the reforms proposed have a political motive at their bottom. The history of the question in Sir George Clarke's time, however, does not support that view."

Gujaráti (26), 27th Dec.; *Gujarát Mitra* (27), 27th Dec., Eng. cols.

43. Ever since His Excellency Sir George Clarke set foot in Bombay, he has been keenly scrutinising every department. His Excellency has now addressed a letter to the local University which is of such a far-reaching character that it is likely to revolutionise the present system of education in the presidency. His Excellency's object seems to be to place the system of education in India on the same high level as that of the Harward University in America. The subject is too important to be disposed of with a hasty pronouncement of opinion. But we can safely say that there is no doubt that the present system of education is of little practical use. His Excellency declares that the present University curriculum imposes too many subjects on the student and does not allow him to master any one of them. The proposal to abolish the Matriculation and Previous tests as now conducted by the University and to substitute in their place examinations by the heads of individual Colleges might lead to the lowering of the standard for these tests in some of the Colleges. The substitution, again, of Nature Study and Elementary Hygiene for Science in the Entrance Examination is a good idea enough; but a knowledge of Science and Astronomy is no less essential than that of Hygiene and Nature. The proposal to raise the age limit is likely to create new difficulties in the way of the students. Again, the students are at present burdened with the study of three languages—English, a Vernacular and a Classical language; but His Excellency wants to increase the burden by the addition of a fourth, German or French. We trust that the University will carefully consider His Excellency's instructive letter; and if a satisfactory conclusion is arrived at, Sir George's *regime* will become as memorable as that of Lord Reay. [The *Gujarát Mitra* writes:—"His Excellency the Governor in Council has published a letter in which proposals are made to reorganise educational standards for both the Arts and the Science courses in the Bombay University. With the opinion expressed at the outset of the Government letter that radical changes are necessary if the teaching of Science and higher education generally are to be brought into harmony with modern requirements there will be a general agreement......... A lack of continuity of study and consequent marked want of thoroughness in the system of education are what have been visible to all who have given a thought to the subject of education in this Presidency. And Government could not have better emphasised or pressed this point on the notice of the Senate than by declaring in no unequivocal terms that there are too many examinations and too many subjects in certain cases."]

Disapproval of the resolution of the Gujarat College Board to close temporarily the Science classes in the College.

Praja Bandhu (35), 27th Dec.

44. At a time when Government are being pressed to start institutions for imparting scientific instruction, at a time when the need of a knowledge of science in the interests of industrial progress is being so keenly felt, it is both painful and surprising to notice that the Gujarat College Board have resolved to do away with the Science classes of the institution under their control for a period of three terms. The sole reason advanced in justification of this step is shortness of funds. The College Board ought first to have appealed to the wealthy sons of Gujarát before taking such a step. Surely their appeal would not have gone in vain. The Gujarát College Board ought to reconsider the matter and retract this retrograde resolution of theirs. The difficulties of those alumni of the College who have taken up science as their optional subject should be considered. We also request Government not to sanction the resolution, but to refer it back to the College Board for reconsideration.

Municipalities.

Comments on the confirmation by Government of the election of Mr. N. C. Kelkar as a Councillor of the Poona City Municipality.

Mahrátta (9), 3rd Jan.

***45.** "The last echo of the case of contempt of Court against Mr. N. C. Kelkar was heard this week when the *Government Gazette* announced at last that Mr. Kelkar was elected a member of the Poona City Municipality. The election, at which Mr. Kelkar, being the only candidate, was elected without opposition was held on 12th September last. For several weeks no action seems to have been taken by the Municipality in the matter of getting the name notified, probably because Mr. Kelkar was sent to prison by the High Court on the 29th September, 1908. In disposing of a belated agenda paper, the Municipality at last declared Mr. Kelkar elected, but at the same time took the somewhat overcareful precaution to inform the Collector of the proceedings against him. The matter was thus delayed by another four or six weeks, till the Legal Remembrancer gave his opinion that Mr. Kelkar was not disqualified from being a Councillor by reason of the proceedings against him. In the meanwhile Mr. Kelkar, being confirmed in his own opinion by legal advice that the proceedings could not result in a disqualification, offered to take his seat in the Municipality when one or two official members of the body as well as the President opposed his taking the seat, but eventually it was decided that they could not prevent him from doing so. During the discussion one or two unguarded statements were also let fall by one of the official members in opposition. We are well aware that these members did not mean opposition on any personal grounds, but the opposition itself, on whatever grounds it may have been offered, was not graceful from any point of view. There was lively speculation as to the decision of Government, as the case was the first of its kind and had moreover a semi-political aspect. But we are glad that the Legal Remembrancer gave the only right decision in the matter and prevented a scandal."

Intelligence extracted from the Press.

Public meetings at Poona and Sholápur to protest against the prohibition of the Nationalist Congress at Nágpur.

Mahrátta (9), 3rd Jan.; *Kál* (118), 1st Jan.; *Kalpataru* (119), 3rd Jan.; *Sholápur Samáchár* (151), 5th Jan.

***46.** "Under the auspices of the Poona *Sarvajanik Sabha*, a meeting of the citizens of Poona was held in the hall of the Sabha, on the 30th of December 1908, to protest against the interference of the Nágpur Magistrate with the proposed Extremist Congress. Mr. Gavande, pleader, was in the chair. The following resolution was passed:—'Considering that the proposed session at Nágpur was the regular session of the Indian National Congress, a general gathering of India's elected representatives for the purpose of discussing, as usual, questions of national concern, this meeting is of opinion that the order of the District Magistrate of Nágpur, prohibiting the gathering under section 144, Criminal Procedure Code, is interference with the people's free exercise of the right of public meeting for loyal and constitutional purposes, against which they are justified in entering their emphatic protest, and that such action on the part of the District Magistrate of Nágpur deprives the people's representatives of the opportunity of giving their expression on matters of general importance'.......... Mr. Phansalkar, who moved the resolution, said 'Lord Morley's reforms have been announced and Government have lost an opportunity of understanding the views of the Nationalists regarding these reforms. It is always best to allow an expression of opinion on all public questions and the suppression of the sitting of the Congress was most indiscreet'.......... Mr. N. C. Kelkar, who seconded the resolution, discussed Section 144 of the Criminal Procedure Code and the text of the Magistrate's order issued to the Reception Committee formed at Nágpur.......... The Congress session proposed to be held at Nágpur was declared to be after the model of the twenty-three previous sessions. There was no party of equal strength in Nágpur itself who could take umbrage at the proposed session organised by the Congress Continuation Committee. But such as there was, was at any rate not likely to come to blows to prevent the Congress.......... The Nationalist party may be *bete noire* with Government, but the latter might have reasonably anticipated that it had a responsible and delicate work of its own on hand, and that it would have common sense enough not to spoil the work of the Congress by any ill-judged conduct. But instead of giving the new party an opportunity or a trial, whichever it may be called, for proving its good sense practical, the Magistrate unfortunately took it upon himself to expose to the world his own phenomenal want of common sense.......... The District Magistrate of Nágpur, however estimable he may be as an individual, exhibited a gross want of good sense or a sense of justice, in prohibiting the Congress under section 144, Criminal Procedure Code. The prohibition was a violent attack on the right of public meeting, and the speaker was sure that the feeling of resentment against it would be unanimous and strong throughout India.......... Government had absolutely no right to interfere in the fashion they did on this occasion.......... It was remarkable that the District Magistrate at Surat last year did not think it necessary to take action under the section resorted to by the Nágpur Magistrate, even when there were two large organised camps of Congressmen more or less equally matched in the city itself, when feelings and passions had admittedly risen very high, when public peace was actually broken and heads were smashed—even under such extraordinary circumstances, mass meetings on both sides, attended by thousands, were allowed to be held both before and after the break-up of the Congress. One has only to compare the behaviour of the Surat Magistracy and Police, who acted cooly and bravely, with that of the Nágpur authorities. The Nágpur Magistrate says in the order that a number of things had been made to appear to him to be such and such. Now, so long as there were mischievous Police agents and gullible District Magistrates in India any one thing could be easily made to appear like any other thing.......... They must all remember that the public meeting was a matter of their birth-right; and a public meeting must remain as abiding an institution as the schools and the newspapers in whose favour Lord Morley has recently pronounced himself.......... Mr. Gavande said that the order of the District Magistrate of Nágpur was improper. Government may not consider certain assemblies 'desirable' but that, Mr. Gavande maintained, was not reason enough to prohibit the session of the Indian National Congress which was a lawful assembly. The singing of the *Bande Mátaram* song concluded the proceedings." [A correspondent writes to the *Kál* and reports that a similar meeting of protest was held at Sholápur, Dr. Jog presiding. The *Kalpatru* and the *Sholápur Samáchár* on the other hand write that Mr. Samant presided on the occasion.]

Public lecture in Bombay on the hardships of Indians in South Africa.
Ráshtramat (45), 29th Dec.

47. One Satyendranath Banerjee, a Bengali ascetic, who has recently returned to India after nearly three years' stay in South Africa, delivered a public lecture in Bombay under the auspices of the "Bombay National Union" on the evening of Sunday, the 27th December 1908. The lecturer gave a heart-rending description of the miseries to which the Indians, irrespective of sex, are subjected in the British as well as other European colonies in South Africa.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th January 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th January 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Lohána); 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar; Pársi; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli; Pársi; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál; Hindu (Mod Bania); 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár) ; 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania) ; 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32	315

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	Marathi—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	**Govind Gangádhar Sahasrabudhe ; Hindu.**	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

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	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	600
166	Khairkhâh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	About 1,000
167	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
168	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	650
169	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
170	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 54.	2,000
171	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig ; Muhammadan ; 40.	1,000
173	Jám-i-Jahannuma	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla ; Muhammadan ; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
175	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 36.	2,400
178	Jain Mitra	Do.	Fortnightly	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesai Vijay	Sáwantvádi ...	Weekly	......	...

N. B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.
(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

Politics and the Public Administration.

Alleged Anglo-Indian opposition to Lord Morley's reforms.
Kaiser-i-Hind (31), 10th Jan., Eng. cols.

***1.** "At this juncture it is indeed most useful and instructive to learn what independent Englishmen at home think of the reform proposals of Lord Morley. Of course, it may be remarked at once that the vast majority are most sympathetic. They may not be well informed. They may be even uninformed. All the same, their sympathy does go out towards India. Being the self-governing people the British are, it is only natural that they should like to see their own free, health-giving, and self-sustaining institutions copied by nascent nationalities, yearning for freedom of thought, speech and action........ It seems that while such a majority heartily approves of Lord Morley's reforms, there is a dissentient body who are reported to look askance at them. Of course, it is a microscopic body, chiefly consisting of the members of the Anglo-Indian Civil Service, now in retirement at home but still 'eating the salt of India.'......... Accustomed to autocratic sway, and infatuated with a belief in its omniscience, omnipotence, and even infallibility, this governing caste of White Brahmins, now in retirement but in overt and covert league with the members of the same caste in active service here, is exceedingly moved at the innovations which Lord Morley has resolutely determined to introduce into the administration of the country. This caste, like all other castes, black or brown, seems to fancy that it is being shorn of its privileges. Of course, privilege and power go together. And they seem to argue that loss of privilege, however partial, signifies loss of power *pro tanto*. But such has been the conduct of the privileged classes from historic times. Privileges and powers cannot be perennially enjoyed......... It is no wonder they are openly and secretly intriguing to resist the reforms. But resistance wholesale, they know, is absolutely out of the question. Therefore, all their united action is concentrated on impairing, as far as they can, the strength of the present proposals. These infatuated men, in short, are keenly desirous of whittling down the reforms by a variety of agitations—of the selfish and interested Chambers of Commerce, of the planters' associations, of the reactionary pressmen and politicians, *etc*. But we need not tarry to inform the reader that all their efforts are foredoomed to failure......... It has been openly said that Sir Charles Elliott has been the leader of this opposition in London. There was a meeting some time ago at his house in Wimbledon. That irrepressible and incorrigible reactionary in the person of Mr. Rees was said to be his lieutenant, and there was, of course, Sir William Lee-Warner who for years together has been well-known as the arch enemy of all Indian progress. But, we repeat, the efforts of the reactionary triad are destined to suffer a humiliating defeat, even when they bring Lord Lansdowne, and possibly Lord Curzon, to their support in the House of Lords. Such hollow and artificial agitation can never succeed. These Catilines are already exposed. Their conspiracy is found out. They are unmasked and their secret object thoroughly held to the gaze of the Indian public. It is not that educated India is the real enemy of Great Britain. No. It is this class of retired White Brahmins led by Elliott, Lee-Warner & Co., who are *the true enemies* of that country. England should beware of such men."

Comments on Lord Morley's new scheme of reforms.
East and West (3), for Jan.

2. "The reforms announced by Lord Morley in the House of Lords have been, in the picturesque phraseology of one of the youngest of the Peers, 'caught up in the whispering galleries' of India. Not only have the columns of newspapers been ringing with the chorus of thanksgiving psalms: joy-bells have been sounded in public meetings; a deputation of Bengali gentlemen waited upon His Excellency the Viceroy and assured him of their co-operation in carrying out the reforms; and the National Congress has set its seal to the grateful declarations of the exponents of public opinion and passed resolutions overflowing with its sense of appreciation of the concessions made by the Secretary of State and the Viceroy to the claims and demands of the educated classes.........

The birds have warbled lustily and the incense is said to have delighted Lord Morley immensely. In politics, however, there is more magic than poetry. Before the Government of India addressed the local Governments on its scheme of reforms, Lord Minto was denounced for his policy of 'repression,' and Lord Morley for his weak acquiescence in whatever the authorities on the spot did. The Secretary of State's theory of settled facts becomes a by-word of scorn in Bengal. Deportations from the Punjáb drew forth the exclamation: 'We knew not such things even in the time of Lord Curzon!' The prosecutions of newspapers elicited a cry that the liberty of the Press was in danger. The prohibition of public meetings was compared to the denial of free speech in Russia. This fire of criticism was not allayed by the mere promulgation of the Simla scheme of reforms. Contempt was poured upon some of the proposals, and dark designs were detected behind certain others. It was suspected that the Government wished to arrest the development of Western institutions in India, and plunge the country back again into unlimited despotism. What saved this fire of criticism from setting up a conflagration was Lord Minto's silence, and his suavity whenever he had to open his lips. His occasional speeches acted like gentle showers upon the burning flames: if they did not entirely extinguish them, they at least did not pour oil upon them. The appointment of the Decentralisation Commission reduced the temperature of the criticism a little further. When Mr. R. C. Dutt publicly pleaded that the Viceroy had been entirely misunderstood by some of his critics, and Mr. Gokhale gave out that great things may be expected from Lord Morley, though the 'Extremists' attacked both, the 'Moderates' at least changed their tone in a greater degree than before. The appointment of two Indians on the India Council gave the first practical proof of Lord Morley's earnestness. The rumours spread from time to time that the local Governments had suggested modifications in the original Reform scheme, and that the Government of India had decided not only upon enlarging the powers of the Legislative Councils, but appointing Natives on the Executive Councils, charmed the ears of the critics, as nothing before had done. The King-Emperor's Message prepared them for the joyful tidings.......... The Jubilation over the announced reforms is largely due to the liberal spirit with which the popular criticism of the original scheme was considered, and as far possible adopted. It is believed that Lord Morley was in his heart of hearts anxious to accept as many of the proposals of the National Congress as he could without over-ruling the Government on the spot, and that the Congress has obtained substantially what it was asking for. Lord Minto said in the Legislative Council, before the circular letter was issued, that he had appointed a Committee to consider certain reforms, but neither in obedience to any mandate from the Secretary of State, nor in fear of any clamour here. Fortunately for him, this declaration was generally disbelieved, and people persisted in asserting that the Viceroy was not really as stiff and unyielding as he appeared to be for the sake of prestige.......... The people of India, especially the educated classes, know the strength of the British Government too well to believe that even bombs and revolvers can frighten it into concessions not deemed to be fair and demanded by the qualifications of the people on whom they are bestowed. What has delighted the country is the demonstrated assurance that Jupiter carefully listens to the prayers of the mortals, and does not lift his bolt whenever importunity displeases him. The Imperial Advisory Council would probably have done neither harm nor good to the people of British India, if it consisted only of Ruling Chiefs. The original proposal to combine Ruling Chiefs and the subjects of British India was universally condemned. How it came to be put forward at all is a mystery. Difficulties have been foreseen even in the constitution of a Council of Ruling Chiefs. However, this plan would fall under 'foreign politics,' with which the people of British India do not concern themselves, as long as it costs them no money. If the Princes be consulted and if they consent, some such Council may yet be an accomplished fact, for the idea is an attractive one, and in harmony with the growing spirit of Imperialism.......... Bnt for the present the people of British India are indifferent to the future of the proposal temporarily withdrawn. The abandonment of the Provincial Advisory Councils, however, is a distinct concession to popular opinion, though the local Governments also gave a half-hearted assent to the proposal, perhaps only because it would have been irreverence and bad manners to condemn whole-heartedly an idea emanating from the Government of India. A Council of provincial Notables might have been welcomed if the precedent of Oriental potentates had not been appealed to, and a suspicion of the purpose of creating such a Council had not been aroused. The non-official members of the Legislative Councils are also Notables, and they include territorial magnates. But the procedure of the Legislative Councils is open and above board. The Councils of the Oriental rulers were not of this kind...... The object of the Councils of non-officials proposed by the Government was—at least it ought to have been—to cure the inelasticity and inexpansibility of the Legislative Councils, where an official majority had to be secured. So far as the openness of their proceedings was concerned, anything like secrecy was bound to arouse suspicion. In fact the Government was suspected of a desire to create a rival body of non-officials to pit against the elected members of the Legislative members, and, of course, the plan could not afterwards be given even an innocent turn. From the Government's point of view, if the Advisory Councils had been more or less of the same pattern as the Legislative, they would have increased the volume of opposition and thrown greater difficulties in its way. How the people of a country may be associated with its Government, when the responsibility is not theirs, is always a difficult question. The attempts made by the British Government to solve it in this country are characteristic of the British method of meeting difficulties as they arise. The Britisher does not believe in anticipating the ages that are to come and laying down cunningly devised plans for the remote future.......... A Liberal Government is now in power, but the Britisher has not changed his characteristics. The difficulty of maintaining a Government majority is once more realised, but a make-shift has been found possible and sufficient to meet the demands of the Congress, the only body which focusses and influences the political opinions of the educated classes. The President of the Reception Committee of the last National Congress declared that the official majority in the provincial Legislative Councils had proved to be an incubus, and he was glad that such majority was no longer to be sustained. It will be some years before this illusion is dispelled. In each Council care has been taken to reserve half the number of seats for the officials, exclusive of the President who has a casting vote, and the non-officials will include members nominated by Government, at least one European representing the commercial interest, and Muhammadan representatives who are not likely to share the Congress bias. In so far as pressing the views of the Congress school is concerned, the 'incubus' will not be removed. The Government, however, has begun to perceive that the principle of making every decision of the majority of the Council binding on Government, unless vetoed by the properly constituted authority, is inconvenient. While, therefore, the Councils have been once more expanded, and they are empowered to pass resolutions on subjects hitherto prohibited to them, care has been taken to add that these resolutions shall be in the form of recommendations not binding on Government. In the exercise of the new powers conferred on them, the Legislative Councils have been converted into Advisory Councils. The Advisory Councils proposed by Government might have consisted of more members than have now been added on to the Legislative Councils.......... And they might have been empowered to make the same kind of recommendations as the Legislative Councils will be authorised to make. They would have, therefore, afforded more scope to Native talent to discuss public affairs in a responsible assembly, and marked even a wider step forward than the one sanctioned in the light of the criticism evoked by the original proposal. However, it is possible that the present needs are sufficiently met by the expansion of the Legislative Councils so as to bring up the non-official portion to a numerical equality with the official members, exclusive of the President......... More important than the mere addition to the number of the non-official members is the extension of the elective principle, coupled with the recognition of certain special interests. The increase in the number of elected members will bring the best and the most capable men to the front even in the representation of special interests, and it will be more clear to Government which way the trend of public opinion lies, while its own supporters may not remain open to the criticism that, being nominated, they merely echo the opinions of the Government members. As exponents of public opinion, the Legislative Councils will be more efficient than heretofore, though there may still be depths in the community not tapped by the elective principle......... The most remarkable change in the composition of the Councils is the special representation given to Muhammadans as a community, and in the Punjáb to the Sikhs. This communal representation will be a permanent and conspicuous reminder to those who preach the Gospel of a United India that they have many leagues to traverse before claiming to have reached the goal......... The enlargement of the Legislative Councils is not likely to have any appreciable influence on the future course of legislation. The Government will have a larger variety of views placed before it, often perhaps a variety of expression rather than of views. But apart from the influence which a more complete knowledge of non-official opinion must produce on the mind of Government, the final decision cannot be wrested from its hands. The effect of the new powers of discussion given to the Councils, both on their own proceedings and on the general administration, may be considerable. More members, more interpellations. Thus a larger number of real or alleged grievances will be publicly brought to the notice of Government through interpellations, and such scrutiny must tend to improve the tone of the administration......... Great as these reforms are, and imposing by reason of the high altitudes where they are to be carried out, the reforms that have yet to be fully announced after the publication of the Decentralisation Commission's report, by way of extending local self-government in the districts and the villages, will be even more densely packed with possibilities. It is grand to have more Executive Councils, and Native Members in such Councils. The political firmament will thereby be illumined, and the simple peasant, who contributes towards the cost of the brilliant dome of the edifice, will stand gazing at it with speechless wonder. But he is more interested in the less imposing phenomena taking place in his own humbler surroundings. The village Council and the District Board will obsess his imagination more completely than the enlarged Legislative Councils and the native Members of the Executive Councils. But he too will taste of power and smack his lips. If he learns how to do good to himself, he will be happier than when the whole of India gets *swaráj*. The nation dwells in the village, and it will not be long before Uncle Nag of the village listens to strange and exhilarating music from the Morley-Minto pipe."

Shakti (85), 2nd Jan.

3. Seeing that the Moderates had lost all their power and reputation both with officials as well as the public, Lord Morley astute statesman that he is, resolved to avail himself of this fallen condition of theirs. This he did by inviting them to rally round the standard of Government and opening out his hand to fling a crumb to the beggars. The very sight of this crumb has set the beggars dancing with joy. But let us tell them that boons secured by mendicancy will never last long. The fiery sun of Nationalism may be obscured for a time, but deceit and falsehood are bound to fail in the end, and give way before truth. As for the Nationalists, they see no reason to rejoice at the reforms, so long as no effective popular restraint is placed on the bureaucracy. So long as all the strings of the administration remain in the hands of the officials, so long as they are free to enact whatever laws they choose, so long as they can uncontrolled spend the public revenues, it matters little whether the number of Honourables is increased or the Council debates are prolonged. How can the Nationalists be satisfied until that depressing state of affairs, in which many crores of people get barely one meal a day, is remedied? The Nationalists can never be satisfied while the administration in India is not carried on in her own interests and in those of her sons. While deportations without trial are so frequent and additions to the military burdens are being made and coercive enactments like the new Criminal Law Amendment Act are being passed, the Nationalist party can see no reason to rejoice.

But nevertheless they welcome the reforms on the principle that it is not graceful to look a gift horse in the mouth. Only they are not intoxicated with joy like the Moderates.

Kesari (121), 5th Jan.

4. Lord Morley's concessions to the Indian subjects on the occasion of the Jubilee of the transfer of the Indian administration to the British Crown are now announced to the public. It is well-known that of all Departments the Military Department is a pet of the Government. No one, however, seems to remember the great agricultural class. These have not received any suspension or remission of the land tax, nor have they recovered their lost proprietary interest in the land. Neither the salt tax nor any other tax is remitted or reduced, nor are grazing grounds thrown open to their cattle. In short, they have received nothing beyond verbal commendation for the heroism and self-reliance displayed by them in facing famine and other calamities. Of course, the concessions made to the various grades in the army will help the recipients to a certain extent in these hard times, but no reasonable person will fail to see that they are not worthy either of so vast and mighty an empire as the British or of the occasion they are intended to signalise. Even though there had been no Jubilee of the Queen's Proclamation the present higher cost of living would have necessitated an increase in the pay of native sepoys, and hence treating the present concessions as made on account of the Jubilee of the Proclamation would, to most minds, savour of making a virtue of necessity. The concession of one week's pay will not satisfy any one. Famine, plague and other diseases, the increasing effect of foreign market rates on the price of Indian corn, currency laws, &c., have been steadily raising the prices of all commodities in this country. This general rise in prices brings a temporary profit to agriculturists, manufacturers and labourers, but is most harassing to those who receive a fixed income. Under these circumstances, to avert evil consequences like bribery on the part of their Civilian subordinate employés drawing fixed pay Government should have raised their salaries along with those of the employés in the army. Government may perhaps plead increased expenditure as an excuse. But this increased expenditure could be met by practising economy in other matters. Thus, if Lord Morley and the Government of India had not allowed the Romer Committee to saddle India with an annual burden of 45 lakhs of rupees, the increased expenditure on account of enhanced pay of native sepoys and officers might have been met from the above amount. It is unfortunate that a Government which, some years ago, lost no time in sanctioning a liberal exchange compensation allowance to highly paid European officers should not even now think of granting redress to poor native employès whose pay is found to be inadequate to a decent living owing to the altered circumstances of the country.

Surya Prakásh (39), 2nd Jan., Eng. cols.

5. "People have gone into ecstasies over these reforms, as if they will work wonders. We ourselves entertain no such delusion; we welcome these measures which are called reforms, simply because they will go a great way to pacify the minds of the people who have run away with the idea that the British Government was indifferent to the interests of the people of India. We maintain that these measures will not contribute much towards the bettering of the condition of India; we maintain that India is not suffering from any very real and serious grievances which these measures will remove. Under the present regime India is prospering and will continue to prosper even without these measures of reform; the present regime has not been causing any evil to India."

India's next Viceroy.
Pársi (34), 10th Jan., Eng. cols.

*6. "It appears to be a favourite pastime with some journals to appoint successors to eminent officials. Lord Kitchener's successor has been named several times......... The next Viceroy is naturally a more interesting topic, and the *Manchester Guardian* has promised us Mr. Winston Churchill. One's first instinct is to exclaim 'Good Lord, deliver us,' for this young gentleman, though looked upon as the rising star of the Liberal party, is not a little like Lord Curzon in many ways, and more particularly in those ways which lead to trouble. There is the cleverness and the cocksureness, but it is doubtful whether there is the same touch of greatness, while there is grave suspicion of opportunism. The appointment, however, is at present unlikely. Lord Minto shows no signs of a premature resignation; and in another two years it is not impossible that we shall see the Unionists in power again, and they would hardly appoint Mr. Churchill, unless it was to get rid of him."

Sample issue of a new Extremist journal to be started in England under the editorship of Babu Bepin Chandra Pal.
Mahrátta (9), 10th Jan.

***7.** "We have received a 'sample issue' containing selected proofs from the first number of the *Swarâj*, a 52 page Royal 8vo. Fortnightly, which is to be issued by the 'Hind Nationalist Agency,' in Europe or in America. We have given the appeal of the Agency in another column, from which it will appear that Babu Bepin Chandra Pal, the illustrious Nationalist writer of Bengal, is to be the present editor of the *Swarâj*. Babu Bepin Chandra Pal, as our readers know, did not restart his paper *New India* after his release from incarceration in connection with his refusal to stand as a witness in the *Bande Mátaram* case on conscientious grounds. The following are the reasons which induced Babu Bepin Chandra Pal to leave India for England:—'(1) The same spirit of furtherance of a policy entirely controls the administration of justice in India at the present moment, and it is no longer safe for honest political workers to continue their work in that country, however lawful it might be, without risking their freedom at every step.' (2) 'I left India because, what with the repressive policy of the present Government there, and what with the natural exasperation of an increasing section of our own people, it became more and more difficult for us to carry on our propagandist work in the peaceful and lawful way that we were hitherto doing.' We knew Babu Pal was not in England to enjoy the cold climate of that country, and that he would be doing some important service to his own countrymen even from a distance. And we find that our conjecture was not wrong. Mr. Pal has addressed meetings and written letters to the English press on Indian subjects of importance during his present stay there, and now we are to have a solid fortnightly edited by him. Mr. Pal is one of the foremost of Indian journalists. He stands almost unrivalled as a clear, logical and incisive writer. It is natural, therefore, if we expect the *Swarâj* to be a brilliant fortnightly, which expectation is amply justified by the 'sample issue' now before us. 'With our platforms proclaimed, our Press practically gagged, many of our prominent leaders in prison, and with the possibilities of guiding and controlling the Nationalist movement from India all but completely closed, it threatens to fall a prey to the angry passions of the hour. Our only chance now lies in organising a propaganda from outside India, to convey the message of peace and freedom to our people,' says Babu Pal, and we certainly agree with him in thinking that the climate of England is more suitable to the free expression of honest thought.......... Mr. Pal says, 'I am not in England on any sort or form of mendicant mission. My work here is not to pray for redress, but to state the truth, and sound a note of warning to those who are ultimately responsible for the Government of India against the pursuance of the present repressive policy."

Protest against a statement *re* Tilak occurring in Sir Edmund Cox's article in the *Nineteenth Century*.
Mahrátta (9), 10th Jan.

***8.** "The following sentence occurs in the course of an article, appearing in the issue of the *Nineteenth Century* for December last under the title 'The danger in India,' and purporting to be written by Sir Edmund Cox, late Deputy Inspector-General of Police, Bombay Presidency:—'The fact that to no small extent influenced the Jury that convicted Mr. Tilak of sedition, was that among his papers were found detailed lists of ingredients necessary for the manufacture of explosives.' It goes without saying that the above statement of Sir Edmund Cox is absolutely untrue. What was actually found among Mr. Tilak's papers in the course of the search instituted by the Police at his house and office was only a rough post-card, in fact a bit of waste paper on which were written the names of

the following two books:—(1) Hand-book on Modern Explosives by Mr. Eissler, (2) Nitro Explosives by P. Gerad Sanford. This post-card or bit of waste paper is Exh. K. for the prosecution now on the file of the Tilak case papers in the Bombay High Court.......... The difference between the actual contents of this exhibit and the words used by Sir Edmund Cox, *viz.* '*Detailed lists of the ingredients necessary for the manufacture of explosives,*' is so gross and important that no man of common-sense, much less a man of conscience, will represent the one as being the equivalent of the other. As regards the statement that this exhibit 'influenced to no small extent the Jury that convicted Mr. Tilak,' of course Sir E. C. Cox can have no better authority for making it than any one else who may like to give a flat contradiction to the allegation and to assert its direct opposite; for there is nothing on record except the brief and general verdict of 'guilty' passed by the Jury. But as affording an independent test of the truth or untruth of Sir E. C. Cox's statement, we may point out that both the counsel for the prosecution and the presiding Judge did not seem disposed to attach any importance to the contents of this particular exhibit.......... One feels it worth his while thus to expose the mischievous character of the statement made by Sir E. C. Cox for two reasons. Firstly, Mr. Tilak's appeal is now before the Privy Council, and it is quite conceivable that the circulation which is sure to be given to that statement by the patronage of such a high class and influential magazine as the *Nineteenth Century* might do incalculable and also irreparable harm to the cause of justice, apart from the harm to Mr. Tilak himself as an aggrieved individual. Secondly, the full setting out of Sir Edmund Cox's designation as 'late Deputy Inspector-General of Police, Bombay Presidency,' is a silent bid for the acceptance of his statement as authoritative and veracious beyond question. We all know in India the proper discount which may be put upon the incorrect impressions of a Police officer, however highly placed he may be. But in this case it may possibly be otherwise in England. And it becomes, therefore, necessary to point out that the statement of Sir E. C. Cox is, as shown above, neither authoritative nor true."

Publication of a list of political offenders as 'recipients of honours' from Government.

Kál (118), 8th Jan.; *Ráshtramat* (45), 7th Jan.; *Vande Mátaram* (159), 3rd Jan.

9. The *Kál* publishes under the heading "Honours list" a list of all persons convicted of political offences in 1908. The "recipients" are divided into different classes according to the severity of the sentences awarded to them. The paper adds:—The Government has exhibited its esteem and regard for the Nationalists by honouring them with their special attention. It has also not been at all close-fisted in the distribution of "honours" ranging from transportation to mere whipping. [The *Ráshtramat* and the *Vande Mátaram* also publish a list of political offenders in 1908, classified according to the dates of their conviction.]

The New Year Indian Honours *Gazette*.

Sánj Vartamán (37), 4th Jan., Eng. cols.; **Indian Social Reformer* (4), 10th Jan.; *Indian Spectator* (5), 9th Jan.

10. "No Honours List, prepared with whatsoever care, can ever be entirely satisfactory. The present list is no exception to the general rule. We most heartily congratulate Mr. Jacob Sassoon on the Baronetcy which has been conferred on him. Of course, it was a complimentary return for the ten lakhs of rupees which he, so generously and munificently contributed towards the establishment of a fully equipped Central Science Institute.......... A belated but fully deserved honour has fallen to the Honourable Mr. Muir Mackenzie, the Senior member of the Governor of Bombay's Council.......... Friend and foe alike will have nothing to say against the Knighthood conferred upon Mr. Muir Mackenzie.......... It was but proper that the Chief Justice of the Bombay High Court should be knighted.... We sincerely congratulate Mr. Basil Scott on the honour done him. We are glad to see the name of Mr. Chunilal Setalvad in the List.......... Mrs. Amina Hyderi and Mrs. Sarojini Naidu, both of Hyderabad Deccan, have been decorated with the *Kaiser-i-Hind* Gold Medal. It is very rarely, indeed, or rather never, that any lady is given such consideration, unless she be some Governor's or Viceroy's spouse or a she-Highness. In fact Mrs. Hyderi and Mrs. Naidu are, so far as we know, the first Indian ladies that have been so honoured on their own merits. Mrs. Hyderi, brushing away for the moment the cobweb of the *Purdah*, did splendid samaritan work in the capital of the Nizam after the recent terrible floods. Mrs. Naidu not only did as good work at Hyderabad as Mrs. Hyderi, but is a poetess who is more than a manufacturer of rhymes.......... But ere we conclude, we feel constrained to say that the last announcement in the *Honours Gazette* almost took away our breath. As 'a Royal mark of favour in commemoration of the Fiftieth Anniversary of the assumption of the Government of India by the Crown, *a bonus of one week's pay* has been granted to all Government servants in India, including the Police, State Railway employés and *menials*, whose pay does not exceed Rs. 50 per month.' The italics are ours. To say the least, this sounds very queer particularly in an Oriental country where Royal munificence was always on a colossal scale. And, surely, a better epithet could have been found in these days of democracy than *menials*? And just *one* week's pay! It more than resembles the Imperial munificence of Lord Curzon, who announced at the Imperial Delhi Durbar, that those Native Chiefs who were in debt to the mighty Government of India, would be condoned just three years' *interest* on the amount owed by them. Of course, all these *menials* and the others will be duly grateful for this mark of Royal favour, and we sincerely thank Government for this munificent mite." [The *Indian Social Reformer* writes:—"The Honours List issued on New Year's Day is one of the best published in recent years. The K. C. S. I. conferred on the Honourable Mr. Muir Mackenzie is a fitting recognition of the deep interest which he has been taking of recent years in movements of practical philanthropy. The C. S. I. given to Dewan Bahadur Raghoonath Rao is a wholesome reminder that Government sometimes delight to honour solid worth and sterling character in a public man. The three Kaiser-i-Hind gold medals that go to the Hyderabad ladies whose names were mentioned in our notice of the work of the Ladies' Relief Committee are among the best-bestowed of these medals. We should have been glad to see Mrs. Ranade, Miss Clarke and Mrs. Muir Mackenzie in this Presidency accorded the same distinction; but, no doubt, this will be done in a future List." The *Indian Spectator* writes in a similar strain.]

Bombay Samáchár (60), 4th Jan.

11. The Honours List, as usual, is for the most part engrossed by officials and Native Chiefs. The public, however, are glad to see a few popular names in it. Before proceeding to examine the individual names in it, we are constrained to say that it was a great mistake not to have published the List on the Proclamation Day. The baronetcy awarded to Sir Jacob Sassoon is a tribute to this Presidency, as also a recognition of the munificent donations of the recipient of the honour to the Sassoon Hospital and to the proposed Central Science Institute. A similar honour is expected by the public for another benefactor in the cause of science, Mr. Chinubhai Madhavlal, whose name we hope to see included in the next Honours List. The K.C.S.I. bestowed on the Honourable Mr. Muir Mackenzie will give great pleasure to the public, as a fitting reward for his services as a Councillor and his work in connection with the preparation of the scheme of reforms. We cannot help noticing the omission of the name of Sir Lawrence Jenkins, whose valuable work in connection with the reform scheme deserved some recognition. The other names which are conspicuous by their absence and which the public expected to see included in the List are those of Mr. Dadabhai Navroji and Sir William Wedderburn, who have done meritorious service to the British Empire.

Akhbár-e-Soudágar (20), 4th Jan., Eng. cols.

12. "The annual lottery of Honours has, it is needless to say, given dire umbrage to more people than it has given satisfaction to. But this must always be the case where the expectants are many and the loaves to be distributed few. But, be that as it may, it cannot be denied that this Presidency has always been treated in a miserly manner. This year has not been an exception to its predecessors. But a homœopathic dose of honour has fallen to the lot of Bombay. Foremost among the new recipients must be noticed the genial Senior Member of the Governor's Council, Mr. Muir Mackenzie. Although more than belated, this recognition of the merits and services of the oldest Member of the Indian Civil Service in harness will give general satisfaction to all communities....... He has always been a friend of the people.......... We must notice the Baronetcy that has been bestowed upon Mr. Jacob Sasson, one of the most unobtrusive and catholic philanthropists of the city. Nothing more need be said, in appreciation of this honour, than that the new Baronet has splendidly kept up the best traditions of the great Sassoon family, whose name has for nearly a century been synonymous with philanthropy. Even this honour is belated.......... Our Anglo-Indian journalistic friends had raised the question, some time ago, whether the honour of Knighthood on a Chief or any Judge, should be conferred after or before retirement. We are not in favour of any cast-iron rule. Let *merit* be the test. Mr. Basil Scott, Chief Justice of Bombay, has been knighted. We heartily congratulate him and hope he will hold the Sword of Justice worthily. The Rao Bahadurship conferred upon Mr. Setalvad, Fourth Presidency Magistrate, is well deserved. He has again proved that a native can make a very good Presidency Magistrate.......... Both Mrs. Hyderi and Mrs. Naidu did good samaritan work after the late terrible floods at Hyderabad, and fully deserve the honour conferred upon them."

Jám-e-Jamshed (30), 4th Jan., Eng. cols.

13. "The Honours List this time will not fail to be appreciated as it deserves to be in Bombay. Indeed, a list that contains such distinguished and popular names as those of the Honourable Mr. Muir Mackenzie, Mr. Basil Scott, Mr. Jacob Sassoon, the Maharaja of Bhávnagar, the Nawab Saheb of Junágarh, the Maharaja of Kolhápur and of Mr. Morison, Mr. Whittle, Mr. Chunilal Setalvad, Mr. Joglekar, Mr. Rustam Bomanji Vakil is bound to be universally approved and endorsed. As to the claims of the country at large, this time, the honours could very well be said to be, on the whole, evenly distributed. There may be disappointments; but, on the other hand, there are many names to whom the titles that have come will not in any way be grudged."

Gujarát Mitra (27), 3rd Jan., Eng. cols.; *Praja Bandhu* (35), 3rd Jan., Eng. cols.

14. "The Baronetcy conferred by Government on Mr. Jacob Sassoon of Bombay is fully deserved. The K. C. S. I. bestowed on the Honourable Mr. Muir Mackenzie, Senior member of the Executive Council of the Governor of Bombay, is only a belated recognition of his long official career. So is the valued and much coveted distinction of C. S. I. conferred on the Honourable Mr. W. T. Morison, one of the ablest and most prominent Civilians in this Presidency and an officer of great merit and ability. The Knighthood conferred on Mr. Basil Scott, Chief Justice of the Bombay High Court, Bombay, is a deserving tribute to his high abilities and sterling independence." [The *Praja Bandhu* pronounces the New Year Honours List to be a satisfactory one on the whole.]

Comments on the proceedings of the Madras session of the Indian National Congress.

Gujarát Mitra (27), 3rd Jan., Eng. cols.

15. "There was no one amongst Indians better fitted to preside over the Madras Congress than the veteran and sage friend of India, the Honourable Dr. Rash Behari Ghose. And truly may it be said that he has fully acquitted himself of the great trust. Dr. Ghose's Presidential speech is a literary master-piece, an eminently sober and moderate utterance........ Those who know the veteran Bengali will declare with us in one breath that Dr. Rash Behari Ghose has never before at any time of his long public career as a publicist and a thoughtful leader of men betrayed himself into playing the clap-trap speaker who is anxious only to play to the gallery.......... We may, therefore, say without any the least hesitation that Dr. Ghose in accepting the presidentship of the Congress has rendered a great service to his country and fellow-countrymen. For the Madras Congress this year marks, in our humble view, an epoch in the history of India......... Those who sit down to criticise a man like Dr. Ghose will please remember that he is not a mere politician, but a scholar and student of History, an eminent lawyer and a great jurist, distinguished alike for the moderation and sobriety of his thoughts, who always took pains to literally weigh his words before giving utterance to them. The Madras Congress has expressed its sense of great pleasure and satisfaction at His Majesty the King-Emperor's Message on the occasion of the fiftieth anniversary of the Proclamation of 1858, and at the recent Reform proposals formulated in Lord Morley's despatch. The unqualified and emphatic condemnation of anarchist outrages in Bengal is not merely a lip utterance; the whole Indian community is sick of them, and the resolution passed by the Congress gives expression to the true feelings of the people in this regard."

Sánj Vartamán (37), 6th Jan., Eng. cols.

16. Continuing its comments on Dr. Ghose's presidential speech the *Sánj Vartamán* writes:—"In our humble opinion the only atrocious crime which Dr. Ghose has committed is that he has not, in his memorable speech, asked for the moon. As for practical politics and attainable ideals, Dr. Ghose's speech bristles with them. Those that have provoked a controversy about it seem to have forgotten *one* main fact, and it is this; that after centuries of alternate slavery and absolutism it is essential and absolutely necessary to go through a practical education, ere we can attain the democratic form of Government to which we all undoubtedly aspire. It is lunacy to expect that we can have, in a few years, a form of government which has never existed in India, and which England obtained only after the most heroic struggles extending over seven hundred years; and that, too, on a principle of gradation.......... To put it briefly, the idea of evolution in politics and the science of government, or responsible administration seems to have been completely lost sight of by those of our countrymen who can only be called the Impatients. Our ultimate ideal of *swarájya*, or self-government within the Empire, can be attained only by passing a long apprenticeship in a particular school. And, so far as we can judge, British Rule over India is the best and only school in which we can assimilate and digest the highest principles of the most practical and sober democracy. Howsoever sincere and ardent our desire may be for *swarájya*, we cannot defy the great principles of evolution, in the physical as well as the political world. Once this estimate of the present situation in this ancient land is digested, once the difference between the one bird in the hand and the problematical many in the bush is realised, and the comparative value of practical politics and unattainable ideals and chimeras is appreciated, we are sure, that not a word can rationally be said against the speech delivered by Dr. Ghose.......... Now, how stands Dr. Ghose's address? He has condemned the Partition as strongly as anybody has ever done.......... As for *swadeshism*, when a British Viceroy like Lord Minto is in favour of it, it is an insult to Dr. Ghose to even suspect that he is not a true *swadeshist*. As for Boycott, both Dr. Ghose and such economic and industrial experts as Messrs. Wacha and Mudholkar admit that *swadeshi implies* boycott, but the shouting of the latter is like the evil wind which blows nobody any good. *Swarájya* (ultimately) is also Dr. Ghose's cry. As for the new reforms, the veteran Bengali leader says:—'It is impossible to say that the new scheme is *not* susceptible of improvement.' This means that he accepts it, only as a *first* instalment. Others will, must and shall follow, provided we are true to ourselves, and it, which paraphrased, only means the great principle of evolution in Politics. And here we conclude. We think we have proved that there is no reason why Dr. Ghose's speech should 'provoke controversy.'"

Shakti (85), 2nd Jan.

17. In the first of a series of articles commenting on the Madras Congress, the *Shakti* calls it a friendly gathering of Sir Pherozeshah and his followers and refuses to recognise it as a National assembly. In the opinion of the paper the Madras session compares very unfavourably with either the Calcutta or the Surat session, inasmuch as it has passed off without creating that enthusiastic zeal and interest which have been evinced on similar occasions in the past.

After dwelling on the disparity in the number of delegates at Madras as compared with those at the past Congresses, the paper ridicules the speech delivered by the President of the Reception Committee as an after-dinner oration, full of sentiments of flattery from one end to another and as unworthy of the Congress platform. Dr. Ghose, it goes on to remark, has emptied the vials of his wrath on the Nationalists and the movement they represent in revenge for the disappointment he met with last year at Surat, and has sung the praises of Lord Morley and his reforms, which are nothing but a sop thrown to Cerberus. Dr. Ghose's criticism of the new laws and the efforts made for the suppression of anarchical movements and societies closely approximates to the official view; and, thus, the paper observes, the distinction between the Moderates and the officials dwindles into insignificance.

Kesari (121), 5th Jan.

18. The Madras Convention was quite a tame affair. The one resolution which the Convention prominently discussed was about recording its sense of gratitude to Lords Morley and Minto for the new reforms. The condemnation of the Bengal Partition apart from the advocacy of boycott was altogether selfish. The recent deportations were not denounced by the Convention, but it merely prayed that the deportees should be leniently dealt with. Dr. Rash Behari Ghose reviled the "Irreconcilables" and branded them as disloyal and asked the Moderates to rally round Government. The Moderates have made it their creed to dance to the tune of the bureaucrats. We do not advise the people to scorn the hand of fellowship held out to them. But it would not do to be over-enthusiastic. Lord Morley says that the military strength of the British in India is tremendously overwhelming. But even autocrats are forced on occasions to conciliate the people and win their love which is a great moral force.

Hindu Panch (115), 6th Jan.

19. One would like to see the Moderate leaders flogged for their wild effusions at the Convention *tamasha* in Madras. The attitude of these Moderates towards the Nationalists is like that of the mistress of a man towards his dutiful and lawfully wedded wife. Nothing can surpass the brazenfacedness of Dr. Rash Behari Ghose, who presided at the Madras *majlis*, in asserting that 'those who have gone out of us were never of us'. Does this young donkey remember where he was till the Congress session of 1906? To be consistent with himself, he should have at least perused the resolutions of the Calcutta Congress. Dr. Ghose indeed deserves to be socially ostracised. The weight of all his learning does him no more good than the loaded bags of sugar do to a donkey. Dr. Ghose and others of his ilk should note that the people are not so dull and phlegmatic as they suppose them to be. There is now a sufficient awakening among the people. Some five years hence these Moderates will have to shut up their shop. [Commenting on the Honourable Mr. Gokhale's advice to people not to speak ill of the reforms, the paper elsewhere writes:—Mr. Gokhale should be aware by this time that during his recent stay in England he was seen in his true colours. People now know all about his tale-telling and spreading false reports. He had better give up his profession of a bard. If he persists in it any more, he may have to suffer for his sycophancy.]

Comments on the entertainment of Congress leaders at social functions in Madras.

Gujaráti (26), 3rd Jan.

20. In the course of its discussion of the Congress proceedings at Madras the *Gujaráti* writes:—A notable event took place in connection with the 24th session of the Indian National Congress, an event which clearly shows that the authorities, who had hitherto treated the Congress with cold disregard, now find it necessary to honour it. What we could not obtain in 22 years we have secured in the course of as many months; and the National awakening has compelled the powers to be civil. It is a healthy sign of the times that the Governor of Madras should have entertained at social functions on various occasions the Congress leaders assembled at Madras. Though politics could not have been discussed at these tea-parties, yet the value of this new conciliatory policy cannot but be too highly estimated. We are hopeful that this small speck of recognition will in course of time be broadened by the election of Indian members to Parliament and the acquisition of the much longed for *swarájya* in India, and the spread of the fame and glory of New India in all the corners of the world.

Comments on the proceedings of the Industrial Conference at Madras.
Sánj Vartamán (37), 5th Jan., Eng. cols.

21. "The Industrial Conference stands as the permanent landmark of the solid and useful work the Congress has done for the industrial regeneration of this land.......... It was presided over this year by Mr. Mudholkar, one of the best authorities on Indian industrial problems. His inaugural speech was a model of moderation, earnest study and close acquaintance with our most pressing problems. Without being swayed by economic heresies or shallow platitudes he put his case in a straightforward way before the public and Government—the case of the true *swadeshi* without any adulteration of the boisterous, the militant and the stormy element. The first subject he took up was that of agriculture which forms the staple industry of India. It is, of course, essential that India should be turned from a wholly agricultural into a manufacturing country to a certain extent.......... It is pleasant to note that popular wishes are in this connection amply responded to by Government who are trying for the last few years to overhaul the whole agricultural department and to introduce radical reforms in its working.......... What is required is the education of the agriculturists. One instance of the disastrous effects of want of proper education can be seen in the huge waste of manure. It is a truism that the agricultural prosperity of a country depends upon its manures. Japan furnishes an educative example in this respect. The burning of dung-cakes is one of the ways in which manure is wasted away. This can be prevented by education and supplying the poorer classes with a cheap fuel in the place of the dung-cakes.... Turning from agriculture Mr. Mudholkar dealt with the useful question of land banks about which he heard so much at the Co-operative Credit Societies Conference. It is pleasing to find that the theory long ago advocated by Mr. Wacha is finding general acceptance and is in near sight of being put into practice by Government. This is the theory of the advisability of starting land banks in this country similar to that in Egypt.......... The hand-loom industry forms one of the chief industries of modern India on which much of her industrial and commercial prosperity depends.......... One of the chief requirements for the development of industry is industrial education, and for this it is required that Government should open institutions where a thorough grounding in technical studies can be imparted. This paramount duty has up to this time been neglected....... It is to be hoped that the resolution proposed by Pandit Madan Mohan Malaviya about enlarging the Victoria Jubilee Technical Institute will be accepted by Government, as that is the only institution in this Presidency to impart technological instruction in all branches of the mechanical and chemical industries. The last topic dealt with in the presidential speech related to commercial education which has begun to draw attention now-a-days and for which special facilities are now intended to be made in this Presidency by His Excellency Sir George Clarke.......... The Conference dispersed after a consideration of several other important subjects. It has proved to be an useful asset of the nation and will, as time goes on, contribute materially to the industrial and commercial progress of the country".

All-India Moslem League.
Kaiser-i-Hind (31), 10th Jan., Eng. cols.

***22.** "That was an interesting address delivered by Mr. Syed Ali Imam as the President of the All India Moslem League at Amritsar. It is in every way an instructive pronouncement of Muhammadan views, albeit partially tinged with Muhammadan exclusiveness and Muhammadan selfishness. But these are accidents still unavoidable. In another five years we should not be surprised to see this exclusiveness and selfishness giving way to catholic sentiments, broad-based and more patriotic in the true *Indian* (not Muhammadan) sense of the term. In substance Mr. Syed Ali Imam is at one with the aspirations, aims and objects of

the Congress. He has given expression to this concurrence of views in no uncertain terms. He differs from the Congress in reference to the creed which says that its ultimate goal is self-government under, of course, British supremacy. Barring this he is in full accord with the Congress. So far then it is a pleasure to note the advance which our Muhammadan brethren have made during recent years. In the first place it is gratifying to notice the Muhammadan intellectual activity going on as evidenced by the educational and other conferences and the leagues now in vogue. Determined not to be left behind in the race of progress, they have followed the excellent example of the Congress itself in meeting in their own assemblies and discussing topics for the greater advancement of their community. At first they sat sulky and aloof in their own tent; but they soon discovered the error they had made. So they deemed it best to form a cave of their own where their best spirits could confer and mark time. That was the second stage, and now they seem to have entered on the third. The concussion of thought and the mutual interchange of views have undoubtedly enlarged their vision. Their early prejudices against the Congress are slowly disappearing; while the more advanced leaders seem to be coming into line with the aims and objects of the Congress. Thus stage by stage, our Muhammadan friends have been influenced by the action of the Congress itself, which, in reality, is a great triumph for that organisation. The inertia having been dispelled, and the first momentum having been given, it is only natural that our Muhammadan friends should in future move with greater freedom and velocity than hitherto. And the All-India Moslem League held at Amritsar, simultaneously with the season of the Indian National Congress at Madras, is a distinct and gratifying indication of this rapid change in the attitude of the more advanced and enlightened Muhammadans of whom Mr. Ali Imam is indeed a brilliant specimen."

Kesari (121), 5th Jan.

23. Since the last year, the Muhammadans have, by organising the All-India Moslem League, been endeavouring to sever definitely all connection with the National Congress. Under the auspices of this League, a Conference of Muhammadans was held at Amritsar during the last Christmas holidays under the presidency of Mr. Ali Imam. Owing to the extraordinary political events which occurred last year in Turkey, Persia, Afghanistan and other Muhammadan countries, the Muhammadan Conference, too, has undergone a very remarkable change in a single year. From the president's speech it may be safely inferred that the Muhammadan Conference has as much moved forward in political matters as the Madras Convention has gone back. The only difference that now remained between the Muhammadan leaders and the leaders of the National Congress is that the latter body demands *swarájya*. The president of the Conference declared that the Muhammadans are ready to work shoulder to shoulder with the Hindus in other matters, such as a demand for reduction of taxation and military expenditure, expansion of the functions of the Legislative Councils, encouragement of indigenous industries, &c. When, after a lapse of about ten years, Turkey, Persia, Afghanistan and other Muhammadan nations become united under a Pan-Islamic League, the Muhammadans in India will acquire a far greater political importance than the Hindus; and if the Moslem League continues its political propaganda for half a dozen years more, the demands of the Hindus will certainly pale before those of the Muhammadans.

Comments on the Hindu-Muhammadan riots in Bengal and Burma.

Jám-e-Jamshed (30), 6th Jan., Eng. cols.

24. "The Id riots in Bengal and Burma have come at a somewhat odd moment—just at a time when we all believed that the differences between Hindu and Muhammadans were getting less acute, and that such petty jealousy, as was hinted at in Lord Macdonnell's speech in the Upper House last month, was not possible. In spite of all one's desire to pass over the incident lightly, one cannot but admit that it wears an ugly aspect from the point of view of those who anticipate the dawn of the blissful era of what is called union of hearts in the near future. Those at least, who believe in Indians being able to manage their own affairs without a foreign arbiter and say that the withdrawal of the English from the country will not convert India into a bear garden with its inmates let loose upon one another, could certainly have had a no better reminder administered to them of the need of being modest, and looking at things as they are, instead of dreaming dreams of an impossible Utopia, than the reports of these riots."

Swadeshi sugar movement at Málwan and the District Magistrate, Ratnágiri.

Ráshtramat (45), 2nd Jan.; *Prakásh* (143), 6th Jan.

25. Mr. Maconochie, the District Magistrate of Ratnágiri, on his recent visit to Málwan, visited certain gentlemen of the town and warned them not to interfere with the natural right of people of buying whatever they please. The action of the District Magistrate was apparently intended to check the movement started in the town to encourage the use of *swadeshi* sugar. A District Magistrate is empowered to take such a step as is taken by Mr. Maconochie under section 144 of the Criminal Procedure Code, but the wording of the section is so vague that on one occasion an appeal had to be made to the High Court: but unfortunately Mr. Justice Chandavarkar and one of his colleagues refused to interfere in the matter and have thus left the District Magistrates free to hamper the progress of popular movements at their sweet will. It must, however, be remembered that the present unrest in Bengal is not a little due to the enthusiasm of the officials in retarding the progress of the *swadeshi* movement in that Province. It is, therefore, hoped that the Decentralisation Commission will provide against any misuse of the extra powers that are to be granted to District officers, or else they will be placing a dangerous weapon in the hands of such officers. [The *Prakásh* writes in a somewhat similar strain.]

Committee of Bombay Muhammadans to cooperate with the Commissioner of Police during the forthcoming Moharrum festival.

Sánj Vartamán (37), 8th Jan., Eng. cols.

26. "In concluding a series of articles on the regrettable Moharrum riots of last year, we had suggested that steps should be taken, some time before the Moharrum Day, to bring together the responsible leaders of both Shias and Sunnis, in order that some *modus operandi* to avoid a fracas might be found out......... We are glad to see that His Excellency Sir George Clarke, with that prescient promptness which characterises all his actions, has seen the wisdom and pertinence of our last year's remarks. The Moharrum Day is fast approaching and with a view to avoiding unhappy disorders like those of last year, His Excellency called together on Tuesday last, at the Secretariat, some 50 leading gentlemen of the various sections of the Islamite community, and addressed them in words which were at once marked by frankness, sincerity, dignity and practical statesmanship.......... In these days, particularly when sympathetic statesmen like Sir George devoutly desire that complete harmony should prevail in India under the *Pax Britannica* between even divergent communities surely, it cannot be the honest duty of the subsections of one community to sow the seeds of discord!......... Why is it that our Muhammadan brethren have hitherto lagged behind in the public life of this country? Merely because dissension in the past has been the source of their weakness. A continuation of it is sure to accentuate the same, and militate against the exercise of that great influence which Muhammadans undoubtedly possess, and which they ought to utilise with harmony among themselves and complete tolerance towards other communities............ The steps proposed by His Excellency are extremely practical.......... We hope His Excellency's sound and candid advice will not be lost sight of in the selection of the proposed committee. The most touching words uttered by Sir George and which show his deep knowledge of the human heart were the following: 'I need hardly remind you that the Imam Hussein, in whose honour this celebration has been instituted, is revered equally by all sections of Muhammadans. You are all at one in honouring his memory and surely that memory is dishonoured by such occurrences as those of last year!' We trust this appeal will go home, that real workers will be coming forward, that Moharrum friction between the two Muhammadan sections will soon disappear and that, erelong, not only the Sunnis and Shias sectionally, but all Muhammadans as a community, will so conduct themselves that any

disagreement between the Hindus and themselves will be like an evil memory of the past. We offer our most grateful thanks to Sir George not only on behalf of the Islamite community, but of every other, for his words have a moral and significance for all alike."

27. "There are more onerous, and hence truly honourable, ways of being associated with Government than that of speaking in the Legislative Councils as 'honourable members.' One such was indicated by His Excellency the Governor when on Tuesday last he addressed an assembly of leading Muhammadans of Bombay and invited their co-operation with the Commissioner of Police in preventing a possible recurrence of the Moharrum riots of last year. If the statesman who wins popularity by making concessions is deserving of praise, he who utilises popularity successfully in inducing popular leaders to share responsible and risky duties with Government is deserving of admiration. Some Muhammadans have not been quite pleased with Sir George Clarke's Government, because it has pronounced itself against communal electorates in Municipalities. True honour and confidence are bestowed by an invitation to share responsibilities, and His Excellency could not have paid a higher compliment to the good sense, the loyalty, and the personal influence of the local leaders of the Muhammadan community than by the action taken by him on Tuesday......... The man of science is said to utilise the forces of Nature for his purposes, instead of running counter to them. It is perhaps an application of science to administration to utilise communal forces for achieving the objects of Government, instead of relying on repression and retribution."

Indian Spectator (5), 9th Jan.

***28.** "With his usual alacrity, His Excellency Sir George Clarke invited last week to a personal conference influential representatives of the Muhammadan community to deliberate on measures to avert the chances of a disturbance during the Moharrum. The prompt and sympathetic response which the members of the Conference have accorded to the proposal is a happy augury for the future, and we have every faith that the Committee which has been formed would be able to suggest some practical scheme for the approval of Government.......... We are echoing the honest convictions of all sane and truly religious Muhammadans when we say that they look upon this turbulent display as irreverent, which they would fain put a stop to if they had their own way.......... His Excellency's pathetic appeal in this connection must touch the innermost chords of all staunch and faithful followers of the Prophet.......... At His Excellency's proposal, the Conference appointed among themselves an influential committee representing all sections and denominations of the Muhammadans in Bombay. Its members take upon themselves the grave responsibility of making personal efforts to explain in advance the reasons for action which may be subsequently taken at their initiative, and to present themselves in their respective sphere of influence or at such stations on the route as the Police may request them to take during the procession in order to maintain order. The members, who have agreed to serve on the committee, realise the responsibilities of their self-imposed task, and the public spirit which underlies that decision cannot be too highly applauded. The presence on the spot of men who stand high in the confidence of their respective followings would relieve the Police of a good deal of anxiety. It would be presumptuous to propose measures to a committee so thoroughly representative and influential as of the twenty-six members who met under the chairmanship of Mr. DuBoulay, but we would venture to make one suggestion that the carrying of sticks and bludgeons should be strictly prohibited, and the licensed Toliwallas held responsible for the execution of the Commissioner's order to that effect. The expediency of regulating the course of the procession so as to avoid on the way temples and mosques of hostile factions must have already engaged the attention of the committee and the Police. The committee has been, unfortunately, framed late in the year; and they would not have adequate time at their disposal either to formulate an exhaustive scheme or to explain in advance the aims and objects of the new regulations to the masses for the

Rást Goftár (36), 10th Jan., Eng. cols.

ensuing festival. The operation of drastic changes may, therefore, be postponed for the next year, and only such action may be taken for the present as might be pressed without stirring up much opposition."

Gujaráti (26), 10th Jan., Eng. cols.

***29.** "It gave us great pleasure to notice that His Excellency Sir George Clarke had departed from the old traditions and aloofness of Olympic gods and arranged to speak personally to the leading Muhammadans of this city with a view to devise some measures for the prevention of deplorable occurrences similar to those which marred the harmony of the Moharrum celebrations last year. Sir George Clarke could not have made a better use of the power, prestige and influence inseparable from his high office. His Excellency's speech was, as usual, marked by sincerity of conviction, firmness of tone and a spirit of sympathy.......... A committee of 26 Shias and Sunnis was elected on the spot. The move is in the right direction and what is more, it is timely. Even apart from the echoes of the sad and frightful occurrences at Tittaghur, Serampore and other places, all the communities in Bombay are interested in the success of the Moharrum Committee. Let us sincerely hope that its members will be able to exercise their moral influence over their co-religionists and that the initiative, which His Excellency has taken in such sympathetic spirit and with so much forethought, will lead to the preservation of peace and order in this city throughout the Moharrum celebration."

Bombay Samáchár (60), 8th Jan.; *Akhbár-e-Islám* (58), 7th Jan.

30. The annual recrudescence of more or less serious disturbances in Bombay City during the Moharrum festival has rendered it necessary that something should be done to maintain peace and order during the ensuing festival and prevent the fair fame of the Muhammadan religion from being tarnished. Sincere thanks are, therefore, due to His Excellency the Governor for the efforts made by him, at the cost of much valuable time, towards ensuring the safety of the town during the approaching Moharrum. The very kind and sympathetic words His Excellency addressed to the representative Muhammadans in asking for the co-operation of a committee formed from amongst them would not, we are sure, fail to set the entire Muhammadan community of Bombay thinking on this grave topic. His Excellency has made very valuable suggestions to the community, and we trust its members will consider it a duty to carry them out for the sake of their holy religion. They should take special care to unearth the causes which make the illiterate section of the community unduly exasperated and infuriated during the festival. It cannot be difficult for the leading Muhammadans to spot the agitators and those who are at the bottom of the mischief. We are afraid that a small section of the preachers, who come into prominence during the Moharrum, mislead the ignorant through their failure to grasp the tenets of the Moslem creed. In these days of religious toleration, it is regrettable that due care is not taken to keep the illiterate masses from the evil influences of these ignorant religious preachers. No amount of vigilance can be too much for the purpose. And we hope these Muhammadan gentlemen who have come forward, at His Excellency's desire, to prevent any further slur being cast upon their religion, would seriously ponder over this aspect of the question and do the needful. [The *Akhbár-e-Islám* welcomes His Excellency's speech to the Moharrum Conference as the most worthy pronouncement of the hour, and trusts that it will be the means of producing a very wholesome effect on the entire Moslem community. It then appeals to the members of the Moharrum committee to win over the *badmash* element to the side of order, not by recourse to force and threats, but by wise persuasion. For this purpose, the paper suggests the formation of a committee of a select few having direct personal influence with the masses, so that these persons might, by mixing with the people, endeavour to avert the threatened danger. The paper, however, expresses the fear that there are on the committee already formed a number of persons who would like to make a display of their authority and lord it over the community. Their arrogance, the paper thinks, would serve to create bad blood among the *tabutwallas*. The paper, therefore, earnestly appeals to the members of the Moharrum committee with excitable tempers to guard against this danger by cool conciliation and careful deliberation. It concludes with an exhortation to the *tabutwallas* not to do anything that would mar the good name of their creed.]

Pársi (34), 10th Jan., Eng. cols.

***31.** "For the last five years the Moharrum has been a time of considerable anxiety to the Commissioner of Police. Three of these years have witnessed bloodshed before the festival was over. As the next month will see the recurrence of this stormy season, His Excellency the Governor took time by the forelock and called a meeting of prominent Muhammadan citizens at the Secretariat on Tuesday last to discuss the best means of averting the usual disturbances. Some of the leaders of the community are strongly in favour of having a large armed force on the spot to overawe would-be rioters; and there is, no doubt, some practical wisdom in the Hohenzollern theory that to be well armed is the best way of living in peace. His Excellency the Governor, however, did not propose such a solution at the meeting which he called. He said that in the last resort Government would maintain order by force, but he dwelt chiefly on the duties and influence of the leaders of the community who, by assuming a sort of personal responsibility and remaining near the storm-centres during the festival, might contrive to avert trouble. In one of those forcible sentences that Sir George Clarke knows so well how to use at the right time, he said that both of the sects pretended to revere the Imam Hussein, but that by these riots they only dishonoured his memory. It was an appeal to the highest sentiments of his hearers, which they could not ignore. A strong committee was formed, and there is every hope that order will be preserved by reason without the aid of force."

Oriental Review (11), 6th Jan.

32. "Last year a suggestion was put forward by the Press and the public that a committee of representative men of all sections of the Muhammadan community might be appointed to advise Government on the steps to be taken at the time of the Moharrum festival and to exercise influence upon their co-religionists to desist from unlawful and rowdy acts. The suggestion has been taken up by His Excellency Sir George Clarke who, with his usual foresight and sympathy, called a meeting of leading Muhammadans whom he addressed in connection with the festival and requested to appoint a Committee from amongst themselves as an advisory body to aid Government. The step is in the right direction and cannot be too highly commended, looking to the magnitude of the interests involved. The loss of valuable lives and the general terror throughout the city, in which disturbances at the Moharrum culminate, ought be checked, and this cannot be done by better means than the joint efforts of Government and the leaders of the community. We, therefore, trust that, in the interests of peace and order, the appeal which His Excellency has made to our Muhammadan brethren will not be in vain. A similar step taken by the heads of other provinces and Presidencies where friction unfortunately prevails between the Hindus and the Muhammadans will for ever set to rest those mischievous forces which are in evidence now and then and which recently manifested themselves in a very ugly and unfortunate way in the recent Id riots in Calcutta."

Jám-e-Jamshed (30), 7th Jan., Eng. cols.

33. "Sir George Clarke's timely efforts to prevent Bombay from catching the infection, which has given Bengal an enhanced notoriety this season, have made a most favourable impression on all hands. None of us can be insensible of the great service that His Excellency the Governor has thus rendered to the cause of peace and public tranquillity, and to the good name of the city and the Presidency. The steps he has taken to *samjav* the Muhammadan leaders and to seek their co-operation for maintaining peace unbroken during the Moharrum celebrations have met with the warmest praise. Forewarned is forearmed; and one cannot but be grateful to the ruler who, unlike the authorities in Bengal, has taken advantage of his opportunity to minimise as far as it lies in his power, by persuasion and good advice, the chances of a disturbance of the public peace. The vigilance and sympathy here displayed by His Excellency could not have failed to create as happy an impression on the mass of the Muhummadan community as upon their leaders and the people of other nationalities; and we look forward with confidence to the forthcoming celebrations passing off without any untoward incident to mar the happy relations existing between the various races in this Presidency."

Sultán-ul-Akhbár (175), 7th Jan.; **Bombay Panch Baháddur* (170), 11th Jan.

34. This Presidency is really fortunate in possessing such a farseeing and intelligent Governor as Sir George Clarke. The Muhammadans would be well advised in taking to heart the sage counsel given by His Excellency in the speech delivered by him at the Secretariat on Tuesday last. They will do an infinite amount of good to themselves, to the community they belong to and to the public at large if they act upon His Excellency's advice. It is the duty of the leaders of both the sections of the community to lay before His Excellency their real grievances, and to bring about a reconciliation and thereby prove themselves worthy of the position they occupy. His Excellency has done a very considerate act in organising a committee of Muhammadans; and we hope it will discharge the duties entrusted to it to the entire satisfaction of all. [The *Bombay Panch Baháddur* thanks His Excellency Sir George Clarke for having taken all the trouble of organising the Moharrum Committee at a time when he was in deep mourning and for lending it the services of Mr. Du Boulay and Syed Shamsuddin Kadri, and adds:—But we think that the object aimed at would have been attained had His Excellency merely issued a distinct order to the Commissioner of Police directing him not to disturb any of the ancient usages and also not to allow any innovations to be introduced. If the Committee appointed aim at these two objects, we can assure His Excellency that there will not be any breach of the public peace.]

Encouragement of two useful institutions at Kárwár by His Excellency Sir George Clarke during his visit to that town.

Indian Social Reformer (4), 10th Jan.

*35. A Kárwár correspondent writes to the *Indian Social Reformer*:—"We have grown so much accustomed to the sympathetic rule of His Excellency Sir George Clarke that every act of kindness coming from him seems to be a matter of course. Nevertheless, the public would be interested to hear of one or two touching acts of generous recognition performed by His Excellency during his late visit to Kárwár. With the ready discernment, which is characteristic of him, His Excellency at once discovered that there were two highly useful institutions here which were deserving of sympathetic encouragement at the hands of high personages like him. The one is the Mitra Samaj and the other is the Kárwár Students' Brotherhood. The first serves the useful purpose of creating a genuine social intercourse between the members of the different communities in the broadest and healthiest sense of that expression, while the latter institution serves the same purpose with respect to the rising generation. His Excellency voluntarily made a handsome present of Rs. 150 to each of these institutions, giving a hundred rupees more for distribution amongst the poor. It will be long before Kárwár forgets such gracious acts."

His Excellency Sir George Clarke's visit to Ratnágiri.

Satya Sodhak (149), 3rd Jan.

36. It is a matter for genuine gratification that His Excellency Sir George Clarke was, during his recent visit to Ratnágiri, pleased to enquire into several matters affecting the welfare of the district. The people of Ratnágiri have reason to hope that the question of the water-supply of the town will now be satisfactorily solved and that Government will be pleased to come to the rescue of the Municipality, as they did with regard to the Dhárwár and the

Bijápur Municipalities. It is also expected that the Ratnágiri Municipality will be granted the right of electing its own president, without having to maintain a high paid executive officer. The people of Ratnágiri will also greatly appreciate the formation of a local option Committee to regulate the sale of liquor in the town. The present policy of the Abkári Department has made life most unbearable for the class of *Bhandaries*, the hereditary toddy-drawers of the district. Government should never, out of considerations of revenue, overlook the interests of illiterate classes who for lack of legitimate occupation are likely to resort to unlawful practices. A similar fate threatens another backward class—the fishermen of Ratnágiri. It is rumoured that an English company is going to take their work out of their hands and thus leave them to starve for want of occupation. We certainly hope Sir George Clarke will be moved by considerations of humanity in dealing with the grievances of both these classes. His Excellency evinced deep interest in the agricultural condition of the district, and it will not be too much to expect that during His Excellency's *regime* the condition of the cultivating class would be improved by the introduction of scientific methods of agriculture and the establishment of a few model farms. We must not forget to thank the District Magistrate and the District Superintendent of Police for the efficient arrangements made by him for His Excellency the Governor's visit, which is likely to benefit our town in a number of ways. The visit was quite informal, and there were not the customary addresses, decoration of streets, durbars and other appendages of a formal visit by the Governor. But we think that the late private visit of His Excellency resulted in more practical good than a public and formal visit would have done.

His Excellency the Governor of Bombay's reply to the deputation of the Bombay Municipal Corporation *re* the removal of the health-camps on the Kennedy Sea Face.

Oriental Review (11), 6th Jan.; *O Anglo-Lusitáno* (47), 2nd Jan.

37. "An administrative policy which looks to the comforts and whims of the rich and influential classes at the expense of the poor cannot be considered to be an ideal one. We could not have expected a measure smacking of this policy from the present Government of Bombay; and yet it is regrettable to note that, contrary to our expectations, a step has recently been taken the effects of which will fall heavily upon the poor and middle classes of Bombay. We refer to the order passed by the Bombay Government for the removal of the health-camps from the Kennedy Sea Face. We hoped that the deputation of the Bombay Municipal Corporation would succeed in convincing His Excellency the Governor of the wrong nature of such an order and induce him to revoke the same. We have the unpleasant duty now to record our regret at the failure of the deputation, as His Excellency did not change his resolution. We are the more sorry for this as His Excellency's *regime* has as one of its chief objects the stamping out of that fell disease, the plague, from our midst and securing the comforts and conveniences of the poor. The Kennedy Sea Face health-camps accommodated about five thousand persons, a number which, though it may appear insignificant when compared with the total population of Bombay, is an important unit by itself....... To those, who think always of '*æsthetics*' even at the expense of the health of the general public, health-camps may have proved a nuisance; but they were real blessing to the five thousand human souls who found in them their only shelter from plague. Not only that, but the health-camps served another useful purpose by drawing away men and women even for a while from the unhealthy atmosphere of Bombay to the fresh sea-breezes. Looking to all these circumstances, we deplore extremely the Government resolution for the removal of these health-camps......... Ardent supporters though we are of inoculation, we must say that evacuation also has proved a very useful preventive." [The *O Anglo-Lusitano* remarks:—"We, of course, who think that the camps are an absolute necessity, cannot be convinced by the explanations given by His Excellency the Governor. His Excellency no doubt expressed his greatest sympathy with the inconvenience and hardships caused by the action of Government; but as the *Indian Spectator* has it, 'it was the Governor and not Sir George Clarke, that spoke to the deputation.""]

Retirement of the Honourable Dr. F. G. Selby, C.I.E., Director of Public Instruction, Bombay.
Akhbár-e-Soudágar (20), 9th Jan., Eng. cols.

38. "Within a few days a great educationist will bid good-bye to the Presidency, in which he worked for more than a quarter of a century with an enthusiasm and singleness of purpose which to him made the labour one of love.......... Dr. Selby spent most of his time at Poona, as Principal of the Deccan College. Dr. Selby's mind, brain and heart were completely wrapped up in the great academy on the banks of the Mula-Mutha.......... Dr. Selby was moulded on the pattern of the great Arnold, whose name will ever be associated with Rugby, the premier public school of England. Intellectually, he never claimed to be a giant like Sir Alexander Grant, Mr. Harkness or Mr. Wordsworth. He certainly was not one of the 'inspired ones.' But he was a sound teacher and a great disciplinarian. His strict discipline has often jarred on the students, but the learned Doctor was cruel only to be kind. But if he was strict towards others, he submitted himself to an equally high standard of discipline in the conduct of life. As a teacher, his prominent characteristics were accuracy, succinctness, depth and method. All these, by strict personal discipline, had grown to be part and parcel of his being. Furthermore, he was one of those who believe that they have a vocation for a particular thing. In this sense Dr. Selby's vocation was undoubtedly that of a teacher. His heart was in it and, may it be said to his credit, he always subordinated personal considerations, those even of promotion, to the well-being of the great College, with which he had identified himself heart and soul.......... Dr. Selby devoted all the energies of his head and heart towards making the Deccan College an example to others. His success is splendid, though the task was arduous; and the Poona academy is to-day the best in the Presidency. His name, in fact, will ever be writ large in its annals. Teachers of a high class are so rare that the retirement of a man like Dr. Selby must mean a distinct loss. But this cannot be helped. Though lost to sight, he will ever be dear to the memory of the thousands that sat at his feet; and his whole career ought be an inspiration to Government to make in future such appointments to the Educational Service as will keep up the high standard set by Dr. Selby. We wish him a long life of well-earned rest, and hope that he will continue to take deep interest in the presidency in which he has spent the best years of his life."

Alleged raids by soldiers on villages near Poona.
Kesari (121), 5th Jan.

39. Three Mahratta cultivators of Thathavade write to the *Kesari*:— The inhabitants, shopkeepers and agriculturists of villages situate on either side of the Poona-Talegaon road are greatly molested by men belonging to Infantry and Cavalry regiments and Artillery batteries while going out for manœuvres. They help themselves to sugar-cane, allow the harvests to be eaten up by their horses and carry away sheaves of grain. On the pretence of holding sham fights, they drive away the villagers from their huts and carry away milk, milch-cattle and fowl. It is hoped that the Civil and Military authorities will attend to these grievances of the villagers.

Alleged growing evil of advertisements of quack medicines.
Oriental Review (11), 6th Jan.

40. "One who reads all those advertisements that appear in Indian newspapers and also those that are broadly circulated in public is surprised to find that out of every ten such advertisements nearly six or seven are for wonderful medicines and unheard-of treatments. An inquiry into several advertisements of this nature will, we are sure, reveal that they are huge frauds practised on innocent patients who are ever ready to consult quacks. We know of several advertisements which promise more than what the elixir of life ever dared to do. Statements after statements full of unmitigated lies have been circulated respecting alleged cures of incurable diseases. Is it not time now to put a stop to frauds of this nature? Government are perhaps too busy; but cannot the Commissioner of Police do something in the matter? We find from several English papers that in England the Police make thorough inquiries about such rank humbugs that from time to time appear in the papers there. But unfortunately the same is not done in India. While heroic attempts are being made to ameliorate the condition of Indians in many ways, can nothing be done to remove this growing evil? The weakness of patients, the sweetness of life, the tempting but fraudulent baits of the quacks and the indifference of the authorities have given rise to this alarming state of affairs. We hope this question will soon be taken up by the authorities. In this connection we may draw attention to the report prepared by the special Commissioner appointed by the Australian Government to inquire into the important question of medicines and their advertisements. The report gives some telling lessons which may well be taken into consideration by our social reformers and Government."

Police search at Fort Sajjangad (Sátára).
Ráshtramat (45), 7th Jan.

41. A correspondent writes to the *Ráshtramat*:—The Sátára Police having some suspicions about the Ramdasi Bowa residing at Fort Sajjangad visited it and searched the Bowa's residence. The room in which the Bowa lived and the place used for a private school conducted by him were carefully searched. The boys attending the school were asked questions about the nature of the instruction imparted in the school. A copy of the 6th book of the Abhinav Bhárat Mála found at the place was immediately taken charge of by the Police. A *panchnama* having been drawn up about the book, the Police returned from the fort. There were some angry words exchanged between the Bowa and the Police and the latter are collecting evidence with a view to laying a charge against him. How far the above proceedings were justified will come to light when the actual trial of the Bowa begins.

Re-appearance of the *Sardesái Vijay* of Sáwantvádi.
Sar Desái Vijay (45A), 6th Jan.

42. We are glad to make our reappearance before the public. In doing so we are guided not by considerations of profit but of public well-being. Journals are a great help to administrators. Though our little State is not highly civilised, we find that the suggestions contained in our paper receive careful consideration at the hands of the State officials. The discussion of topics of local interest is our main object, and we shall not be tempted to leave our proper sphere in the hope of earning wider popularity. We trust that in view of our imposing such a restriction upon our sphere of criticism, the well-wishers of the State will extend to us a full measure of support and sympathy.

Education.

Alleged unsatisfactory condition of Science teaching in the Colleges of the Bombay Presidency.
Oriental Review (11), 6th Jan.

43. "At the last sitting of the Industrial Conference at Madras the suggestion made was to direct all effort towards the advancement of the science of technology. In almost all the Universities of the United Kingdom we find that they have recognised this and, what is more, their unceasing attempts are directed towards the better equipment of their laboratories and workshops......... The comparison of this Western spirit with that spirit of doing nothing to improve our existing methods and laboratories prevailing here is almost sickening.......... Our Elphinstone College was but a couple of years ago disqualified to send students for the M. A. Examination in Science. The inferior teaching of science in this College and the ill-equipped laboratories have year after year been brought to the notice of Government; but, strangely enough, Government have found the remedy in disqualifying it. This is admitting incompetency. Government have done nothing up to this time to improve either the teaching or the laboratory of the College. But this is not the only College in which science teaching is dropped. The Gujarát College is in the same category and there, as in the Elphinstone College, very strange events have taken place. Science is not to be taught there though the Board has already spent a large sum in the improvement of the laboratory and the staff. In the place of all such College laboratories we are promised a Central Institution, but that is really a far-off event. What can be expected in the way of industrial regeneration if attempts are constantly made to deny scientific education to our youths? When one turns to the English Universities and sees what facilities they afford to their students, we are not surprised at the splendid results they and the Western countries have achieved."

Comments on the Government letter to the Bombay University *re* the revision of the existing curricula.

Oriental Review (11), 6th Jan.

44. "His Excellency Sir George Clarke's desire to further the progress of science in this Presidency is illustrated in the recent Government letter addressed to the Registrar of the Bombay University. The letter sketches a general outline of the important changes to be inaugurated in the curricula of the University. Though many of these contemplate sound instruction in Science, there are certain suggestions which, we think, will not be supported by educated opinion, as it is feared that the Arts course will suffer if they are carried into effect. Thus the proposal to abolish the Matriculation Examination and to introduce entrance examinations in its stead will prove detrimental to higher study. At first sight it appears as if such an abolition will prove beneficial as it will relieve students from the high pressure at which they have to work for the Matriculation Examination. But the real effect will be, we think, a lowering of the average standard of qualifications for getting admission into Colleges. For one thing, different Colleges will have different standards for entrance examinations. This is anticipated by Government who have tried to meet the evil by proposing that there will be a Board of Examiners and that a few selected papers will be examined by them. But such a provision will not go a long way in practice. Again, besides the difference in examination papers, there will be a difference in selection also, as we see in the case of Colleges of medicine and science which have adopted the method of admitting students after an entrance examination. We would not like College authorities to be invested with so much power. There can be no objection to the abolition of the Previous Examination. Here the principle very well applies that students degenerate in quality through there being too many examinations. As to the courses for Arts and Science examinations, they seem to have been well arranged in the Government letter, excepting in this wise that there is no place for the study of history in the first two College examinations. At present Greek and Roman histories are alternately prescribed for the Previous Examination. These histories teach some of the essential principles of constitutional government, and it would be unwise, therefore, to do away with them. Government have emphasised the necessity for the study of history in the B. A. Class; but we cannot understand why the periods of history prescribed for this must begin from the Moghul Dynasty. The real history of India is the ancient one describing her glory, her pristine vigour, her admirable political and social institutions. A book like Mr. Romesh Chandra Dutt's 'History of Ancient Civilization in India' is the right thing for College students. A point which will raise the greatest comment relates to the raising of the age for admission into College. It cannot have been forgotten that even the present qualifying age of 16 was fixed after a great deal of opposition. It will naturally, therefore, create still greater opposition and arouse much suspicion about the motives of Government if the proposal is put forward to raise further the qualifying age. It is to be seen how far the Senate accepts the suggestions made by Government."

Commercial education in Bombay, and Professor Lees Smith's series of lectures on the subject.

Gujarāti (26), 10th Jan., Eng. cols.

***45.** "Professor Lees Smith's formal lectures at the Byramji Jijibhoy Institute have brought into prominence the subject of Commercial Education......... His lecture on Co-operative Banks was specially instructive and demonstrated the truth of the proposition he had formulated in a previous lecture that the character of the political institutions and of the men who are associated with them in any country is largely influenced by the character of its industrial and commercial organisations. It further showed how the solution of an important economic problem relating to the ryot's indebtedness depended upon the success and spread of co-operative agricultural banks in this country.......... His address to the members of the Bombay Chamber of Commerce was meant for the purpose of indicating in broad outline the curriculum of studies for commercial education and inducing the merchant princes and the leading commercial bodies in Bombay to organise a system of commercial education in a centre of commercial activity like this city............ The course of studies suggested by Professor Lees Smith includes the study of Indian economics. But the absence of any authoritative work on the subject seems to have frightened some critics. That very circumstance shows the importance of a comprehensive course of commercial education in this country, if that desideratum is to be met within a measureable distance of time. We feel satisfied that the proposed course, with such modifications as may be found necessary, is quite capable of giving as much liberal culture under trained professors as the subjects that now find a place in the curriculum of University studies. The question, however, ultimately resolves itself into one of funds. The attempt that is being made to enlist the sympathy of leading commercial bodies in this great city in the cause of commercial education has our hearty support. At the same time, we do not think that Government should assume a discouraging attitude of *non possumus* from the very outset. That is hardly the way to evoke a hearty response from shrewd business men who are more often swayed by the necessities of the hour than by considerations of enlightened self-interest."

Bombay Samáchár (60), 7th Jan.

46. Professor Lees Smith has by his lectures been engaging the attention not only of the advocates of commercial education, but of the general public. In view of the keen interest evinced by the public in his lectures Government should now take the necessary steps to develop commercial education and to give the public better facilities for receiving it by founding a model institution for the purpose. The proposal to create a special chair of Political Economy in the Bombay University, though good enough so far as it goes, will scarcely suffice to satisfy the keen thirst for knowledge excited among the public. In commercial education, it is clearly more advantageous to begin at the very bottom than at the top. This was the course adopted in Europe, where Universities of Commerce came into existence only gradually and long after the creation of commercial colleges and other minor institutions of a similar nature. The introduction of commercial education in the Bombay University should proceed gradually on similar lines. In this connection, we would request Government to aid the fund raised by the admirers of the late Justice Ranade, the object of which is to start an institution for imparting commercial training. Coming to the details of the lectures delivered by the Professor, we feel specially interested in his lecture on the "Indebtedness of the Agriculturists." The Professor speaks with the weight of his European experience on his side, but we are afraid that in advocating the introduction of those methods which have been found to work successfully in Europe he has not made any special efforts to examine how far they will fit in with the extreme poverty of the agricultural classes of this country. Relying on his European experience, he has advocated the introduction of the system of Co-operative Credit Societies to take the place of the money-lender, which cannot at all work successfully in view of the honesty of the masses in India. The condition of the Indian peasant is more akin to that of the Egyptian peasant than the European, and it would have been better if he had advocated the introduction of Agricultural Banks, such as those existing in Egypt.

Indian Spectator (5), 9th Jan.

47. "In bringing out to India an apostle of higher commercial education, Sir George Clarke made an admirable selection. Professor Lees Smith has proved himself an adept in advertising and popularising his wares; he has studied his customers and knows how to deal with them. It might have been expected by sceptics that in his lectures he would merely talk shop: if so, he has agreeably disappointed them. The learned Professor's ideal of a university-trained commercial man is vastly different from the common conception of a clever accountant or actuary, a well-informed stock-broker or bank-manager. At the Industrial Conference held in Madras he announced himself as an emissary of the London School of Economics and Political Science, and promised that if a number of young men would go from India to England to study the political and economic institutions of that country, the authorities of that school would make special arrangements to guide and teach them. We have not yet heard that this offer has been enthusiastically accepted. If it attracts the notice of some of the notables of India who have educated sons, perhaps the idea may result in something practical. However, that offer shows how Professor Lees Smith expects a university-trained commercial man to be something different from a mere money-maker. He wishes to make commerce not merely a 'trade,' but a 'profession.' In the same speech at Madras he described in a few sentences what a university can do for a business man...... The learned Professor gave an idea of the curriculum which he would recommend, at a meeting of the local Chamber of Commerce. It will no doubt fit in with the scheme which has been placed before the Senate by His Excellency the Governor in Council. The whole course would comprise, besides English, economics, including economic history, commercial geography, modern history, a study of political institutions, accountancy and business methods, and one of the following optional subjects, namely, a foreign language, a science bearing directly on the industry in which the student wishes to be engaged, the theory, history and organisation of banking and currency, and the theory, history and organisation of insurance. It has been asked whether all this knowledge will make a successful business man: one might as well ask whether Maine's 'Ancient Law' and a knowledge of Roman law can make a successful lawyer. The question ignores the function of a university. The university teaches how to apply the intellect to the principal concerns of life, even to money-making pursuits: it inquires into and teaches the why and the wherefore of things and reduces knowledge to a system. In Bombay at least, a degree in Commerce ought to be more popular than the B. Sc. degree. Whether a separate Faculty of Commece may at once be created, is a different question; for before such a Faculty is constituted, the Senate may have to include a sufficient number of men who have themselves made a study of Commerce on the lines laid down for the students. The composition of the governing body of the university is a different question from the organisation of a course of study for a particular degree. Whenever a new branch of study is proposed to be established, it may well be asked, what is to be a student's aim in life, and what opportunities he will have to apply the knowledge which he has acquired at the university. This question may be answered more confidently in the case of the Bachelor of Commerce degree than in the case of the Bachelor of Science degree. The B. Sc. course does not seem to be very popular, because the students do not know with anything like certainty what their prospects in life would be. The improvement of instruction in Science may make them better fitted for research work, such as will be taught in the Tata Research Institute. From the university standpoint, men of Science and Commerce ought not to be trained to form separate castes by themselves: they must be useful and active members of society, and must think the thoughts of the society around them. Both for the breadth of view necessary for this purpose and for success in life, habit of reading suitable literature ought to be created by the university. It appears the B. Sc. students do not like English, and there was a large number of failures last year in this subject. This is an instructive commentary on the books prescribed, the methods of teaching, and the knowledge tested at the examination. Professor Lees Smith expects a graduate in Commerce to be able to write a first class business letter. What kind of composition is a B. Sc. expected to write? The student of Commerce will have plenty of opportunity to read good English prose in the course of his

studies, but not the student whose work is mainly in the laboratory. The Science students need not be required to read literature of an older date than the latter half of the nineteenth century and their study need not be philological and critical. There can be no good 'composition' without thoughts, and the literature which the student reads must give him the thoughts. It seems to us that there is a conspicuous omission in the optional subjects recommended for the B. A. Examination. We find Logic and Moral Philosophy there: we would add to the list another group, consisting of Psychology and Anthropology. There is wonderful metaphysics of a sort in India: modern psychology bears about the same relation to it as modern chemistry does to the ancient Indian alchemy. Psychology is a science, and no university which claims to impart modern knowledge ought to neglect it. There is a vast field for anthropological research in India: this subject is not above the stage of the B. A. degree. With Mr. S. M. Edwardes in the Secretariat, it ought to be unnecessary for the outside public to press the claims of anthropology on the attention of Government."

Railways.

Appreciation of the order passed by the B. B. & C. I. Railway prohibiting ticket inspectors from entering compartments occupied by Indian ladies.
Oriental Review (11), 6th Jan.

48. "A few weeks ago we drew the attention of the B. B. & C. I. Railway authorities to a case, which arose some time back, of an European ticket inspector entering the compartment occupied by a Borah lady, whereat the latter jumped out of the carriage. We requested at the time those authorities to prevent such regrettable cases in future by enacting that no ticket inspectors should enter a compartment occupied by Indian ladies. We are now glad to note that this request is attended to, and the wished-for enactment is passed. It is one of the serious causes of grievance among Indian people that their appeals are many times unheeded, that it takes a long time to draw the attention of the official gods on the hills even to their legitimate complaints. We find that, in consonance with the spirit of the times, this grievance is being removed through the efforts of sympathetic officers. The B. B. & C. I. Railway authorities have now ordained that no ticket inspectors should enter a compartment occupied by Indian ladies. This regulation was enacted a long time back, but up to this time it had remained a dead letter. It is now again revived and reinforced, thus remaining a long standing complaint of female passengers. We are sure that the spirit actuating such a concession to public feelings will be highly appreciated and hope that a similar spirit will run through all the regulations passed by various Railway authorities."

Municipalities.

Bombay Municipal Budget.
Pársi (34), 10th Jan., Eng. cols.

***49.** "In introducing the Municipal Budget at the last Bombay Corporation meeting, Mr. Manmohundas Ramji congratulated the city fathers on the elasticity of their revenue. There is always a large amount of taxing power held in reserve on which this year's increase trenches but slightly. But it should always be remembered that a very considerable fraction of the revenue depends upon rent values. At present it is hardly too much to say that the greater part of the city's prosperity flows into the pockets of the landlords. A great financial or commercial crisis might suddenly deprive the citizens of the ability to pay the enormous rents now demanded, and with a slump in rents there would be a slump in taxation also. The elasticity would suddenly snap. Such lugubrious prognostications may not be justified by any present indications, but those who handle the city's revenues should bear in mind that a part of their elasticity is already taken up by present inflation."

Native States.

Affairs of Junágadh State.

Mahi Kántha Gazette (75), 3rd Jan.

50. In the course of a lengthy article, the *Mahi Kántha Gazette* writes:—About two months and a half ago, one Prabhudas Hirachand of Junágadh was suddenly arrested and sent to jail by the State authorities, and it was rumoured at the time that he was charged with the crime of having supplied the *Sánj Vartamán* and the *Mahi Kántha Gazette* with some information in connection with the death of the late Prince Sherjumakhanji, the heir-apparent to the *gadi* of Junágadh. It now transpires, however, from a petition addressed by the wife of the said Prabhudas that her husband had drafted a petition to be submitted to the Agent to the Governor in Káthiáwár, declaring boldly that he was prepared to prove that the late heir-apparent had met his death through foul play and that Mr. Chhotalal Baxi had a hand in his death; but that Mr. Baxi got wind of the intended petition and had Prabhudas arrested before he could forward the petition to Mr. Hill. It is clear, therefore, that Prabhudas has been arrested to shield Mr. Baxi and that, therefore, the Agent to the Governor should take Prabhudas into his own custody and investigate the charges laid by him against Mr. Baxi.

Alleged needlessness of an European administrator for Porbander State (Káthiáwár) during the minority of the present Rana Saheb.

Akhbár-e-Islám (58), 8th Jan.

51. In the first of a series of articles dealing with the affairs of Porbander State, the *Akhbár-e-Islám* deprecates the appointment of a high-paid European officer to administer the State during the minority of the present ruler. The paper points out that during the minority of the grand-father of the late Rana Saheb such European management was necessary in view of the numerous complications that then existed and the various reforms that had to be introduced. But the state of things, it is alleged, is now otherwise, for all complications and abuses have been removed, all reforms introduced and there is no likelihood of any intrigues against the minor Rana. The appointment of an European officer, moreover, the paper thinks, would, in the present state of political opinion in India, give rise to much carping criticism. The paper is of opinion that there is no reason why the State should not continue under the general supervision of the Political Agent, the Judicial Assistant and the Agent to the Governor in Káthiáwár.

Intelligence extracted from the Press.

Lecture by Mr. R. P. Karandikar in Bombay under the auspices of the Bombay National Union.

Indu Prakásh (43), 7th Jan., Eng. cols.

52. "At a public meeting held under the auspices of the Bombay National Union, at the Hirabag, Kandewadi, on 6th January, Mr. R. P. Karandikar, High Court Pleader, Sátára, spoke a few words on the subject of the 'position of India in relation to the Empire.'......... Mr. Karandikar first spoke about himself, that is to say, the mission that had taken him to England. That mission was to give instructions to counsel in the matter of the appeal to be filed in the Privy Council on behalf of Mr. Tilak. He spoke hopefully about the appeal, though he cautioned the audience against undue speculation in the matter. He had no right to keep any information about the appeal in his special keeping, as Mr. Tilak's affairs were public property; but after all he thought it was not proper to enter into the details of that information as the cause itself was not likely to profit in any way by its merits being spoken about publicly at that stage. Mr. Karandikar next said a word about his mode of living in England. The audience felt highly interested to learn that Mr. Karandikar could go about in England in the same dress in which he stood before them that evening and also that he could not only live comfortably for two months on strictly vegetarian food prepared with his own hands, but could return to India with an extra pound of flesh added to his body. The difficulties in the way of maintaining an Oriental or orthodox way of living in England were not as formidable as they appeared. Mr. Karandikar next discussed the position of India in relation to the Empire and explained the point of view which Englishmen take in considering India as part of the Empire. He dwelt largely on the analogy and the illustrations afforded by the law of joint family or coparcenary system in Hindu Law in describing the position which India should occupy in the Empire, and offered running criticism on the unjustifiable attitude sometimes assumed by self-conceited Englishmen. Englishmen in England, however, were not altogether averse to granting privileges and concessions to Indians gradually as they showed themselves fit for the same. But the policy of self-reliance had its own merits, and they could not hope to win by depending merely on the good-will and benevolent impulses of Englishmen."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 14th January 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th January 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st January 1909.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
39	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Naráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár) ; 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania) ; 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooräm; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle; Hindu (Marátha); 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale; Hindu (Devrukha Bráhman); 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde; Hindu (Sáraswat Bráhman); 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse; Hindu (Chitpáwan Bráhman); 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta); Bráhman; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
168	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
170	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	Habib-ul-Akhbár ...	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	Jám-i-Jahannuma ...	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	Gujara'ti and Hindi.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shâwak Bania); 36.	2,400
178	Jain Mitra	Do.	Fortnightly ...	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	Mara'thi and Ka'narese.				
179	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MÁRA'THI.				
45A	Sardesai Vijay	Sáwantvádi ...	Weekly	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.
(*b*) The Editor of No. 112 is Vithal Gopál Kokate.
(*c*) Nos. 134 and 144 have ceased to be published.

Politics and the Public Administration.

1. "Reuter's message that His Majesty the King has had a protracted interview with Lord Morley this week, and that this was the outcome of His Majesty's desire to discuss fully the condition of affairs in India, with his Vazier, will not fail to have the happiest and the most soothing influence on the public mind all over this country. In spite of their most ardent longings for Parliamentary institutions, even the educated Indians wish to obtain continual evidences of their august Sovereign taking a close personal interest in the fortunes of their country, and even directing the course of administration. The satisfaction and confidence the people of India, as a whole, are, therefore, likely to derive from the report vouchsafed by Reuter must be immense, inasmuch as it will convince them of the close interest always taken in, and the deep sympathy steadily cherished towards, them by their beloved King from his far-off capital. There is no phase of personal rule which is so intensely dear to the Indian as the active participation of their Sovereign in the cares and concerns of the government of their country; and so long as this lasts, news such as Reuter has now given us will be welcomed and cherished throughout the length and breadth of India."

Comments on the reported interview between His Majesty the King-Emperor and the Secretary of State for India.

Jám-e-Jamshed (30), 14th Jan., Eng. cols.

2. "The telegram that His Majesty the King-Emperor had a prolonged audience with Lord Morley and presumably discussed with him the position of affairs in India, must cause not a little curiosity at the present juncture. The interest which His Majesty and the members of the Royal family generally evince in this country is well-known. The letter addressed by King Edward to his Viceroy on the measures to be undertaken to combat plague is still within the memory of all, though the more recent Message to the Princes and Peoples has cast it into the shade. For one thing, His Majesty must now be curious to know how the death-roll stands, and what success has attended the efforts of the local authorities to overcome the invisible enemies of the people of India. But just now the enemies of peace are engaging more attention than the enemies of health, and the conversation with the Indian Secretary may have related mainly to that subject.......... If we had been apprised of a prolonged audience before the despatch of the Message, the comments on that document would have associated His Majesty's name more closely with its contents. As the Governments here, too, did not usher it in with the ceremony which was observed in issuing the Royal Proclamation of 1858, it was criticised by some people with a freedom, and in a few cases with the irreverence, which would be unobjectionable only in dealing with a Liberal doctrinaire's productions.......... What may be the object of a prolonged audience with the Indian Secretary after the announcement of the reforms? There will undoubtedly be discussion in Parliament when the necessary Bill is introduced. Lord Lansdowne, while congratulating the Secretary of State generally on the reforms, foreshadowed a difference of opinion which must give a turn of more than ordinary importance to the forthcoming discussion.......... It is not likely that the reforms will be made a party question to-day, as it might have been twenty years ago. That consideration perhaps makes the King's moral support all the more necessary."

Indian Spectator (5), 16th Jan.

3. "That the son of Victoria the Good should take a living interest in the fortunes of the three hundred millions of his Indian subjects was to be expected.......... We are very glad to see that His Majesty King Edward is scrupulously following in the noble footsteps of his august mother. Of course, King Edward has been always taking a keen interest in this country, ever since he paid a visit to it as Prince of Wales. But it is more than re-assuring to see that that interest is not only still maintained but has grown keener, as will be seen from Reuter's cable about His Majesty's interview with Lord Morley.......... We are sincerely grateful to His Majesty for this further proof of his living solicitude for India. Lord Morley

Sánj Vartamán (37), 14th Jan., Eng. cols.

and Lord Minto have certainly met the situation with great courage and exemplary generosity and statesmanship. But already continuous croaking on a large scale has commenced in certain quarters. This is ominous, for these gentry are usually supposed to be able to influence the decision of the rulers. Under such conditions, it is desirable that Lord Morley should have behind him the whole weight of the personal approval and moral influence of the sovereign."

If England is really kind to India, she should put an end to repression.
Gujarâti (26), 10th Jan.

4. Commenting on Lord Morley's speech in the House of Lords in connection with the Indian reforms, the *Gujarâti* writes:—In describing the two courses open to Parliament for reforming the administration in India, Lord Morley forgot to take note of the fact that Indians are human beings, endued with feelings and desires, as much as Englishmen are. Did Lord Morley think that they had neither eyes nor feelings, and were devoid of any aspirations for future advancement? The Indians do no wrong in asking for privileges which ought to be theirs *qua* human beings. The fact that the Anglo-Indian officials have not looked upon Indians as human beings is, we believe, the sole cause of the present unrest. We admit that these reforms have not been introduced on account of the present unrest; but the Indians will be slow to believe that they have been prompted by purely benevolent motives, inasmuch as Lord Curzon's regime has clearly shown that the British Government has bid good-bye to all kindness. What has now been granted is but a payment of claims. Readers of history know very well that the privileges enjoyed by the British nation were extended to them as a right and not out of any kindness. The state of affairs in India has now changed so completely that the people would hardly be prepared to take the reforms as a mark of favour. They would say that what has been done is only in accordance with the traditions of Britain. In spite of Lord Morley's declaration to the contrary, liberty of speech and writing has disappeared from the country and instruction in schools and colleges has become tame and insipid. It is all the same whether the printing of books is altogether prohibited or not. At present writers of books published long ago have been dragged to prison for sedition; new editions of old books have been prohibited; songs of *Vande Mâtaram* and "Our country" are not allowed to be sung in theatres. Short of actual gagging, editors of newspapers feel that their heads are between the jaws of those terrible monsters, sections 124A and 153A of the Indian Penal Code. Only they are uncertain as to when they will be crushed out of existence; but they stand in constant fear of death, for the sword of Damocles is hanging over them. If the British Government wish to be kind to the Indians, is it not necessary that repressive enactments, unworthy of England, should at once be abolished?

Prospects of political agitation in India.
Kesari (121), 12th Jan.

5. The bureaucrats have adopted direct as well as indirect methods of repression in order to silence political agitation in India. Suppression of newspapers, convictions of editors, gagging of public speakers and prohibition of political meetings are the order of the day. If the body be rotten by diseases, such drastic remedies might only result in disaster. If it is sound, only momentary peace or rather dead silence is generated by repression. But such enforced peace is of no use. It will not be possible to secure political quietude by a reckless exercise of official authority without degrading the subject-population to mere sheepishness. India is not a barbarous country. It is hopeless to think of keeping any nation in perpetual slavery, unless it is both barbarous and helpless. India has assimilated modern education with her ancient civilisation and she can after a time hold her own even if the whole world be arrayed against her. Repression pure and simple cannot avail the authorities much longer, nor can it be made more comprehensive than at present. The bureaucrats wish to suppress everything that is likely to come in the way of their interests. As Sir John Strachey says, the bulk of the Native Army can, in two years, be converted into sound politicians and strong supporters of the reform movement. Direct repression was not resorted to till now, because

though the Congress leaders had indirectly threatened a resort to physical force, they had not actually done so. The bureaucrats, however, baited the Indian leaders with fat salaries, prohibited Government servants from taking part in political movements and fostered factions amongst public workers in the country. The bureaucrats spent five years from 1887 to 1892 in creating internal feuds. Since 1892, racial riots were fomented among Hindus and Muhammadans, and the bureaucrats avoided the real issue at stake under cover of the disturbances that broke out. From 1898 to 1904, political agitation in India had lost its nerve, but it was quietly rallying its forces under the influence of the Boer War and the Russo-Japanese War. Even after the Bengal partition, the device of fomenting Hindu-Muhammadan riots was tried, but the infection did not spread beyond East Bengal. The Moslem League, although started as a counter-force, is pressing the bureaucrats for privileges. If the Turkish constitution lasts for a few years more, the bureaucrats would welcome the peaceful agitation of Hindus in preference to the noisy clamour of the Muhammadans. God is on our side. The Hindu-Muhammadan problem will be solved by political developments in foreign countries.

Character of the present British administration in India.

Hind Vijaya (55), 13th Jan.

6. During the last fifty years that India has been governed by England, she has been getting more and more under the power of the narrow-minded Civilians. Lord Dalhousie cared more for the extension of the Empire than for the welfare of the people. Lord Lytton took the first step in the direction of the restriction of the liberty of the press, and the movement started by him was completed by Lord Curzon. Thus successive Civilian officers have been introducing successive restrictions under the guise of reforms. There are at present about six crores of our countrymen who do not get even one full meal a day. This is to be ascribed not merely to the lack of industries in the country but also to the system of British administration. The true duty of rulers is to consult the good of their subjects; but here in India the best commodities and the greatest luxuries are destined for the whites. What heart is there that will remain unmoved at this state of affairs? The decline into which the arts and industries of the country have fallen has now opened the eyes of the people, and is impelling them towards *swadeshi*. The present state of the country seems to be one characterised by unrest; restrictive measures have destroyed the confidence of the people in Government and there are parties amongst the people themselves. Under these circumstances the authorities ought to conduct themselves with great discretion and foresight. If they really love this country, they ought to trust the people, support the *swadeshi* movement and be as quick in working for the welfare of the people as they are in framing restrictive measures. Different people are at present judging Government in a variety of ways according to their lights, but the most proper course for Government is to convince the people of the justice and fairness of their system of administration.

His Excellency the Viceroy's speech in opening the new wing of the Calcutta High Court.

Hindu Punch (115), 13th Jan.

7. His Excellency the Viceroy, at the formal opening of a new wing of the Calcutta High Court, expressed his satisfaction at the fact that the Judges of the present day did not quarrel with the Executive officers of Government as their predecessors did in olden times. It is really to be regretted that the Judges should not nowadays show a sufficiently independent spirit but comply as far as possible with the wishes of the bureaucracy. The High Courts were hitherto regarded as independent tribunals dispensing impartial justice in cases of arbitrary exercise of power by the officials. But alas! they are now known to support the repressive policy of Government. Oh! What a fall! Once a Judge of the Bombay High Court refused to have an interview with the Governor, and such upright behaviour on the part of the Judges helped to maintain the sacred character of British justice. The public have, therefore, reason to regret the falling off in the high standard of judicial independence, and they have begun to lose their respect for British justice!

Alleged necessity of State interference to put down friction between Hindus and Muhammadans.

Political Bhomiyo (79), 15th Jan.

8. The unseemly riots that took place near Calcutta on the Bakri-Id day are events which will stand as barriers against unity between the Hindus and the Muhammadans. The reports to hand are so conflicting that it is impossible to decide which party is the more to blame; but the one fact which is indisputable is this that the Hindus attacked the Muhammadans, while the latter were engaged in their religious observances. Another remarkable feature of these riots is that the bulk of the killed and the wounded are Muhammadans. Even now arrests are being made mostly from among the Muhammadans so that many of them have left the country. We are told that advantage is being taken of this helpless condition of the Muhammadans to desecrate and pull down their mosques. Thus, while, on the one hand, people are talking of unity between the two communities, on the other hand, such occurrences are taking place as would cause rivers of blood to flow. It is necessary that Government should intervene and see that due justice is done to those concerned in all such riots and frictions not only in British territory, but especially in Native States where people have no chance of securing justice. Hitherto we have made a mistake in treating these religious quarrels as below notice. In British territory, it is easy to obtain fair justice, but in Native States, great havoc is being caused in the name of religion. It is deplorable that in the latter case Government do not exercise their suzerain power. This indifference on their part is bringing disgrace on British rule, and if persisted in, may bring about disastrous consequences. The Muhammadans are being harassed in all sorts of ways in the mofussil and in Native States; we trust that this strife will be ended by Government administering justice.

Hostility between the Hindu and Muhammadan communities.

Sind Gazette (17), 12th Jan.

9. "The Governor of Bombay has acted wisely in calling together the heads of the Muhammadan community in Bombay and concerting measures for the prevention of any possible disturbances during the approaching Mohurrum. It is undoubtedly better for all concerned that the heads of the community should themselves use the whole of their influence and authority with their more ignorant and fanatical co-religionists than that the whole responsibility of keeping order should devolve upon the over-worked police. The recurring disturbances at the Mohurrum in Bombay and the events that have recently occurred in Titaghur and its vicinity show how fiercely the fires of religious fanaticism glow under the surface of a superficial tolerance. These disturbances, however regrettable in themselves, may serve to remind the public, both in India and England, that behind the few educated men of various communities, there stands a great mass of people, ignorant, unreasoning and ready at a moment's notice to fly at the throats of another community professing a different faith from their own directly an appeal is made to their religious enthusiasm. There exists amongst the lower classes of Hindus and Muhammadans a mutual religious intolerance which far exceeds any racial dislike for the white race.......... And one of the most important tasks of the Government of India is the duty of keeping the peace between these two great rival communities.......... To the observant eye the apparent friendliness of the two communities seems to be an armed truce which would transform itself into open hostility the moment the strong hand of the present Government is removed. In Sind, we are glad to say, there is comparatively little ill-feeling between the two communities. To begin with, religious feeling is not so strong as it is in many parts of India, and secondly the Hindus are for the most part collected in towns, while the Muhammadan population is distributed over the country. There are thus few points at which the followers of the two different creeds are likely to come into conflict. Nevertheless, there are signs that such an antagonism is only lying latent....... To our mind the new Reform Scheme and political concessions of any kind will only go to accentuate the line of cleavage which divides these two great Indian communities. Had the British kept the governing power absolutely in their own hands, then with the spread of education and the growth of religious tolerance the two might have become blended together and an Indian nationality might have been formed. This has now been rendered impossible, for with the casting among the masses of a number of political concessions, a scramble on both sides for the tit-bits must ensue, resulting in a conflict of interests. In Sind, for instance, Municipal electors on both sides got on hitherto fairly well and any inequality in the representation was redressed by nomination. The recent proposed changes have at once brought to the surface the existing divergence of interests and have brought into strong relief the fact that there are two communities and not one. Whatever benefits the expansion of the self-governing system may bring to the people of India that of a unification of the different nationalities is certainly not one of them."

Comments on the Congress resolution disapproving of the deportation of Bengal leaders.
Gujaráti (26), 10th Jan.

10. Commenting on the resolution proposed by the Honourable Mr. Bhupendranath at the Madras Congress, disapproving of the recent deportation of Bengal leaders, the *Gujaráti* writes:—In spite of the inauguration by Lord Morley of many important reforms, his action in supporting the maintenance of Regulation III of 1818 on the Indian statute book can hardly be said to redound to his glory. It is simply ridiculous that, while on the one hand important reforms have been proposed to be introduced into the Indian administration, leading Indians should have been launched into exile. Many of the deportees have been known for their ultra-moderate views; and so it is hardly possible to account for their incarceration or even to imagine what suspicions there could be against them. Really speaking, the Regulation of 1818 is intended for being resorted to only in times of mutiny and disturbance. No one would venture to say that the province of Bengal is in any way mutinous or disturbed at present. Hence the disapproval recorded by the assembled Congress cannot in any way be regarded as unjustifiable or improper. The abuse of the Regulation in 1897 and 1907 has been repeated once again on the present occasion. As long as Government are not in possession of facts which would suffice to bring the guilt home to the accused in a court of law, as long as they rely on rumours and tale-bearers, this policy of wholesale deportations will be regarded by the people as oppressive in the extreme. Before putting the Regulation into operation, Government should consider carefully whether their action may not be branded subsequently as unwise. But since the deportations have been publicly disapproved in the most unmistakable terms it may be taken for granted that the authorities have erred egregiously. The Regulation is not meant to be put into force at every step and on the mere information of spies and back-biters. If Lord Morley's reforms are to be appreciated at their true value, it behoves the authorities either to release all the Bengal deportees or to have them punished through a court of law. This is the only way of restoring confidence in the Government of India.

Alleged persecution of Extremists by Government.
Hindu Punch (115), 13th Jan.

11. The *Hindu Punch* publishes a cartoon in which Lord Minto is represented as a huntsman armed with the rifle of "New Laws." The Moderate leaders like Dr. Ghose, the Honourable Mr. Gokhale and Sir P. M. Mehta are depicted as hounds following the hunter. The Extremists are drawn as tigers, bears and wolves whom the huntsman is going to hunt. Lord Minto is made to say: "Thanks, the preparations for the hunt are in full swing."

Sympathy with Abasaheb Ramchandra who was sent to jail for having failed to furnish security for good behaviour.
Kál (118), 15th Jan.

12. Abasaheb Ramchandra had opened a national school at Mádgaon (Goa). But the Bombay Government, after great exertions, raided the school and crushed it. It is notorious how, after Abasaheb had been brought to Poona, the Anglo-Indian dailies made an exhibition of their want of common sense. From the accounts then published, the Bombay Government appear to have been led to believe that Abasaheb was a very dangerous character, and that his object was to overthrow British rule in India by sending bombs to Khudiram and Prafullachakki, and to establish a Rajput empire in the country. But, after inquiries had been made, Government could not prove any charge against Abasaheb, and only called on him to furnish two securities of Rs. 1,500 each. As no one from the whole of Maháráshtra came forward with the trifling sum of Rs. 3,000, Abasaheb had to go to jail. Is Maháráshtra going to requite in this manner those who serve it? Owing to our want of sympathy for our fellow-countrymen, Abasaheb has already spent about five months in jail, and this is all the outcome of our folly and apathy. If the higher classes betray such apathy, the entire Maháráshtra will have to suffer untoward consequences. If we do not befriend our countrymen in their troubles, our movements are sure to fail. We trust that even now our wealthy countrymen will come forward to secure the release of Abasaheb and thereby earn the credit of having done yeoman's service to the country's cause.

Comments on a statement *re* Tilak occurring in Sir E. Cox's article in the *Nineteenth Century*.
Arunodaya (99), 10th Jan.; *Hindu Punch* (115), 13th Jan.

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Comments on the proposal for starting a new Extremist journal in England to be called the *Swarâj*.
Pudhári (146), 10th Jan.

14. It is surely an irony of fate that those leaders of the Extremist Party who, lacking the necessary courage to withstand the wrath of the bureaucracy in India, have sought refuge in a foreign country, are now posing as the saviours of India. To make matters still more ridiculous, these men intend to guide public opinion in India by starting a journal called *Swarâj* in England. We earnestly hope that our young patriots will not lend countenance to such a proposal, though it has already received the support of the *Kesari* and certain other Extremist journals. There was a time when these papers were blindly followed, but with the spread of knowledge and of new ideas, people have begun to perceive what is right and what is wrong. The avowed object of the runaway leaders is to enlighten public opinion in England and other foreign countries on the state of Indian affairs. This is really putting the cart before the horse. The majority of the Indians themselves need enlightenment about their affairs much more than foreigners. What we want in short is the education of public opinion in this country in order to enable the people to acquire the rights that are their due. This certainly cannot be done by any foreign agency. The proposal of editing the *Swarâj* in England has emanated from certain of our political leaders who are now in their dotage and we feel sure that the younger generation will treat the idea with the contempt it deserves. There is a large scope for the energies of our young men to be devoted to the country's good, and it is necessary that they should not be frittered away in fruitless channels.

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Hindu Punch (115), 13th Jan.

***16.** "The provision made by Lord Morley's scheme of electoral colleges for the representation of minorities does not seem to give satisfaction to some prominent spokesmen of the Muhammadan community. Under Lord Morley's scheme the return of a certain number of Muhammadans to the several Councils is assured. But the electorate which will return them will be a mixed one consisting of members of all communities in the proportion of their numerical strength in a district or division. In other words, Lord Morley's scheme is based on the territorial principle qualified by a special regard for the Muhammadan minority. We consider this as about the most statesmanlike solution of the problem of minority representation in this country. We have said again and again that the territorial principle must be the basic principle of representation. Those who maintain that this principle is unsuited to this country cannot be aware of the profound influence that territorial divisions have exercised on Indian society.......... The feeling against the Partition of Bengal is a good proof of the hold that the territorial principle has on the Indian mind. We think, therefore, that Lord Morley has been well advised in adhering to that principle. At the same time, Muhammadan claims have been fairly met by laying down that a proportion of the members of that community, commensurate with their ratio to population in the particular electoral division, should be ensured in the electoral college as well as in the candidates returned by it. But this does not apparently satisfy Muhammadan demands. So far as we can understand them, Muhammadan politicians want something more than the safeguarding of their interests as a minority. They ask that their representation must be proportionate not only to their numbers but also to what they call their 'political importance.' They ask that they should be provided with a totally distinct electorate of their own, electing only Muhammadans as members. As regards the first claim, we do not think that any responsible statesman will give encouragement to the idea that one section of His Majesty's Indian subjects is politically more important than the others. Muhammadan representation must be based on tests of numbers and educational and property qualifications just like the representation of other communities. With regard to the second claim of a distinctive communal electorate, we believe that there will be great practical difficulties in forming such electorates avoiding the unfairness of giving a double franchise to Muhammadans as such. If, however, these difficulties can be overcome, we should not like to press our objections against the earnestly expressed desire of our Muhammadan fellow-subjects.......... We also consider it unfortunate that the proposal to appoint Indians to the Executive Councils of the Viceroy and the Provincial Governors should have been criticised on some of the grounds on which it has been criticised. The most conspicuous of these is that put forward by an important English newspaper, which practically amounts to saying that the Indian should not be on these Councils because he will know much more of India than his colleagues are ever likely to know of it. Thus, the very ground on which Lords Morley and Minto have decided in favour of this reform is sought to be turned into a reason against it. We are inclined to doubt the usefulness of the work of any Englishman in India, who is not able to bear testimony to the loyalty and fidelity with which he has been served by Indian subordinates and colleagues. Apart from the increased weight which it will impart to the deliberations of these Councils, we attach the greatest importance to this particular reform as removing the brand of political inferiority from the brow of the Indian and as a fulfilment of the pledge given in His Majesty's gracious Message promulgated last November."

Comments on Lord Morley's new scheme of reforms.

Indian Social Reformer (4), 17th Jan.

was to overthrow British rule in India by sending bombs to Khudiram and Prafullachakki, and to establish a Rajput empire in the country. But, after inquiries had been made, Government could not prove any charge against Abasaheb, and only called on him to furnish two securities of Rs. 1,500 each. As no one from the whole of Maháráshtra came forward with the trifling sum of Rs. 3,000, Abasaheb had to go to jail. Is Maháráshtra going to requite in this manner those who serve it? Owing to our want of sympathy for our fellow-countrymen, Abasaheb has already spent about five months in jail, and this is all the outcome of our folly and apathy. If the higher classes betray such apathy, the entire Maháráshtra will have to suffer untoward consequences. If we do not befriend our countrymen in their troubles, our movements are sure to fail. We trust that even now our wealthy countrymen will come forward to secure the release of Abasaheb and thereby earn the credit of having done yeoman's service to the country's cause.

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Mahrátta (9), 10th Jan.

17. "Anglo-Indian reaction against the new Reform Scheme is not altogether an imaginary thing, for what the Viceroy and the Secretary of State have done is not on account of but in spite of the local Anglo-Indian feeling against reforms. And we may be certain that the wily wire-pullers in every Secretariat will be simply watching for an opportunity to undo or detract from the good work by either raising apparently insuperable theoretical difficulties or by extending the sphere of practical limitations. Reading between the lines, we see in Lord Morley's speech an unusually high importance attached by him to the spirit of agreement between himself and the Viceroy, and it is not difficult to account for this state of Lord Morley's mind. Strange as it may sound, the concurrence of Lord Minto was perhaps the only chance for Lord Morley to have initiated his reforms at a time like this. For if it were otherwise, the Cabinet would not have been prepared to share with the Secretary of State for India the responsibility for inaugurating a scheme of constitutional reform which might be plausibly represented by its enemies as a concession to rebellion and murder.......... Any note of discord, therefore, between Lord Minto and Lord Morley would be but cordially and eagerly welcomed by the bulk of the Anglo-Indian community here and their representatives in England. Like free-booters, hovering on the outskirts of a possible field of battle, these could desire nothing but a prolonged and bloody fight as they may thereby be able to help and profit themselves. The enemies of reform in the Secretary of State's Council are already at work.......... It is notorious that the wily foxes in the Secretariats in India have often succeeded in stealthily intercepting the results of benevolence while passing from the hearts of even vigilant Governors and Viceroys to the people for whom they were intended. The difficulties which a Governor like Lord Reay had to experience on account of Secretaries like Mr. Lee-Warner or Mr. Nugent could not be dissimilar to the difficulties which Lord Morley has to experience on account of such members of his Council as Sir William Lee-Warner or Sir Walter Lawrence. It is also well-known that when Lord Ripon wanted to introduce his generous schemes of local self-government in the early eighties, some of the Provincial Governments under the advice of Secretaries, steeped in the spirit of Anglo-Indian Conservatism, exhibited a remarkable audacity in opposing and thwarting his intentions, and that His Lordship had repeatedly to pull them up and insist upon their loyalty in carrying out his orders. A similar phenomenon might be observable even in regard to the present Reform Scheme; and the only sufficiently strong solvent we can think of for the malice and the acidity of the mind of the Secretariats in India is not only the continuance of Lords Morley and Minto in office but their perfect agreement of mind in the matter of this scheme. It is but fair to say at the same time that both the Bombay and Madras Governments appear for the present at any rate to be liberally inclined.......... The second point of view from which we may look at the reforms is the one afforded by the duties and responsibilities that will be entailed upon the people in order that the new Reform Scheme should have a fair trial. Whatever the net outcome of the present proposals, it goes without saying that it would require at least half-a-dozen years to prove by actual experience whether there has or has not been any tangible gain from Lord Morley's Reform proposals. And while this experience will be in the process of being gathered the popular element in evidence not only in the Legislative Councils but also in the locally governing bodies will be considered as being on its trial........ It would be but reasonable to ask that judgment should be suspended for about half-a-dozen years at any rate, till ticklish and naughty questions had risen either by the natural course of events or by the vigilant and energetic activity of the elected members in the Councils and other bodies upon whom the burden of duty will necessarily fall as the leaders of nominated and the opponents of official members."

Mahrátta (9), 17th Jan.

***18.** In the course of a contributed article, a "Ryot" writes to the *Mahrátta*:—"Lord Morley's reforms have no doubt been productive of an outburst of joy from many of the *leading men* of the day. Men who have long been fighting for a share in the administration of the country are now jubilant that a way has been opened for them. Many of our educated men—talkative lawyers in particular—are happy that the provincial Legislative Councils would be expanded and free scope given to a display of their oratorical talents. Some men are already anticipating a high salary of Rs. 5,000 a month and the honours and privileges appertaining to a Membership of the Executive Council. The local Legislative Councils may hereafter present, now and then of course, the spectacle of non-official members interpellating the Government and putting supplementary questions to them. But the question remains as to how these reforms affect the poverty-stricken masses of the country and as to whether the middle classes can derive any benefit therefrom. The constant recurrence of famines, the high prices ruling in the market, the ravages of plague and cholera, the result no doubt of the above-mentioned factors, are more important problems to be grappled with. The industrial development of the country, the only panacea for all these evils, has unfortunately been given no thought by the greatest statesman of the day. The heavy and grinding taxation leaving nothing for the oppressed ryot has not been even attempted to be touched. The administration of justice and especially the separation of Judicial and Executive functions, the most crying need of the hour, has not at all come within the purview of the present reforms. The increased heavy expenditure in the several departments and notably in the Police department, and more than all the recent encrochments by the Government upon the liberty of speech and thought—the vaunted boast of the Englishman all over the world—all these have been cooly brushed aside. What do we gain now? The educated classes are patted on the back and lured with the prospect of one or two high appointments. There may be a greater number of Honourable Members, but beyond that there seems to be nothing gained.......... The result of these reforms in short is this—whatever the non-official majority of the Provincial Councils may refuse to pass, will be passed by the Imperial Council, and whatever the non-official majority would wish to pass, will be vetoed by the Governor or the Governor-General. Even as it is, the non-official majority is only in name, and the diversified class interests are intended to be adroitly manipulated and the power of nomination will be so carefully exercised, that the non-official elements in the Council will rarely present a united opposition. A number of educated men may cry themselves hoarse in the Legislative Council, but the result will only be a big zero. And these are the reforms which we get under a Liberal Ministry and from a great statesman and follower of Gladstone."

His Excellency Sir George Clarke's contribution to the success of the recent reform scheme.
Oriental Review (11), 13th Jan.

19. "It was but right and proper for the Bombay Presidency Association to have publicly thanked the Secretary of State and the Viceroy of India for the reform proposals; but we think they have shown a plain dereliction of duty in not publicly thanking His Excellency the Governor of Bombay for the important steps he has taken for improvement in the administration of the Presidency. In a way it may be said that His Excellency Sir George Clarke has forestalled some of the reform proposals. To take but two instances, his resolution on the development of local self-government in the Presidency, and the new rules he has framed for the discussion of the Provincial Budget are two steps in the right direction taken in advance of Lord Morley's reform proposals. It is now an open secret that the original reform scheme drafted by the Government of India was greatly modified through the exertions of Sir George Clarke. It was His Excellency who courageously pointed out its defects, and it was he who advocated the necessity of taking firmer but bolder steps in the reform of the administration of India, especially in connection with the development of local self-government; and it will be a pity if his services are not properly acknowledged. It would not be worthy of Indian leaders if he is not publicly thanked. We should, therefore, suggest to the Bombay Presidency Association that their thanks should also be conveyed to His Excellency Sir George Clarke, not only for the important steps with which he has forestalled the reforms but for the great part he has played in the final shaping of the reform scheme."

Comments on the New Year Indian Honours *Gazette*.

Sind Gazette (17), 5th Jan.

20. "The New Year's Honours List is a very long one and contains an exceptionally large number of honours conferred on Indians. They are all well deserved and special satisfaction will be felt at those conferred on the Maharaja of Burdwan and on Nawab Salimullah of Dacca. As usual very few honours have come to Sind, and we could name several individuals in this province who might have been deservedly included in the present list. We welcome with satisfaction, however, those that have fallen to our share; in particular, the Rao Bahadurship that has been conferred on Mr. Teckchand Udhavdas, Public Prosecutor in Sind. Dewan Teckchand is a well-known figure not only in this city, but throughout the whole province, and his investiture with the title of Rao Bahadur, as a mark of personal distinction, must have caused widespread satisfaction amongst his numerous friends, admirers and acquaintances. To his own community specially, which he has served so well, it must have been a source of sincere pride. Strong in his faith that in the stability of the British Government lies the good of his countrymen, with a deep and earnest moral conviction that the regeneration of India is not to be achieved by forces that make for social disorder, strong in his disapproval of the new school of politicians who have sprung up throughout India, of a deeply earnest and religious turn of mind, and fired with zeal to serve his own country, he belongs to that class of public men that are at once the glory and pride of India.......... Wadero Allah Buksh of Lárkána, who receives a Khan Sahibship, has rendered much assistance to Government, especially in connection with the detection of criminals.......... The Kaiser-i-Hind silver medal is a graceful recognition of Mai Tai Bai's work in connection with female education, done as head mistress of the Wedderburn Girls' School....... Two other names that have a special interest for Sind are those of Sir J. W. P. Muir Mackenzie and Mr. W. T Morison, both of whom were formerly Commissioners in this Province."

Gujaráti (26), 10th Jan.; *Mahi Kántha Gazette* (75), 10th Jan.; *Political Bhomiyo* (79), 14th Jan.; *Rájasthán* (82), 9th Jan.

21. Time was when there used to be a great rush for honours and titles on the part of the public, and the recipients of them were looked up to with respect. To-day all is changed, and the public do not even care to look at the Honours List. The reason for this change is obvious. Ever since Government began to shower these titles exclusively on officials and sycophants, and to disregard the claims of popular notabilities, people have begun to accept them at their true value. For similar reasons the Press, too, has grown apathetic on this subject. This lowering of the value of these public Honours is certainly to be deplored. Among those who figure in the recent Honours List are some Native Rajas; their subjects, however, have no good reason to rejoice in the good fortune of their rulers. The only name worth noticing in the whole list is that of Sir Jacob Sassoon. [The *Mahi Kántha Gazette* writes:—We are of opinion that these titles should be given only to those who are unselfishly labouring in the cause of both Government and the public, and not to undeserving sycophants, for whom the people do not care at all. It is also deplorable this time that a very small number has been honoured in this Presidency, and that, even among these few, figure several Native Rulers, whose claim to the honours conferred on them is not apparent to the public eyes. We approve of the Rao Bahadurship conferred on Mr. Chunilal Setalwad; but we wonder why the Honourable Mr. Setalwad, who has done so much for the public, should have been unnoticed. The *Political Bhomiyo* remarks:—The present system under which the Native Rulers are awarded titles on the recommendations of their Political Agents, without any attempt being made to sound the opinion of their subjects, has this result that persons, who are already like 'lions' or 'tigers,' are furnished with more dangerous claws. We would suggest that, instead of showering titles in commemoration of the King-Emperor's bounty, Government would do better if they abolished the Viramgaum imposts, removed the disabilities of the Transvaal Indians and granted religious freedom to the Muhammadans, who are being oppressed in the Native States and in some parts of British territory. The *Rájasthán*

remarks :—Government do not appear to have departed from their habitual policy of being liberal to Anglo-Indians and Civilians and correspondingly niggardly towards others in the distribution of the honours. We deplore that Government have only recognised open exhibitions of 'loyalty,' as in the case of the ruler of Junágadh, who has earned the G.C.S.I. by introducing the Explosives Act into his territories, and the Maharaja of Burdwán, who saved the life of Sir Andrew Fraser, but have neglected genuine and sincere loyalty. To think that the grant of the bonus of a week's pay to Government servants is considered as a 'substantial recompense' for their loyalty is absurd.]

Sind Journal (18), 7th Jan.; *Karáchi Chronicle* (7), 10th Jan.; *Phœnix* (13), 6th Jan.

22. "We do not know whether to congratulate Mr. Teckchand Udhavdas on the Rao Bahadurship that has been conferred on him or to sympathise with him. Our inmost feeling and the feeling of almost every one, whom we have consulted, runs in the latter direction. Mr. Teckchand would be decidedly better off and actually a greater man without this title than with it. This we do not say under the influence of the idea, which sometimes finds expression in the Indian Press, that these Government honours are quite valueless and sometimes serve only to emphasise the recipient's character as an oppressor of the ryot. No, we mean it in the sense in which, say, a C. I. E. conferred on a Lieutenant-Governor would be a degradation rather than an honour. If the authorities felt that the public life of Mr. Teckchand had been too short to justify a C. I. E. being bestowed on him, then they should have waited for some time rather than confer a title which is common enough and is bestowed on much lesser and even much less deserving men.......... It seems probable that in the bestowal of this 'honour' on Mr. Teckchand Government have only considered his professional services and have ignored his most zealous work as a social reformer—a very important thing even from the Government point of view.......... But at any rate, although we ourselves are not of Mr. Teckchand's way of thinking, we think that the restraining influence which he has exercised in the political sphere might have weighed with Government to some extent.......... Let us hope the next New Year's Day will see Mr. Teckchand a C. I. E. The title of Khan Bahadur bestowed on Mr. C. N. Contractor, who has rendered excellent service as an educator of youth, is richly deserved. So also is the Kaiser-i-Hind silver medal bestowed on Mai Tai Bai, the first female in Sind, to be honoured by Government.......... The title of Khan Bahadur given to Syed Allando Shah is of more than doubtful expediency. As Honorary Magistrate and Zamindar he is dreaded by the people within his jurisdiction; and the only services they are aware of consist in feasting and flattering European officials who accept his hospitality, we are sorry to say, without scruple and without any apprehension of consequences. We do not know who Wadero Allah Baksh Bhugio of Lárkána is, and what his services may be. Possibly he assisted in the arrest and trial of dacoits." [The *Karáchi Chronicle* writes :—"We regret to have to state that the title of Rao Bahadur is much too small for a man of the ability and forensic powers of Dewan Teckchand; but we hope that the present title is an earnest of a higher one, suited to his position and rank in life, to be bestowed on him in future. As regards Mr. Contractor, we rejoice to see that his unostentatious, yet arduous and responsible work should have attracted the attention of Government." The *Phœnix* is also of opinion that the least Mr. Teckchand Udhavdas ought to have got was a C.I.E.]

Comments on the proceedings of the Madras session of the Indian National Congress.

Sind Journal (18), 7th Jan.

23. "In spite of certain omissions, which we will presently notice and in spite of serious drawbacks in the President's speech, it must be confessed that the proceedings of the Madras Congress on the whole will go a great way to promote the interests of the country.......... Hitherto the Congress was looked upon by Government as a body of inconvenient babblers, whose utterances were to be religiously ignored. Recent events, however, have taught Government to turn to the Congress, conducted on the old lines and not on the new ones suggested by the Extremists, for advice. The Congress has met Government half way; it remains to be seen how Government are going to respond to the good-will of the popular assembly. Let us now dwell a little on the omissions in the resolutions which must strike even a superficial observer. Three of the famous Calcutta resolutions are conspicuous by their absence. The boycott has perhaps been omitted with the laudable motive of smoothing the way for a revision of the Partition of Bengal which, we are still hopeful, will come in spite of Lord Morley's refusal to re-open the question. But then the reference to boycott in the presidential address as an 'ominous' sign that first showed itself at Benares should not have been made. This looks like giving your case away to the enemy. As to the *Swardj* resolution, it will be urged that self-government on Colonial lines finds a place in the very 'Constitution' of the Congress and that the president put in a glowing plea for it in his address. Still, we think that the matter might profitably have formed the subject of a formal resolution. If the boycott resolution has been kept back through prudential considerations, the same could hardly be contended for the omission of National Education under National control—a reform which, though the immediate and chief impulse towards it came from the Partition, can be treated quite independently of it and is acknowledgedly a most legitimate and laudable aspiration. In spite of the Reform Scheme, Government are not prepared to conciliate public opinion so far as to release the new deportees or put them on their trial......... Under the circumstances, it is a regrettable weakness to have shown so much consideration for the susceptibilities of those in power. Lastly, the resolution on the Reform Scheme should have been so worded as to give at least some indication of the deficiencies which the mover himself, Babu Surendra Nath Bannerjee, could not help referring to, in his remarkable oration. But notwithstanding its drawbacks the National Congress of 1908 will mark a fresh epoch in the annals of the movement for India's political regeneration." [Elsewhere the paper writes:—"The concluding portion of Dr. Rash Behari Ghose's speech is instinct with a warm patriotism, and full of high national ideals and uncompromising demands for further concessions to Indian aspirations and Indian interests, all clothed in glowing periods; but taken as a whole we feel constrained to characterise the speech as a disappointing utterance. There is too much running down of Extremists of all shades of opinion—constitutional Extremists and reactionary anarchists being simply lumped together in one mass, without a word of appreciation of the services rendered by the former; and there is too much anxiety to applaud Government, to take shelter under their wing and generally to please our newly made Anglo-Indian 'friends'; while not a word is said as to the excesses of Bengal terrorists and, indeed, the development of Extremist propaganda being due chiefly to the illiberality and narrow-mindedness of a long succession of high-placed officials of the ruling class. It looks as if the voice was the voice of Mehta, though the face was that of Ghose. This way of dealing with the situation is, we must say with all due deference, not quite consistent with loyalty to our national interests. Dr. Ghose has here so far forgotten himself that he speaks of boycott with apparent disapproval, although the whole of Bengal has fervently supported it, the Calcutta Congress of 1906 warmly blessed it, and he himself in that same year, as Chairman of the Congress Reception Committee, ably defended it.......... Dr. Ghose's enthusiasm over the reform proposals is also a little too gushing.......... Can it be said that the reforms are altogether voluntary and not forced from unwilling hands by the appearance of violent symptoms of unrest?......... We have the highest regard for and appreciation of the English chivalry and high-mindedness, which spent crores in obtaining freedom for the negro slaves, and which has generously befriended fallen, struggling or persecuted states or communities; but in regard to India, we cannot but complain that the conscience of England as a whole has been generally dead.......... The peroration is really fine; and no wonder, the speaker was visibly affected when pronouncing it. But taken as a whole, the speech suffers much by comparison with previous presidential addresses and with Dr. Ghose's own utterances elsewhere."]

Adverse comments on Dr. Ghose's presidential address.

Coronation Advertiser (24), 7th Jan., Eng. cols.; *Shakti* (85), 9th Jan.; *Rájasthán* (82), 9th Jan.; *Gujaráti* (26), 9th Jan.

24. In a contributed article the *Coronation Advertiser* writes:—"The memorable December week, to which eager eyes were turned ere long, has passed away, dropping a gloomy curtain over its events; and the cries of constitutional agitation and loud roarings of loyalty have sunk down......... The Surat split seems to have had a very tangible effect upon this year's gathering and particularly upon its president. The presidential address is one-sided and full of vengeance. Dr. Rash Behari Ghose seems to have been impatient to show his high legal and literary attainments; but the learned doctor should have seen that the Congress platform needs more. At a critical juncture when the whole country is passing through the worst crisis people wanted better guidance and not retaliation. The Congress pendal was no court of justice, and the assembled delegates were no judges before whom the learned doctor should stand up to defend the cause of a certain party. Better would it have been if he had shown his patriotism and independence and not followed the policy of retaliation.......... The speech proved the learned doctor, who was an independent critic and who thundered before the Imperial Councils, to be unfit to lead a large mass of people. The sheer injustice done to the new party and the misunderstanding of its principles by the learned doctor show that he had to labour under the influence of a powerful magician behind the curtain.......... The wire-pullers must have been pleased to see that the dolls played to their wishes, and the proud pleasure of a bureaucratic triumph has been well enjoyed. As an imparter of new thoughts and potentialities to the budding nation, the learned president should have taken the position of an impartial judge, instead of playing the part of a misguided critic misunderstanding the principles of the new party so much so as to say that it insisted on a boycott not only of English goods but the English Government itself, though its policy was veiled under the name of self-help and self-reliance. No sensible man could ever dream of boycotting the Government, for he well understands the benefits of undisturbed peace and prosperity he is enjoying at present.......... Unorganised, disarmed, and still disunited, Indians should not have the chance of shaking the British suzerainty.......... If the Congress is to hold its yearly session for the exhibition of well-woven words and rows of beautiful sentences, it will be a misery to see so many thousands spent every year on a mere show." [The *Shakti* regards Dr. Ghose's speech as totally disappointing and, in view of the special measures that have of late been taken by the Government of India to put down anarchy in the country, it considers the pronouncement as unworthy of a patriotic Indian. The paper also passes severe strictures upon Dr. Ghose on account of his omission to discuss the recent Bengal deportations and his strong criticism on the attitude of the Nationalist party. The *Rájasthán* and the *Gujaráti* also condemn Dr. Ghose's speech as dry and one-sided and as failing to place before the authorities a correct view of the present political situation in the country.]

Comments on the entertainment of Congress leaders at social functions in Madras.

Indian Spectator (5), 16th Jan.

25. "One of the happiest features of the political festival at Madras in the last week of December was the invitation given by the Governor of the Presidency to the Congress leaders to take tea with him. This is, indeed, not the first time that the Congress has been so honoured by the head of a Government. But latterly the belief has been gaining ground that Government wish to leave the Congress severely alone. The invitation does not amount to an official recognition of the Congress as the mouth-piece of the people of India, and there is no contrast between the reception at a tea-party and Lord Curzon's refusal, as Viceroy, to receive Sir Henry Cotton officially as president of the Congress......... The head of a provincial Government could not, even if he would, receive the Congress leaders officially, for they did not meet to discuss the affairs of a single presidency. But neither the Governor nor the Congress leaders could entirely divest themselves of a mutual consciousness of their official identity, and hence the social function had a demi-official character, and its effect on the minds of the people has not been inconsiderable. The place which the British Government must occupy in the affections of the people depends not merely upon the official relations between the rulers and the ruled, but to a large extent upon the accessory good-will which results from private intercourse."

Comments on the attitude of the Moderates and the bureaucrats towards the Extremists.

Vande Mátaram (159), 10th Jan.

26. The *Vande Mátaram* under the heading "Machinations of the assassins" writes :—People know full well how some of our leaders were instrumental in dealing a death blow to the National Congress at Surat owing to their being misled by the crafty policy of Anglo-Indian bureaucrats. The Moderate leaders tried to hide their tricks as far as possible, but when they became aware of the superior strength of the Extremists they tried to omit the Calcutta resolutions at Surat and also employed *badmashes* to break the heads of Extremist leaders. The methods employed by the Moderates at Surat show of what stuff they are made. We were then led to believe that the split caused in the Congress by the selfish and treacherous conduct of the Moderates would become as much a 'settled fact' as the Partition of Bengal is in the opinion of Lord Morley. The Moderates became the pets of the bureaucracy as soon as they began to dance to the official tune and the Moderates themselves thought that they had attained their salvation when they found that they were lionised by the Anglo-Indian journals and Lord Morley. Those that tremble at the wrath of the bureaucrats and leave the nation in the lurch at a critical juncture do not deserve to be called leaders at all. The Extremists were anxious for a compromise, but the Moderates treated their proposals with contempt. Things would certainly never have come to such a pass if the Extremists had been endowed with practical wisdom. When all hopes of a compromise were frustrated the Extremists thought of holding a separate Congress at Nágpur, but the Moderates poisoned the ears of the officials and induced them to prohibit the meeting. Blacker hearts than those possessed by the Moderates can nowhere be found! There was no possibility of a disturbance at Nágpur since men belonging to one party alone were to assemble there. But the Moderates were perhaps afraid that the Extremists from Nágpur would invade their camp at Madras and so they induced the officials to stop the Nágpur Congress. It is really to be regretted that Dr. Ghose should have used such harsh language towards the Extremists in his presidential address. We really do not know what his heart is made of that it should not feel for the deportations of patriots. In his own interests as well as those of the nation we would ask Dr. Ghose to cease dabbling in politics in future. It is tantamount to committing a heinous crime to try to put down the Extremist party and the perpetrators of the deed would be consigned to eternal perdition. Is it not a wonder that the Extremist party should survive in spite of the combined efforts of the Anglo-Indian Press, the Moderates and the bureaucrats to do away with it? The Extremists have been fired with Divine inspiration to accomplish their mission and they can withstand all calamities. The daggers of the assassins of the Extremists are likely to be made blunt by constant use, but the vigour of the Extremist party will continue unimpaired.

Comments on the prohibition of the Nágpur Congress.

Mahrátta (9), 17th Jan.

***27.** "We gave, in a former issue of the *Mahrátta*, a detailed report of the public meeting held at Poona on Wednesday before last, to protest against the arbitrary and illegal order of the District Magistrate of Nágpur prohibiting the holding of any public meeting within the limits of the city of Nágpur for a period of one month. This is not a solitary instance of an occasional freak, perversity or an excusable error of judgment. The order emanates from the same Mr. Napier, who a few months ago, in his ill-conceived zeal for foreign goods, prohibited all persons from preaching *swadeshi* to persons attending a certain religious fair, on the ridiculously lame excuse that they would thereby cause annoyance to persons lawfully employed, *viz.*, merchants and shop-keepers selling

Vilayati sugar, cloth, etc. Mr. Napier conveniently forgot that the preachers of *swadeshi* gospel were as much lawfully employed as his own pet protéges—the merchants and shop-keepers of foreign goods—and that liberty of speech is a right at least as much valuable as the liberty of buying and selling anything one likes. In the matter of prohibiting the holding of the Nágpur session of the Indian National Congress, Mr. Napier simply surpassed himself. He not only brought forward the convenient plea of 'annoyance to persons lawfully employed,' but branded all the delegates that were to attend the session, as a gang of dangerous *badmashis* ready to break the peace on the slightest excuse or a plausible pretext. We think, the Government of the Central Provinces at least, should have been above such petty tyrannies, and ought to have promptly prevented Mr. Napier from playing this mischievous game. But we are, perhaps, expecting too much from Mr. Craddock's Government. They, perhaps, did not want the soft and soothing eulogies of the Madras flatterers, the songs of the Convention birds, to be marred by a shrewd criticism and politic appreciation of the great reform scheme of Lord Morley, or a strong protest against the repressive measures that have for the last two or three years darkened the public life of India. *Apropos* of this we assure the Government of India that the high-handedness of the C. P. authorities and their own attitude of non-interference have created an amount of heart-burning and resentment not only in the so-called Extremist party but also among the sober and thoughtful Moderates."

All-India Moslem League.
Gujarát Mitra (27), 10th Jan., Eng. cols.

28. "Mr. Ali Imam's inaugural address at the first session of the All-India Moslem League held at Amritsar has received encomiums from all. It is altogether a thoughtful and sober deliverance, well-reasoned and practical. It shows that the Moslem community has got leaders of strength and character, whose example and precept cannot fail to influence their followers and help to bring them into line with other advanced communities. The address of the learned President of the Conference is in a way an indication of the signs of the times. There is little doubt that the ferment is working and that the community is steadily labouring to advance and reach the goal of its ambition. Government as well as other communities cannot fail to notice that Muhammadans are slowly rising from the lethargy of years to feel the necessity for combined, steady and persistent action. We may not agree with some of Mr. Ali Imam's views; it is possible that the bulk of Muslims look with disfavour on any open co-operation of their co-religionists in a general political agitation with the rest of India.......... For ourselves we see in it an element of selfishness on the part of those who advise the community to hold aloof from any political movement. The community is backward educationally as compared with Hindus, and it must take years before it can reach the position which the latter now occupy. Naturally enough our Muslim brethren look to Government for favours to achieve what they cannot secure by dint of sheer merit. Mr. Ali Imam's generalisations on the National Congress, therefore, have on their face a stamp of plausibility, but we fail to be convinced by the arguments that he marshalls forth to support and prove them. To the very pointed question, 'What has kept the Muhammadans as a people from the Indian National Congress,' Mr. Ali Imam makes the following reply: 'The demand for the transfer of the Legislative and administrative control from the rulers to the ruled, in other words that the ruling authority should vest in the party that commands a majority of votes in the Council Chambers of the Indian autonomy. It does not require much imagination to see that such a majority would be the Hindu majority.' For an answer to this we would most respectfully ask the President of the Muslim Conference to make a thorough study of the recent despatch of Lord Morley adumbrating the new reforms and Lord Minto's recommendations. It has been said by Mr. Ali Imam that the Congress does not only seek reforms such as are described above, but that it wants far more. If what Mr. Ali Imam says be true, both Lord Morley and Lord Minto have, in making a grant of new reforms to this country, committed an egregious and unpardonable blunder. Could India have got the new reforms unsolicited or unasked? Has any other country in the world obtained *unsought* the rights and privileges to which its people could justly lay claim?"

Oriental Review (11), 13th Jan.

29. "There is a danger, through the overcrowding of Conferences in the Christmas week, of the importance of any one of them being under-estimated or overlooked. We think, therefore, that there ought to be an interregnum between important Conferences so that people may have time and opportunity enough to ponder over the significance and importance of each. Especially ought this to be the case with the Moslem League and the National Congress, sittings of which are at present held during the same week. The holding of the session of the Moslem League during the same week as the Congress precludes a great number of our Muhammadan brethren from attending the Congress; and the time has now come, we think, when it ought to be abandoned and be replaced by the saner and more patriotic policy of holding the sessions of the Moslem League and the Muhammadan Educational Conference apart from the National Congress (say at Easter time). The able address of Mr. Ali Imam, President of the Moslem League this year, sketches out a policy and holds out aims and aspirations which differ, if they at all do, to the smallest extent possible, from those of the National Congress.......... Mr. Ali Imam pointed to the ideal put forward by the Congress, 'self-government on Colonial lines under the ægis of the British Empire', as the chief point of cleavage. We cannot see why it should be so. The ideal is, as all ideals are, a remote one. It is there merely as an inspiring force. Our business lies, as Sir Pherozeshah Mehta recently observed, with the practical politics of the moment, with commercial, industrial and agricultural questions which will remove the burden of the grinding poverty from the shoulders of the Indian people. Certain utterances of Mr. Ali Imam himself bear us out in saying that the difference between the aims and aspirations of the two great bodies which divide between themselves the activities of Indian people is almost like the difference between Tweedledum and Tweedledee....... Mr. Ali Imam summed up various points on which the League over which he presided was at one with the National Congress. These points include all the resolutions which have time after time been passed by the National Congress. In words burning with patriotic fervour, Mr. Ali Imam denies the mischievous statement, almost libellous in its nature, paraded by a certain section of the Anglo-Indian and the Indian Press that the Muhammadans hold aloof from political propaganda and do not co-operate with their brethren of other communities. 'I deny the accusation that the Muhammadans of India have not either the capacity to understand the value of co-operation for the accomplishment of reforms or the courage to face official disapprobation. Muhammadan political foresight and Muhammadan courage do not require any advocacy.......... All our hopes and all our aspirations are wrapped up in the general advancement of our country, an advancement all along the line, giving protection and preferment to all her children alike, without any invidious distinction.' After this who can perceive any difference between the Moslem League and the National Congress? It will be the best thing for India if the session of the Moslem League is held at some other time than the Christmas week and all the Muhammadans attend the sitting of the National Congress."

Comments on the action of His Excellency the Governor of Bombay in organising the Committee of Bombay Muhammadans to co-operate with the Commissioner of Police during the Mohurrum festival.

Gujarâti Punch (28), 10th Jan., Eng. cols.; **Mahrâtta* (9), 17th Jan.

30. "Has any effort been hitherto made to bring about an understanding between the followers of the Crescent and the Trident in India? But let that be. Are the Muhammadans themselves united? Last year's Mohurrum riots in Bombay between the Shias and Sunnis proved that they are not. And, yet, how many Islamites have practically tried to cement the breach? *Neither a Muhammadan, Sunni or Shia—nor a Hindu,* but a *Christian* has done it, and no less a person than the present Governor of Bombay. Remembering the riots of last year, Sir George Clarke called about fifty leading Muhammadan gentlemen of the two sects this week to meet him. We will quote only the following significant passage from his sympathetic address. Said Sir George:—'There is now an opportunity for the Muhammadans to show that they can co-operate for a common cause.' The word 'common' was used about the Mohurrum, but His Excellency must necessarily have had in his mind 'the more common' or universal idea that the Muhammadans and Hindus should be able to 'co-operate' for a 'common' cause—the cause of India's regeneration under the ægis of British rule. We heartily thank Sir George Clarke for this further instance which he has given of his being not only the ruler, but a more than well-wisher of this Presidency. He, at any rate, does not seem to subscribe to the gospel of *Divide et impera*. But his words have a moral and a significance for Muhammadans and Hindus alike. May the significance be understood and the moral appreciated and both acted upon by the two great and historic communities of India." [The *Mahrátta* writes:—"His Excellency Sir George Clarke has set a striking example to his officials and to other presidencies by calling for a deputation of leading Muhammadans of Bombay to arrange for settling matters about the peaceful celebration of the coming Mohurrum celebration. Such action goes a great way in preventing misunderstanding and misrepresentation and is invariably conducive to good feeling between the rulers and the ruled."]

Comments on the proceedings of, and suggestions to, the Committee formed to co-operate with the Commissioner of Police during the Mohurrum Festival.

Bombay Samáchár (60), 16th Jan.; *Akhbár-e-Islám* (58), 15th Jan.

31. Among the questions referred for solution to the Mohurrum Committee was probably one relating to the closing of Doctor Street against the *tabut* procession. In view of the disturbances occurring every now and then in this locality during the Mohurrum festival, the problem was one of grave difficulty. But according to the communication addressed to us by the Secretary to the Committee, the difficulty has been tided over by the Bohra members on the Committee, at the instance of their Mulla Saheb, and the representatives of the Shiahs having thrown themselves on the good-will of the Sunni community and expressed their willingness to abide implicitly by the orders of Government in regard to the Mohurrum. Doctor Street has been the scene of many a deplorable disturbance in the past between Sunnis and Shiahs, but this is not the time to apportion the blame in regard to them between the two sects. But suffice it to say that as in these disturbances it is the innocent masses who are exposed to grave danger it is not surprising that the question of Doctor Street should have been the first to attract the notice of the Mohurrum Committee. The demand of the Bohras for the closing of Doctor Street was regarded by the Committee as unjust and detrimental to the interests of the other sections of the Moslem community, inasmuch as the granting thereof would be construed by the latter as throwing the blame of past disturbances on them. We think it is a mistake to take such an uncharitable view of the Bohras' demand. The Bohras have never asserted and would never dare to assert that there are no black sheep and mischief-mongers among them. Their only object in securing the closing of Doctor Street was and is to rob the *badmash* element of an opportunity to create disturbances, and in so doing they had no thought of insulting any other body of Muhammadans. We wish the Sunnis would take a dispassionate view of the matter and help the Committee in arriving at a reasonable solution. Again, the Sunnis seem to apprehend that if the prayers of the Bohras in regard to Doctor Street are granted, professors of other creeds and faiths would come forward with similar demands, with the result that the *tabut* festival would altogether cease to be celebrated. There is no cause for such a fear, for it is the bounden duty of every one to respect the religious beliefs of all so long as they do not interfere with the rights of any one. We are, however, glad to learn that the ultimate docile attitude of the Bohras has evoked most cordial expressions of appreciation from all sections of Muhammadans, and we trust that the hope expressed by the Secretary to the Committee that the approaching Mohurrum may be celebrated in peace and harmony will be more than amply fulfilled. [The *Akhbár-e-Islám* expresses itself highly pleased at the attitude of the Bohras and exhorts the Sunnis to behave towards them with decency and decorum.]

Sultán-ul-Akhbár (175), 13th Jan.; *Urdu Daily* (176), 14th Jan.

32. The Mohurrum Committee has been formed; but we are sorry to remark that its composition is such as to make it unsuitable on the whole for the work to be done by it. We have said many times, and we repeat it now, that Government are always unfortunate in their selections in such cases. Men are generally selected by them on individual recommendations or from personal considerations. Hence the unsatisfactory results. The presence of a popular officer like Mr. DuBoulay, as President, and of a true and sympathetic Muhammadan like Syed Shamsuddin Kadri, as Secretary, ought to be more than enough to ensure the success of the Committee. But in reality its success depends on the zeal of the members. Now those who are selected on account of their wealth and titles are absolutely useless. It is quite impossible for them to mix with the people and explain to them how matters stand, as their wealth and titles have entirely alienated them from their community. We are really very sorry to say that there are very few members on the Committee who can be described as real workers or as influential men. It would have been wiser to have included on the Committee the *choudhries* and the heads of all the turbulent sects, such as the Siddis, and the Pathans, the real heads of the Sunni and Shia Julahis, the headmen of the two butcher communities and the *Mutavallis* of each *Moholla*. These persons may not be very wealthy, but would surely be more useful than the present members on the Committee. A mere sign from them would prove more effective than the long speeches from the title-seekers. It is also quite essential that the Mulla Sahib of the Bohris should be on the Committee. The *Mutavallis* should be made responsible for orderliness in connection with the taboots and punjas and for the good behaviour of the *tolis* in their respective jurisdictions. But the most important thing to ensure peace is not to disturb any established custom. Rumours are afloat in the city about certain roads being closed and certain practices being stopped. We think them to be quite groundless. The Committee should immediately give public notice that no such action is contemplated and that both Sunnis and Shias will be allowed to follow their usual practices. [The *Urdu Daily* writes in a similar strain.]

Forthcoming Medical Congress in Bombay.

Oriental Review (11), 13th Jan.

33. "Active preparations are now going on to make the session of the Medical Congress, which is to be held in Bombay in February, a complete success.......... We are told that the Congress will not be open to laymen. It is really a pity that laymen should be excluded from attending and hearing the proceedings. Of course, they should not be allowed to take any active part in them, but we do not see any valid reason why they should be prevented from simply attending the meetings. If the Congress is open to the public, the meetings will not only be instructive but will encourage laymen to take more interest in hygiene and medicine. Our best thanks are due to His Excellency the Governor for his great endeavours in this direction and the trouble which he takes to make this Congress useful and instructive. We hope that the deliberations of the Congress may not be confined to mere reading of papers but that sincere efforts will be made to give a fair trial to any practical suggestions that may be made to the Congress."

Indu Prakásh (43), 11th Jan., Eng. cols.

34. "It seems that His Excellency Sir George Clarke is anxious to leave behind him a name and a reputation associated with a number of good projects conceived, initiated or executed by him or mainly through his personal efforts. His zeal in the cause of sanitation and public health in the city of Bombay has been evident ever since he took charge of the affairs of this presidency. His sincere and persistent endeavours to stamp out that dreadul disease, plague; his anxiety to popularise inoculation; the committee recently appointed mainly through his inspiration to investigate into the causes of Malaria; all these are already well-known and keenly appreciated by the people. The Medical Congress which is to be held in Bombay next month is a new work undertaken by Government entirely on His Excellency's initiative.......... It can be asserted without fear of contradiction that

through this new step His Excellency will have tapped an important, fruitful and hitherto comparatively unexplored source of good accruing to this country. .... **Our Indian friends and countrymen who sincerely wish to see their motherland progress in the domain of medical research will heartily welcome the Congress as an opportunity which will enable them to come into personal contact with European investigators and their views and methods of work and research.** They will also have a good opportunity to explain to the world's scientists the various theories and doctrines, such as the famous *Tridosh* theory, of the indigenous Ayurvedic system of medicine, and to obtain their verdict as to its intrinsic merits and demerits. The invaluable wealth of herbs and plants, which have been in use amongst us as drugs from times immemorial and an immense number of others which have as yet remained untouched, will have to be brought to the notice of our distinguished guests for being experimented upon. The Hindu chemistry, with its numberless *Bhasmas*, salts, compounds and preparations, will have to be discussed with the Western experts in and out of the Congress, and an authoritative opinion will have to be obtained on its real qualifications for being used in the healing Art. These and a number of other equally important matters will have to be discussed if we really wish to derive the utmost advantage from the deliberations of the ensuing Medical Congress...... From another point of view also the coming Medical Congress will be a memorable event. The personages, representing the various countries of the world, who will visit our city next month will carry vivid experiences of this country and its people to their native lands. These reminiscences will bring India into closer contact with the nations of the world. The occasion may also make a permanent effect on their minds; and India and Indian problems will receive greater attention from them in the future. In fact it will be an event of world-wide interest."

Alleged omission to invite representatives of Sind to the forthcoming Medical Congress in Bombay.

Sind Gazette (17), 8th Jan.

35. An anonymous correspondent writes to the *Sind Gazette*:—"The Bombay newspapers have given detailed information about a Congress that is to assemble at the latter end of February next in Bombay, under the auspices of His Excellency the Governor, to discuss various important medical and sanitary questions. Medical men from various parts of India and out of India have been invited to attend. As I am not aware of any medical gentlemen, official or otherwise, from Sind being asked to be present at the Congress, I shall feel much obliged if you will kindly invite the attention of the authorities concerned to the omission. Are there no medical gentlemen in the Province who can give useful information?"

Comments on the result of the Kolhápur sedition trial.

Ráshtramat (45), 20th Jan.

***36.** Judgment has at last been delivered in the *Vishvavritta* case and the Goddess of Justice of the Kolhápur State has claimed as her victims *Deshbhaktas* Bijapurkar, Joshirao and Joshi. Those who might have carefully followed the proceedings in this case could never have expected that the charges would be held as proved. But of late *Justicia* has changed her policy; she, too, in common with all Indians has lost her liberty, while she remains as blind as before. No Indian can be found in Mahárashtra who will not regret the convictions of the abovenamed three patriots. Though such developments are individually harmful, who knows, the Divine will may not be something quite different? The brave words of Lokamanya Tilak are potent enough to remove completely all difficulties in our path. Though Messrs. Bijapurkar and Joshi are imprisoned, they are with us in the shape of Samarth Vidyalaya, and Providence has given us an opportunity to counteract the effects of the calamity of their imprisonment by helping the institution. God is with us and He is preparing our minds by visiting us with such calamities. If by God's will even poison can be turned into nectar, our present calamities will undoubtedly prove to be blessings in disguise.

Welcome to His Excellency Sir George Clarke in Sind.

Phœnix (13), 13th Jan.

37. "From the bottom of our hearts we tender a cordial and most sincere welcome to His Excellency, Sir George Clarke, who lands in our midst on Friday next. The people of Sind deeply sympathised in the calamity that so recently befell His Excellency. We hope and trust that His Excellency will have a happy time in 'dusty and dilapidated Sind'. That our Province will greatly benefit by the visit of the sympathetic satrap goes without saying. Not only will the various problems that occupy the public mind be solved on the spot, but the public bodies like the Karáchi Municipality, the Port Trust and the Chamber of Commerce will have the benefit of the sage guidance and counsel of an experienced statesman. The educated Indians have watched the career of our Governor with delight and joy; for the key-note of his administration has been broad-minded sympathy towards the sons of the soil and towards the legitimate aspirations of the educated among them. Happy indeed are the people who have got such a man for their ruler!"

Important problems affecting Sind to be considered by the Governor of Bombay in the course of his tour through the province.

Sind Gazette (17), 15th Jan.

38. "Karáchi is privileged to-day to welcome to Sind Sir George Clarke, Governor of Bombay. The welcome will be warm and heartfelt, though less demonstrative, as our visitor has laid aside all personal feelings in order to keep his promise to Sind and to visit this portion of the Presidency originally arranged. His Excellency's action will be the more fully appreciated inasmuch as at the present moment there is a large number of important subjects claiming the attention of the Bombay Government, and it is certain that their study on the spot will go a long way towards enabling the head of that Government to arrive at a correct decision.......... On the numerous and much debated questions affecting the irrigation of the province, Sir George Clarke will bring to bear a personal knowledge and experience such as few Governors would be likely to possess. We hope, however, that the engineering possibilities of the schemes will not be regarded to the neglect of other considerations and that too much reliance will not be placed on optimistic estimates of the immediately reproductive nature of the schemes. Only disappointment, we fear, is likely to ensue if expectations are formed of bringing under cultivation 60 to 70 per cent. of the area irrigable under the schemes. An estimate based on 40 to 45 per cent. would probably approach much nearer to actual realisations. The inertia of the average Sindhi cultivator is appallingly low, and though doubtless pressure could be exercised by diminishing the size of holdings, this is a measure which could only be introduced with extreme caution. Moreover, the increased assessment which we believe will be necessary in order that so vast a project may be made productive will, we fear, evoke considerable opposition.......... The extension of cultivation, in Sind, of land which is at present a barren waste is admittedly of the utmost importance to the province and to the trade of its chief port, and the keen interest which has lately been evinced in this subject by the Bombay Government is fully appreciated by the public. We feel bound, however, to sound a note of warning in connection with the probable financial result. As regards Karáchi itself, one of the most urgent of all the many questions with which we are now confronted is that of the extension of the metre gauge railway system from Hyderabad to Karáchi. The importance of this lies not so much in immediate requirements, although many trade interests undoubtedly suffer from delays and losses in booking and in transhipment at Hyderabad, as in the fact that if other projects, such as the construction of the new import and export yards and the west wharfage scheme, are carried out without due provision being made, at the same time, for the laying of the metre gauge lines and the erection of a terminus therefor, Karáchi would be involved later on in the greatest difficulty in providing for the necessary accommodation for the same.......... We believe that a consideration of the various aspects of the case coupled with an inspection of the sites of the proposed extensions will convince His Excellency that now, and now only, before the proposals are actually carried out, can provision for the metre gauge be made without incurring needlessly heavy expenditure and involving Karáchi in serious difficulties in the near future. This is a case in which the interest of Government, as owners of the North-Western Railway, are opposed to those of Karáchi. But Sir George Clarke, who will approach the question with an unbiased mind, will be able to do us signal service in representing the matter to the Government of India, if as we feel sure he will be—he is convinced of the necessity for immediate action. A subject which is of the greatest importance to Karáchi and to the whole of Northern India, which must inevitably be taken in hand sooner or later, the direct mail service between Karáchi and Aden will, we hope, receive a part of His Excellency's attention.......... Another local matter, well-deserving of His Excellency's attention, is the condition of the Karáchi Grammar School. A correspondent refers pointedly to the fact that whilst our Governor is inspecting both the Sind Madressah and the Dayaram Jethmal Sind College, the authorities have not apparently considered the only school in the city devoted to the education of European children sufficiently important to deserve the notice of Sir George Clarke. We hope it may not be too late to remedy this serious omission. Karáchi has long ceased to have cause for complaint of step-motherly treatment at the hands of the Bombay Government, and we fully anticipate that the present visit of the Governor of Bombay will mark another epoch in the development of the resources of Sind and in the progress and expansion of Karáchi."

Comments on an apology tendered by the *Al-Haq* newspaper for an attack on Hindus in Sind.
Sind Journal (18), 7th Jan.

39. "The *Al-Haq*, having written very badly again about the Hindus and having also indulged in reckless abuse of the Hindu papers, has had to eat humble pie, presumably under strong pressure from the authorities, for nothing but a threat of prosecution by Government could have wrung from it the recent apology. That this apology is not willingly tendered and is a rather tame one is clear from its very wording. It runs thus:—'The proprietor regrets that offence was taken to a paragraph that appeared in our issue of the 12th instant *re* "Bilious Effusion" and to a comment that was made against the *Sindhi*; however, we apologise for that and trust the same will be accepted by those concerned.' The above is at once half-hearted and craven. Not that offence has been *given* or that the writing was *objectionable* and *regrettable*, but offence is *taken* (where none should have been taken?) And *thus* the *Al-Haq regrets*! '*However*, we apologise,' says the valiant paper.......... Of course, the *Al-Haq* people know that they can do much with impunity. We may state that one of the assertions in the 'comment' objected to was that hitherto the conductors of the *Al-Haq* were only *suspecting* the existence of the bomb in Sind, but now they were *certain* of it! Why not call for a proof of such a definite and serious statement? The interests of the *ráj* require it. Who knows but the foundations of English rule in Sind and outside it are being blasted at this very moment? Why not take the *Al-Haq's* advice?"

Education.

Professor Lees Smith's lectures on Commercial Education.
Gujaráti (26), 17th Jan., Eng. cols.; *Rást Goftár* (36), 17th Jan., Eng. cols.

***40.** "Professor Lees Smith's lecture to the members of the Senate of the Bombay University was delivered before a much smaller audience than one might have expected. We cannot account for this, but if it is an indication of the treatment which the subject of commercial education is going to receive at the hands of those upon whom will devolve the duty of deciding the question of the institution of a Faculty of Commerce in the Bombay University, we should be sincerely sorry that it should be so. When countries like Germany and the United States, which have reached a high stage of commercial and industrial development have found it necessary to make special provision for giving instruction in the science of commerce and business economics and when even England's hands have been forced to follow the example of her formidable rivals, we fail to see how a country like India can afford to neglect the subject of commercial education. Sons of traders and merchants are considerably handicapped under the present system of University education.......... It is entirely fallacious to suppose that the organisers of great undertakings and the directors of large banking and other concerns, and their assistants require attainments of a lower order than a doctor, a lawyer or an engineer. The chief need of the country at the present moment is the study of its economic conditions in all their aspects. It is lamentable that our Universities have as yet failed to produce men qualified to undertake this important duty. Many of the errors and extravagances of the *swadeshi* movement are due to ignorance of the science of economics and the absence of commercial and industrial education.......... In our judgment the leading merchants and traders of this city and the Bombay University should not throw away the present opportunity of taking a step in advance under the sympathetic counsel and guidance of His Excellency Sir George Clarke and his colleague the Honourable Sir Muir Mackenzie." [The *Rást Goftár* writes:—"The series of learned addresses given by Professor Lees Smith throws a flood of light on the enormous scope and utility of commercial education. The subject is much talked of, but without a clear conception as to the difficulties which lie in the way of introducing it in India.......... No one could be more alive to this fact than the Government, and it speaks volumes in favour of Sir George Clarke, that he should have notwithstanding set the ball rolling by engaging the services of an expert to enlighten the Bombay public with practical suggestions for laying the first foundation of commercial education in the country."]

Sánj Vartamán (37), 14th Jan., Eng. cols.

41. "Professor Lees Smith has now been in our midst some weeks and has already delivered half a dozen addresses on subjects connected with commerce. In his regular addresses, the Professor had so far contented himself with taking a preliminary and general review. He took a step forward, however, last week, when a reception was held by the Bombay Chamber of Commerce to enable members of that association to meet him. The Honourable Mr. Procter, Chairman of the Chamber, introduced the Professor in felicitous terms and the latter, in acknowledging the compliment, made a characteristic speech. The general public had not failed to remark that in his addresses the learned Professor had made no attempt even to outline the curriculum of study which the University should adopt, if it was decided to make higher commercial education an integral part of the function of the University. Of course, the Professor could not possibly essay to do any such thing after only a week's stay in Bombay. But as that section of the public which is interested in higher commercial education seemed to be very keen about having from the Professor some outline of a tentative scheme, he availed himself of the occasion to respond to the general desire. Of course, the scheme foreshadowed by him is necessarily cursory, and we need not, at the present moment, consider it as a whole. Even his hurried and tentative suggestions are very elaborate, and if they are all to be acted upon they will have to be spread over a period of more than a decade. .... Among other things, he gave it out as his deliberate opinion that it was necessary that the Faculty which was proposed to be established should not be 'a merely technical one, but should also give a liberal education as was done in most of the universities in England and Germany.' The truth of this remark cannot possibly be controverted. But it is likely that many people may think that Professor Lees Smith's programme is too ambitious, and that it would be attempting too much to try to combine commercial and liberal education....... If the proposed Faculty of Commerce is to be a real thing, if our commercial units of the future are to be real forces, able enough to influence the larger issues that are bound to enter ere long the arena of public or political life, it is absolutely essential that, along with any commercial subject in which candidates may think of specialising, they should have simultaneously a really liberal education, and that a chance should be given to them of scientifically studying those local and national institutions in which they are

to have a substantial share, in view of Lord Morley's Reforms. This is the real significance of Professor Lees Smith's plea for a liberal along with a purely technical education in connection with the proposed Faculty. .... There can be no doubt that he has hit the right nail on the head."

Complaint about the supersession of certain secondary school teachers in the Northern Division of the Bombay Presidency.
Praja Bandhu (35), 10th Jan., Eng. cols.

42. An anonymous correspondent writes as follows to the *Praja Bandhu*:—"Will you please allow me to bring the following supersessions to the notice of the authorities concerned, in the hope that the latter will take immediate steps to remove the heart-burning, discontent and disappointment of the graduate secondary teachers in the Northern Division, on whom the future of the next generation of the Division depends?

1.	Mr. K. P. Trivedi	Superseded by Mr. C. N. Contractor.
2.	Mr. M. M. Balsari ... ... „ C. V. Patel ... ... „ J. K. Dalal	Superseded by Mr. M. A. Pandya.
3.	Mr. J. P. Shroff	Superseded by Mr. J. S. Kadari.
4.	Mr. K. L. Desai ... ... „ B. N. Desai ... ... „ G. B. Sapre	Superseded by Mr. S. M. Dalal and Mr. J. S. Kadari.
5.	Mr. C. S. Desai ... ... „ B. K. Agarvala ... „ C. D. Daru	Superseded by Messrs. S. M. Dalal, J. S. Kadari, K. S. Vakil, R. I. Parikh, I. A. Ahmadi and B. H. Deshi.
6.	Mr. A. M. Divanji ... ... „ R. I. Parikh ... ... „ I. A. Ahmadi	Superseded by Mr. S. M. Dalal.

[In a similar manner the correspondent goes on to show how the following men have been superseded:—Messrs. C. R. Munshi, H. M. Mehta, K. D. Desai, I. G. Bhayat, R. D. Shah, G. I. Shah, I. A. Sayad, N. A. Desai, G. K. Shah, M. V. Desai, and B. V. Shah. He then adds:—] "If we go to lower grades, the supersessions grow numerous, and the S. T. C. test, which ought to be most favoured, seems in practice to be totally ignored, and promotions are given at random without any fixed principle. Looking to the rules regarding promotions in force in other departments, I believe the right principle of promotion is and should be the period of service after passing the qualifying examinations, *viz.*, the B. A. and S. T. C."

Railways.

Complaint about the non-employment of Hindus as Guards on the Indian Railways.
Oriental Review (11), 13th Jan.

43. "There are many grievances which remain unredressed so long as they are not brought to the notice of the powers that be by a persistent dinning of them...... ... One such grievance is, we think, that is felt by the Hindus serving under big Railway Companies like the B. B. & C. I. and the G. I. P., *viz.* that they are not given posts of Guards. We cannot deem it fair that the aspirations of a man in any direction ought to be baulked simply because of the fact of his belonging to any particular community. It would otherwise violate one of the first pledges of British rule in India. It is a long-standing complaint that higher appointments in Railway Companies are not given to Indians, however well qualified they may be for holding the posts......... It is, therefore, highly regrettable that invidious distinctions of caste and colour are drawn even in the granting of minor posts. One of the chief reasons for the exclusion of Hindus from serving as Guards in the past appeared to be that social scruples came in the way of their sitting in the brake-van with a number of 'objectionable' things around them. But there is no reason why this cause should still operate, since even high-class Hindus do not object to having these things in the brake-van round them if they are given the chance of serving as Guards. The effect of this exclusion is felt in promotion to higher appointments also, for it happens that posts of Station Masters of first class stations are generally filled by appointments of Guards.......... We beg to draw the attention of the Railway authorities to this legitimate grievance of Hindus and hope that it will be duly considered and removed."

Municipalities.

Protest against the decision of the Standing Committee of the Bombay Corporation to fill up the Dhobitalao.

Jám-e-Jamshed (30), 15th Jan., Eng. cols.

44. "The Standing Committee of the Corporation has, at its last meeting, practically voted for the filling up of the Dhobitalao. The Health Officer has recommended the course as inevitable, and the matter is to be shortly submitted for the decision of the Corporation. We are not disposed to challenge the opinion of the Health Officer, but on principle, we are opposed to the filling up of big tanks and wells in the city, which once served Bombay as so many reservoirs and which, but for the supply of pipe water, would have still served that useful purpose....... In spite of the lakhs upon lakhs that have been spent, Bombay is periodically suffering from a want of sufficient water supply.......... Would it be advisable then to go on filling such an important tank as the Dhobitalao? The matter requires very serious consideration at the hands of the Corporation; and we sincerely trust that our civic fathers will distinguish between the small stinking ditches, which pass for wells in many of the Bombay houses, and the big public tanks and wells which once served the city as reservoirs of water....... Would these tanks have been permitted to become so filthy as they are reported to be, had the supply from the lakes been limited? And if their present condition be due to this dire neglect, we wish that, instead of resorting to the heroic remedy of filling them up, the Corporation would insist upon its subordinates to cleanse and purify them and keep them as reserve storage for the use of the crowded localities in times of emergency.......... Only last Saturday we had a proof of the utility of big wells at Chinchpogly, when, for putting down a fire in the locality, the supply from the water main was found to be too meagre.......... We are not in favour of people drawing their supply of drinking water from wells and tanks, howsoever clean, as long as pipe water is obtainable. But we do certainly maintain that the fact of the Municipality possessing large and extensive water-works is not, in itself, a sufficient reason or argument to do away with the old resources of the people in this respect, at least where preservation is possible. These tanks and wells may easily prove very useful, at least to crowded localities, in times of emergency such as of fire, or when extensive repairs have to be done to the mains and the water supply is suspended for two to three days or more.......... Surely we are all proud of our mighty water-works. But that should not be urged as an argument for the ruthless destruction of other sources of supply, if they could be well preserved."

Comments on the recent extensive fire at Chinchpogli, Bombay City.

Jám-e-Jamshed (30), 12th Jan., Eng. cols.

45. "In the report of the Chinchpogli fire, which took place on Saturday evening and resulted in the destruction of 126 huts rendering about 600 persons homeless and destitute, we find it stated: 'As there is only a 3″ main in the locality, the other engine drew water from a well on the Chinchpogli Road, which was exhausted within two hours.' Is the public to infer from this that the 3″ main was insufficient to meet the emergency, and that, but for the well, the difficulty of coping with the fire would have been greatly enhanced, if not found absolutely insurmountable? If so, may we call the attention of our civic fathers to the necessity of looking promptly and earnestly into the question? How many other localities have such a small main and hence are not in a position to meet a dire emergency of this nature? It will be remembered that the Bombay Municipality has steadily pursued the policy of filling up tanks and wells, and that localities, which were a few years ago sparsely populated, have begun to be over-crowded. How far have Municipal arrangements been improved upon to permit of efficient and prompt dealing with fires and conflagrations under these altered conditions? The fact mentioned in the Chinchpogli report should set our civic fathers examining the question in right earnest."

Urgency of remedying the over-crowded condition of Karáchi (Sind).

Sind Gazette (17), 15th Jan.

46. "The over-crowding and consequent ill-health of the poorer inhabitants of Karáchi are one of the subjects which are touched on in the address of the Karáchi Municipality to the Governor of Bombay. When His Excellency proceeds to consider the possibility of relieving the present congestion by the removal of the artificial barriers which exist against the extension of the town, we hope he will read the interesting pamphlet, published by Mr. H. N. Crouch, Additional Judicial Commissioner, which deals at some length with this subject in a very able and convincing manner.......... Mr. Crouch very justly points out that the potential wealth represented by the large area of the Artillery parade ground is very great. But this unoccupied space is not merely a negative asset, but a positive obstruction. By the retention of this obstruction to the natural expansion of the town, the city is becoming increasingly congested, in every quarter rents are rising, and we are steadily progressing towards a condition when we shall possess one of the most ill-arranged and the most crowded cities in India—possibly with the rise of population, one of the most unhealthy. What is needed is that, instead of Government, the Municipality and the Cantonment Committee all working independently and apparently with little thought of the requirements of the future, they should combine so to re-arrange the present areas as will best provide not only for immediate wants but for those that are certain to arise in the future. We hope that, under the auspices of an independent authority who can have no bias in favour of any party, some working plan may be settled upon in order that the present unhealthy congestion may be relieved and that the expansion, which is so urgently needed, may be unhampered."

Alleged grievances of house-owners in Mátherán.

Jám-e-Jamshed (30), 16th Jan.

47. As the Mátherán Municipality have not been utilising the receipts of the present tax levied from the owners of bungalows on the hill, for the public benefit, it is both reasonable and proper that the house-owners should have raised a protest against the notice issued by the Superintendent that the bungalow-tax is going to be enhanced. They complain that, in spite of the levying of the tax, no improvements are carried out on the hill. The proprietors of the bungalows can no doubt very well afford to pay the taxes. But they have a right to know how their money is being spent, and to demand that it be spent for their benefit. Another point that attracts our attention is that the tax-payers are not represented on the Municipal Board of Mátherán. It is deplorable that the efforts of Messrs. Abdul Hussein Adamji Peerbhai and Gulabchand to remove this grievance have been fruitless. This state of affairs is quite opposed to the liberal policy of Lord Morley. Mátherán is not a small village inhabited by ignorant peasants, but is mainly populated by well-to-do and highly educated men, fit to sit on any Municipal Board. The Mátherán Municipal Board should, therefore, be enlarged and popular representatives admitted to it. Unless this is done, it would be unjust to enhance the bungalow-tax.

Native States.

Alleged desirability of placing an Indian in charge of the Porbander State during the minority of the present Rana Saheb.
Akhbár-e-Islám (58), 11th Jan.

48. Continuing its comments on the affairs of Porbander State (*vide* paragraph 51 of Weekly Report No. 2 of 1909), the *Akhbár-e-Islám* remarks that if the State were to be put under the management of some capable native officer not only would the public be satisfied and the State benefited, but the Government's own reputation for justice would increase. In case its suggestion is acted upon by Government, the paper is of opinion that a capable Muhammadan officer should be appointed. This is necessary, it adds, as hitherto every time that a State has been put under management, Nágars or Banias have invariably been appointed as managers, while no Muhammadan has ever been selected. The paper can see no reason why capable Muhammadans cannot be found who would fill such posts with credit.

Intelligence extracted from the Press.

Return of Mr. R. P. Karandikar of Sátára from England.
Shri Sháhu (154), 13th Jan.

49. Commenting on the return of Mr. R. P. Karandikar of Sátára, who had been to England in connection with the appeal to the Privy Council in the Tilak case, the *Shri Sháhu* writes:—Though nothing has as yet been publicly announced, we learn privately that there is very little hope of a successful appeal in the Tilak case. Many rumours are afloat in Sátára regarding the objects of Mr. Karandikar's visit to England. It is said that he went to England with fat fees to make representations in the Aundh and Miraj (Junior) cases to the authorities in England. Mr. Karandikar's hasty return to India, while the appeal in the Tilak case remains undecided, is regarded with suspicion by some persons. [A correspondent writes to the *Shri Sháhu*:—It is strange that the Tilak appeal should not yet have been filed. It is stated that the counsel originally retained has returned the papers to Mr. Khaparde and declined to conduct the appeal. What has Mr. Karandikar achieved by his journey to England? I learn that Mr. Karandikar derived material help out of the Tilak Defence Fund. I am constrained to say that the money subscribed by the public has not been put to the best use in this case.]

Conference of Indians in London.
Kál (118), 15th Jan.

50. The *Kál* publishes a news-letter from London, of which the following is a summary:—The Bepin Chandra Pal lecture series was inaugurated at Caxton Hall, London, on 18th December and came to an end on Monday last. During the continuance of the above series, it was proposed to hold a Pan-Indian Conference in London in support of the National Congress which was to have been held at Nágpur. As, however, the news was received that Government had, through perverse obstinacy, throttled the Nágpur Congress, it was decided to hold an Indian Conference independently at London on 20th December. Mr. Khaparde, who was unanimously elected to the chair, proved that the National party had truth and unity on its side. "What" he asked, "is dangerous in our methods and demands? We only wish to enjoy those rights which the English, the French and the Americans enjoy in their respective countries. If you do not consider it dangerous to allow the English to live in London as they do, why should you become so much exasperated at the idea of the Indians wishing to live in India in the same way?" After the conclusion of the president's speech, Dr. Kumar Swami brought forward the following resolution: "This Conference approves of *swarájya*, which alone can facilitate the complete advancement of our nation and our enjoyment of natural rights." In seconding the above resolution *anent* complete independence, Mr. Savarkar said: "The real meaning of *swarájya* is complete independence. Before assenting to this national goal, consider the dangers attending its attainment." The resolution was then passed unanimously. The second resolution about boycott was brought forward

by Mrs. Cama. After giving the history of the American boycott of British goods, she said: "Young India must take up the cry of boycott, which being an important means for obtaining *swarájya* should be enforced in every way." This resolution was seconded by Mr. Varma and passed unanimously. Mr. Ayer then brought forward the third resolution congratulating the people of Turkey on their having obtained a constitutional form of Government. The fourth resolution expressed approval of the efforts for independence, which are being put forth in different countries, especially Egypt, Persia and Ireland. Speaking on the resolution about Turkey, Mr. Aga Khan said that the Indian Muhammadans should boycott not only Austrian but also British goods. The Secretary of the Egyptian Society said: "May the friendship between Egypt and India last for ever. Come, oh Indians, come and embrace Egypt. Send your goods to Egypt. We have thrown our market open to your goods. Egypt loves you like a brother." On the next day, at the conclusion of Bepin Babu's lecture, the Egyptian Secretary went on to the platform and embraced Bepin Babu. The next resolution, which related to Lord Morley's reforms, was as follows: "These reforms are so trivial and delusive, that they will hamper national advancement and engender racial hatred. They are an insult to our intellectual capability and are calculated to strike at the root of our hopes." Mr. Bepin Chandra Pal made an exceedingly cogent speech on this resolution. Afterwards, the resolutions of the Calcutta Congress *anent Swadeshi* and National Education were adopted in their entirety. Resolutions were also passed to the effect that the Madras Congress could not be considered a National Congress and that the ideal of Colonial *swarájya* was a useless one and therefore fit to be discarded.

Public meeting in Bombay to protest against the Bengal deportations and the prohibition of the Extremist Congress at Nágpur.

Indu Prakásh (43), 18th Jan., Eng. cols.

***51.** "A meeting of Extremists was held on the 16th of January 1909 under the auspices of the Bombay National Union at Halai Lohana Mahajanwadi, Bombay, to protest against the recent deportations and the prohibition of the Nágpur Extremist Congress. Rao Bahadur C. V. Vaidya presided on the occasion.......... The following resolution was moved by Mr. Joseph Baptista, Barrister, seconded by Mr. K. Venkataramana Rao, and supported by Mr. S. K. Damle:—'This meeting places on record its respectful, yet emphatic, protest against the deportation without trial of nine leading citizens of Bengal under the Regulation of 1818, and earnestly urges upon the Government its immediate repeal as it constitutes a standing menace to personal liberty and constitutional agitation in the absence of any safeguard against arbitrary action.' Mr. Baptista in moving the resolution said that the obnoxious Regulation of 1818 was borrowed from France and modelled after the 'Letters of Cachette.'......... He remarked that the Regulation was passed at a time when British rule in India was not yet consolidated, but that now a Regulation of that character was quite needless. A short time ago it would have been considered as opposed to the British character and the British sense of justice, but at present it was being enforced in India rigorously. He said that they were asked to hear not only its justification but its eulogy. That showed that British character and sense of justice were degenerating. The Regulation was a menace to constitutional agitation.......... He asked if anybody honestly believed that the throwing of a few bombs in Bengal showed that there was internal commotion in the country. He asked them to believe that the deportees were sincere patriots and that they could show their sympathy with them by following in their footsteps. In conclusion, he said that their goal was *swarájya*. It was bound to be theirs. But in their attempt to attain that goal, they should not break the law, because there was absolutely no necessity to break it......... Resolutions were also passed condemning the prohibition by the Nágpur District Magistrate of the Extremists' Congress and thanking the Nágpur Reception Committee for the preparations made by them. The Chairman in summing up the proceedings, said that the principle of all civilised Governments was that nobody shall be imprisoned without a trial. Another right which every civilised Government allowed its subjects was the right of public meeting."

Account of the fourth session of the Sangameshwar (Ratnágiri) Taluka Association.

Bakul (102), 10th Jan.

52. The fourth session of the Sangameshwar Taluka Association was held on 2nd January at Kolambe (Ratnágiri) under the presidentship of Mr. S. K. Damle, editor of the *Ráshtramat*. Representatives of all castes and communities, numbering about six hundred, attended the gathering. Mr. Altekar, pleader from Kolhápur, the Mamlatdar of the Taluka and a few gentlemen from Ratnágiri were present. After the singing of the national song, the president delivered his address, in the course of which he dilated on several current topics, such as the present unrest, national education, differences between the Moderates and the Extremists, &c. A number of resolutions were next passed, regretting the misfortunes that had overtaken several Indian patriots like (1) Messrs. Tilak, Paranjpe, Pillai, &c., (2) urging the promotion of the *swadeshi* movement and (3) exhorting the people to abstain from the vice of drink. Mr. Altekar moved the resolution on national education. Mr. Jayram Vaidya moved the resolution about the arbitration court established in the Taluka and explained the advantages of resorting to the tribunal. Resolutions condemning the action of the Nágpur authorities in prohibiting the meeting of the Congress at Nágpur and requesting the Congress Continuation Committee to hold it elsewhere was also passed.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 18th January 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 23rd January 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár) ; 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania) ; 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	**Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.**	**1,000**
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madaurai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle; Hindu (Marátha); 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale; Hindu (Devrukha Bráhman); 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde; Hindu (Sáraswat Bráhman); 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse; Hindu (Chitpáwan Bráhman); 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta); Bráhman; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
168	Sind Sudhár	Karáchi (Sind)	Weekly ...	Khánchand Rahumal; Hindu (Amil); 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
170	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	Jám-i-Jahannuma ...	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	Gujara'ti and Hindi.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 36.	2,400
178	Jain Mitra	Do.	Fortnightly ...	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	Mara'thi and Ka'narese.				
179	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijay ...	Sáwantvádi ...	Weekly	......	...
	MARATHI.				
119A	Kámgár Samáchár ...	Bombay	Weekly	Natesh Appáji Dravid, M.A., Hindu (Deshastha Bráhman), 34.	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) The first number of No. 118A was published on the 14th December.

Politics and the Public Administration.

Appeal to His Majesty the King-Emperor to defeat the machinations of India's enemies in England.

Oriental Review (11), 20th Jan.

1. Under the heading "Lee-Warner & Co.," the *Oriental Review* writes:—"Since the publication of the scheme of Indian Reforms, we are no longer in the dark as to who the real enemies of India are. The contemptuous attempts of several Anglo-Indians in England to defeat the projected reforms have shown how far we can ever have faith in them and in those that are in India. Never was a more selfish band of workers united to do harm to a whole nation by its base and sordid tricks. Its underhand dealings have been fully exposed, and thanks to our friends in England, we know exactly what it intends to do to defeat the reform proposals. We are assured that it forms a microscopic minority and its doings may well be neglected.......... If our friends in India think that these reforms will do great good to the country, and that they are of intrinsic value, what they have to do is not in India, but in England. Their field of operation must be in London.......... Our friends in England are few, and unless they are helped in their work the hostile clique is likely to give us trouble. We hope that half a dozen men from each presidency will volunteer to give their assistance to our friends in England.......... Lord Morley had recently a long interview with His Majesty on the question of Indian reforms. We sincerely hope that His Majesty will show the same sympathy and interest in removing the just complaints of his Indian subjects as Queen Victoria did. We are all familiar with the history of the Magna Charta of India and the firm attitude of Queen Victoria at that time. Here is another similar opportunity for His Majesty of doing justice to the millions of his Indian subjects. Let us hope for the best."

Gujaráti (26), 17th Jan.

2. The information wired by Reuter that Lord Morley had an audience with the King-Emperor has given rise to many a conjecture. Some say the visit was in connection with the new scheme of reforms, while others connect it with a projected modification of the Partition of Bengal. There must be some truth in either one or the other of these conjectures. Lord Morley must have been fully convinced that his reform proposals would evoke a storm of opposition from the Anglo-Indian community and that all sorts of devices would be resorted to by them to thwart the Secretary of State. He must have known that the Anglo-Indians would try the policy of "divide and rule" and foment quarrels between the Moderates and Extremists and set Hindus and Muhammadans by the ears. There is nothing surprising if the fear of some such opposition has induced Lord Morley to seek the audience of the King and explain the situation to His Majesty. Attempts have already been made in England to stir up Muhammadan opposition to the scheme. Lord Morley is confident of successfully carrying his Bill through the House of Commons; but lest the Conservative element in the Upper House might hamper the progress of the Bill there, it is just possible that he has appealed the King-Emperor to bring his influence to bear upon the House of Lords. In view of the fact that the failure of the reform proposals would tend to accentuate the unrest in India, we have full hopes that Edward the Peacemaker will not hesitate to use his influence with the Lords. In making his statement on Indian affairs in the House of Lords, Lord Morley was advisedly guarded in his language lest his ultra-Liberal views might excite opposition from the ignorant and selfish journals in England and impede the progress of the reforms. It is, however, to be regretted that the Indian Nationalists should have failed to appreciate the broad-minded liberalism of Lord Morley. They lose sight of the fact that Englishmen themselves, with an indigenous Government to rule over them, could not attain their present independent position without making huge sacrifices. How then is it possible for India, being under foreign rule as she is, to enjoy absolute *swarájya* and acquire all the privileges of British citizenship all at once? We should take into consideration Indian's condition and circumstances and make the most of the proferred opportunity. Any opposition offered by the Muhammadans would not go

unnoticed; and hence it behoves all true lovers of the country to strengthen the hands of Lord Morley and cripple the influence of the Anglo-Indian opposition.

Comments on the reported interview between His Majesty the King-Emperor and the Secretary of State for India.

Arunodaya (99), 17th Jan.

3. It seems that His Majesty the King-Emperor has begun to feel some pity for the present condition of India. If His Majesty's interest in India does not flag, we may hope that good days are in store for our country. It is not very difficult to find out the causes of the present discontent. The poverty of Indian people, combined with their unsatisfied political aspirations, is at the root of all trouble in this country. The discontent in India would disappear in no time if His Majesty were to instruct the Secretary of State and the authorities in India to confer upon the people substantial political rights instead of giving them hollow promises. It is not a good policy to rule a nation by reducing it to poverty, imbecility and cowardice. The Indians at one time possessed the qualities of tigers and not of sheep, but Englishmen took a mean advantage of the internal dissensions that prevailed among them. Lord Morley, however, seems to take a pride in having reduced the Indians to the state of sheep. It is very strange that Government cannot tolerate any attempt made by the people to elevate themselves. The *Samitis*, which infused a spirit of self-respect, self-sacrifice and patriotism among their members, have been stopped by special legislation. Some Englishmen are known to make a boast that the Indians would be left to govern themselves as soon as they showed themselves to be well fitted for such a task, but the policy of the bureaucrats does not in the least seem to justify this boast. Government suppress all the attempts made by Indians to fit themselves for *swarájya.* Even manly sports have been prohibited in the Punjáb! The discontent in a country can never be removed by a policy of repression. The prohibition of manly games shows that the authorities wish the Indians to remain effeminate. There is always some danger of foreign invasion from the northern frontier, and it would be an advantage to Government if they could, in the hour of need, rely on the support of a brave and warlike and not a timid and cowardly people.

Sectarianism should have no place in the new scheme of reforms.

Kaiser-i-Hind (31), 24th Jan., Eng. cols.

*4. "We notice that almost all the leading journals have declared that it would be a most unwise and suicidal step for our friends, the Muhammadans, to agitate for a separate and exclusive Muhammadan representation. Meanwhile, telegrams have been flashed from London of the representations made by Mr. Amír Ali, who is the President of the branch of the All-India Moslem League there, to the Secretary of State, of the interview Lord Morley had with His Majesty the King, and the telegraphic correspondence said to be going on between Lord Morley and Lord Minto on this special subject with a view to making some modifications touching the electorate. Apart from the accuracy or inaccuracy of these inspired telegrams, it may be taken for granted that Lord Morley, while offering a reasonable solution which will satisfy Muhammadan sentiment, will hold fast by the statesmanlike principle he has so firmly laid down, namely, the banishment of all religious and racial qualifications in the governance of this great country. To go back now, after half a century, on the salutary and sagacious policy laid down in the Queen's Proclamation and the late Message of His Majesty the King, is impossible. Nay, it would be fraught with the gravest consequences, which would eventually recoil on the great Muhammadan community itself. It is a short-sighted policy which would attempt to introduce sectarianism in progressive government. There can be no preference and no 'favoured nation' clause in the administration. Indeed, as the great Charter of 1833 has enjoined, there ought never to be any 'governing caste' in India.......... In Bombay, we are glad to notice, Sir George Clarke has more than once emphatically pronounced himself against the views of sectarian Muhammadanism. He repeated his opinion only the other day at Karáchi while replying to the Muhammadan deputation there."

Oriental Review (11), 20th Jan.

5. "Our Muhammadan brethren are, like Oliver Twist, asking for more whenever something is given to them. Their claims are considered and they are given the right of sending representatives through the system of electoral colleges. But they urge that such a scheme will not secure adequate representation as those of their representatives who depend solely on Muhammadan votes will not succeed in competition with those who get both Hindu and Muhammadan votes. Even Mr. Amir Ali says that the scheme of electoral colleges will not work successfully and is disappointing to the Muhammadans. We wish that Government had followed Mr. Gokhale's proposal for a special electorate for the Muhammadans. This would have secured to them all their demands. Even now it is not too late, and we hope there is some truth in the rumour that Lord Morley is contemplating changes in the reform scheme, based on the suggestions of Mr. Amir Ali, to suit the aspirations of the Muhammadans. But we strongly deprecate the tendencies manifested by several Muhammadan writers and speakers, backed by Anglo-Indian papers, to claim rights for the Muhammadan community not only on the ground of numbers but on that of its alleged 'political importance.' It is a bad principle to confer rights on a certain community because of its political importance. We would like to know what community in India has no political importance. This campaign of the Muhammadans is supported by the *Times* and several Anglo-Indian papers with the aim of defeating the noble aims and objects of Lord Morley. But our Muhammadan brethren will do well to bear in mind the fact that these papers which pose as their friends are really wolves in lambs' skins, for they are really hostile to the hopes and aspirations of all Indian people. Their taking sides with Muhammadans is only a feint, a political weapon to harass the Liberal Government and to retard the political progress of the Indian nation.......... We would ask the Moslem community to think twice before it allows itself to be inveigled by such 'friends.'"

Khabardár (122), 22nd Jan.

6. The *Khabardár* writes:—The comments of the *London Times* on Lord Morley's Reform scheme, so far as the Muhammadans are concerned, constitute a mean attempt on the part of that paper to stir up that community against Government, nay against the British Throne itself, and against the Hindus. The supposed disabilities under which the Muhammadans will labour have been depicted in such a manner that the entire community would rise up in revolt against the scheme, with the result that possibly the reforms would be dropped. The *Times* appears to think that the Indian Muhammadans, besides being barbarous, are of a choleric and easily excitable nature. But it also appears to be conscious that the recent establishment of the Moslem League and similar other political institutions has crushed its hope of seeing the Moslems for ever steeped in barbarism. Hence it is that the paper has taken up its present attitude with the two-fold object, firstly, of demolishing the Reform scheme and secondly of making the Muhammadans the scape-goats of the enemies of India. But the *London Times* does not seem to know that the Muhammadans are not now so ignorant as to be led by the nose. The advantages of carrying on constitutional agitation are too well-known to the community; and so it is an insult to their intelligence to suppose that they would be easily duped by the insinuations of the *London Times*.

Alleged injustice done to Muhammadans in the new scheme of reforms.

Bombay Punch Bahádur (170), 18th Jan.

✓ **7.** The Muhammadans have been sadly disappointed with the reforms recently published by Lord Morley. The imperfect nature of his scheme is due to his being not fully in touch with the peculiar circumstances of India and also to the several interviews given by him to Hindu political missionaries. The scheme is such as would in a great measure encourage the agitators to persist in their agitation for *swaráj*. It is a pity that Lord Morley has not paid any serious attention to the very sensible advice of the Viceroy in connection with the rights of Muhammadans. We must thank the Secretary of State for recognising the necessity of giving the right of election to Muhammadans. But the manner in which the elective franchise is proposed to be exercised by them is such as will not allow a single true Muhammadan to get elected. It is proposed in effect that 75 Hindus and 25 Muhammadans among themselves shall elect three Hindus and one Muhammadan. No doubt the three elected Hindus will be real representatives of their community; but the one Muhammadan elected will not necessarily be a truly Muhammadan representative. A true Muhammadan can hope to secure only 25 votes at the utmost; and if the Hindus want a Muhammadan of their own way of thinking to succeed, they will give him 26 or 27 votes and thus get him in. This renegade Muhammadan will surely be of no use to the Muhammadan community. Again, suppose that a Muhammadan member dies or resigns. Another member will be elected by a total of 100 voters, of whom 75 will be Hindus and only 25 Muhammadans. Under such circumstances only a Muhammadan who will serve Hindu interests, and not those of the Muhammadans, will be elected.

Lord Morley and his reforms.
Vande Mâtaram (159), 17th Jan.

8. The condition of Lord Morley is very peculiar. His intellect has become blurred by too much philosophic study. His philosophy has become ineffete by being confronted with the problem of maintaining himself. He could not refuse the pay of the Secretary of State as he has so far passed all his days in poverty. Moved by the desire of acquiring fame and wealth in his old age, Mr. Morley has become Lord Morley. He got money by publishing books on philosophy uptil now, but has now to submit to the slavery of the British Cabinet for the sake of his belly. All his reputation as a philosopher has gone to dogs as he has himself become a slave. Lord Morley's speech in the House of Lords excites only our pity. In it, there is no philosophy, no oratory and no sign of executive capacity. His speech is an insignificant medley of all things. Lord Morley has simply raved. Being intoxicated with power, he has libelled the Nationalists. He has exhibited his heroism by characterising all Indians as effeminate. He has resorted to prevarication a good deal in order to conceal his terror. What he was forced to give for self-protection, he has sworn that he gave out of benevolence. The *swadeshi* and boycott movements have terrorised all bureaucrats from Lord Morley down to ordinary officials. Bureaucrats influenced by the strength of the Nationalist movement have become doubtful of the stability of their authority. They are now trembling at the national awakening. When a man needlessly avers that he has not committed a theft, it is natural to suspect his conduct. Lord Morley is a philosopher, but if he had as much commonsense as philosophical knowledge, he would not have acted like the cotton stealer in the fable. Lord Morley may swear a hundred times. The Nationalists have grasped the secret of his speech.

Good wishes for Lady Violet Elliot and Lord Charles Fitzmaurice on their marriage.
Hindi Punch (29), 17th Jan., Eng., cols.

9. "Wedding in a Viceroy's family is a rare event in India; and one is going to take place on Wednesday next, whereby the families of two Indian Viceroys will be cemented—that of Lord Minto, the present High Steward of India, and of Lord Lansdowne, ex-Viceroy—both popular rulers of men. *Hindi Punch*, in the name of his army of readers, heartily welcomes Lady Lansdowne, the bearer of rich gifts for the bride and bridegroom from Royalty and from the Peers of the Empire. And *Hindi Punch*, voicing public sentiment, offers from the depths of his heart his sincere congratulations to Lady Violet Elliot, the charming daughter of our Viceroy and Vicerene, and to Captain Lord Charles Fitzmaurice, the happy bridegroom. His felicitations are not less cordial to Lord and Lady Minto and to Lord and Lady Lansdowne upon the union which, in the auspicious words of the people of this country on such solemn occasions, will not only 'give power to his elbow' as the Westerns put it insipidly, but will make the gallant bridegroom henceforward 'a *four*-armed power,' as where heretofore he could think of only *two* arms! Gifts galore are pouring into the lap of the happy bride. What gift can the poor toiling millions of Hindustan offer the happy pair? Their silent prayers and blessing and the

best of wishes for this Chariot of Life, now starting fully equipped, and a safe, pleasant and profitable drive, now and for many, many a long year to come."

Jám-e-Jamshed (30), 22nd Jan., Eng. cols.

10. "The spontaneity of the public congratulations showered upon Lady Violet Elliot and Lord Charles Fitzmaurice on the occasion of their marriage, the gala aspect worn by the Metropolis on the occasion, the joy evinced throughout the country by the Indian community, have been incontestable evidences of the warm corner peoples of all races and provinces—including the much abused Bengali—still retain for their rulers, and of the affection, regard, gratitude they cherish towards those who do them a kindness or wish them well. In no country a spectacle, like the one witnessed in Calcutta day before yesterday, would have been possible, and we hope the incident will be remembered by those who have been of late so glib in their abuse of the poor Indians and of the Babus in particular. Lord and Lady Minto and their family, undoubtedly, richly deserve these signal tokens of popular affection."

Comments on President Roosevelt's eulogy of British rule in India.

Gujaráti (26), 24th Jan., Eng.; cols. *Pársi* (34), 24th Jan., Eng. cols.

***11.** "We are not surprised that Mr. Roosevelt exhibits in his personality the weaknesses and the defects of over-enthusiastic Christians who have been led by the modern triumphs of Christian civilisation to believe that theirs is a divine mission and that the expansion of white races is fraught everywhere with lasting benefit to natives.......... Christianity is not to-day a potent force as a system of religion in the daily life of Christendom itself, as has been frankly admitted by impartial Christian writers, and we Indians have never been enamoured of the ethics of proselytisation whether in this land or elsewhere. That is a point of view that Mr. Roosevelt and his friends of the Methodist and Episcopal Church whose work in Africa he was called upon to bless are not likely to appreciate. That is not astonishing when our Christian Missionary friends in this country still fail to appreciate it and fondly believe that preaching in streets under the shadow of the protection of a Policeman hard by can further the work of evangelisation in India. Mr. Roosevelt proclaims that the British administration of India was a greater feat than any of the Roman Empire.......... We do not think any fair comparison can be made between British and Roman rule to the glorification of the former and the disadvantage of the latter without making due allowance for the progress nations have made in heir ethical conceptions and standards. No fair-minded Indian is reluctant to give England her due share of credit for the work she has accomplished in India in her strenuous attempt to expand her trade and commerce, and extend her political influence and power in the East. At the same time no fair judgment as to England's accomplishment in India can be arrived at and no fair share of credit given to her without an impartial examination of the question as to the proportion in which both England and India have lost and profited by their mutual connection. At any rate Mr. Roosevelt does not seem to be the historian most qualified to draw up an account between the white and native races, or between England and India on this footing and lay before the world the required balance sheets. Of course, he does not know that India is entitled to raise the question whether England could not have been more regardful of India's interests in certain vital matters and could not have done much more for the millions of this land. What has been done by the United States for the Philippines during a single decade? Has England endeavoured to keep up the same rate of progress in her greatest dependency, the possession of which has conferred upon her a unique position in the civilised world? Mr. Roosevelt does not trouble himself about these questions, but indulges in superb eulogies of British rule in this country. He is blissfully ignorant of the fact that they are questions that will be persistently asked and will have to be answered in a dispassionate spirit before Indians will be prepared to accept his much too sweeping generalisations and comparisons. Mr. Roosevelt's own direful picture of what would happen if British rule were withdrawn is not an unjust commentary upon that rule and ought to be a corrective to glowing encomiums, though unfortunately he has not looked at the matter in that light. No reasonable and sober-minded Indian can deny the beneficent work accomplished by England in India in many directions, but fulsome and unqualified eulogies are as provocative of adverse criticism as unqualified condemnation of British administration. We wish Mr. Roosevelt even in his desire to secure England's good-will at this moment had been a little more restrained in singing the praises of the performances of the white races and the achievements of the British in India, and had wisely refrained from proclaiming from the house-tops one-sided judgments for the enlightenment of the world." [The *Pársi* remarks :—"Mr. Roosevelt has declared that Britain's work in India is greater and nobler than any conceived by Imperial Rome. This, while perfectly true and gratifying enough, must not be taken too seriously; for in American eyes, the Philippine Islands are about the same size as India, and their savage populace equal to India's ancient civilisation. And as hardly anybody in America knows anything about the Philippines, American polititicians justify or decry their Government's exploits there by praise or condemnation of British policy in India. So, Mr. Roosevelt's story of the 'white man's burden' need no more be taken as the verdict of history than Mr. W. J. Bryan's 'dead failure'."]

12. "The eulogy which President Roosevelt has passed upon the British administration in India, is a testimonial from a statesman who has passed many years of his life in the political affairs of a commonwealth where the democratic element is more in the ascendancy than in any other republican State of modern times.......... The President belauds the British administration of India as a greater feat than that of the Roman Empire.......... The most important assets of a civilised nation are freedom, justice and security. Britain has conferred them all on India, and until she gave them, the immense mass of her subjects 'festered in sodden misery under cruel rule.' Though her administration in India may not be infallible yet on its contiunance and stability rests the permanence of the welfare and well-being of the teeming millions of the country. Those who look for a millennium in the separation of India from Britain and in the establishment of *swaráj* may read, study and inwardly digest the words of one of the greatest men of the day, one who has presided over the destiny of a great self-governing nation of the modern world." [The *Akhbár-e-Soudágar* remarks :—"What we object to is that Mr. Roosevelt should have presumed to pronounce such an exhuberant and superlative eulogy upon the British rule in India, and that, too, in such an oracular fashion. We acknowledge the thousand and one blessings which followed in the wake of the advent of the British people. But Britishers themselves will be the first to admit that there are a thousand flaws in their administration. Such bombastic trumpeting from a man who has never visited India, has read little about it and knows less, is simply ridiculous. If it was merely a trick of trade, a diplomatic sop in the interests of the *entente cordiale*, or rather understanding between John Bull and Uncle Sam, we will not have a word to say to the President......... But if otherwise, we are constrained to think that Mr. Roosevelt went out of his way in the most unjustifiable manner. The rulers themselves have honestly come to recognise that there they are defects in their system of administration and are trying their honest best to remedy them. At this moment they require unrestrained eulogy as little as they do unbridled anathemas. But Mr. Roosevelt has spoken, and we congratulate the British people on the high compliment paid to them. A local contemporary, smacking his lips after swallowing the compliment, exclaims: 'How differently Mr. Bryan thought of India!' But Mr. Bryan had travelled throughout India and seen everything with his eagle eyes whereas Mr. Roosevelt has never stepped on these shores."]

**Rást Goftár* (36), 24th Jan., Eng. cols.; *Akhbár-e-Soudágar* (20), 23rd Jan., Eng. cols.

Comments on the sanction by the House of Commons of the raising of a loan of 20 millions sterling for railway construction and irrigation in India.

Kaiser-i-Hind (31), 17th Jan., Eng. cols.

13. "**It seems that little or no attention has been bestowed by our publicists on the Bill which passed the House of Commons in the last week of the late Parliamentary session, authorising the Secretary of State to borrow once more twenty millions sterling for 'constructing, extending and equipping railways' in this country; and also for constructing irrigation works.** These large borrowings have of late become frequent, while it appears to be the business of a handful only in the House to challenge their expediency and utility without a previous searching examination. Indeed so irresponsible has the House become in reference to Indian finance that millions are allowed to be voted away without check or control! Worse still is that it has never demanded an audit of these huge borrowings. There never has been, to our knowledge, presented to Parliament a carefully examined statement of accounts as to how such monies have been disposed of. The Ministers, be they Liberals or Conservatives, have nowadays usurped one of the most important functions of Parliament. Practically, they are becoming converted from a purely administrative junta into an executive one with no supervision and no strict control. .... This particular change which is to be noticed in the conduct of the financial business of the House is exceedingly disquieting. But it is even more disquieting so far as Indian finance is concerned. *Ossas* of debt are from period to period piled with but little challenge, while India itself is mute, chiefly by reason of the deplorable want of public spirit in the first instance, and secondly by reason of the blissful ignorance of even our enlightened men on the subject of finance. Of course, it is not a matter for surprise if the India Office treats with neglect all Indian criticism, and knows how to coach the semi-ignorant Secretary or Under Secretary of State in Parliament, with the sole view of burking all discussion in the House, and even of offering misleading criticism on the discussion itself. The latest instance of this character took place in the House when the Under Secretary introduced his Bill for a fresh loan of 20 millions sterling for railway construction mostly and for irrigation....... As our views both on the question of railway and irrigation construction are well known, it is superfluous on this occasion to refer to them once more. Suffice it to say that we do not have any faith on the Indian railway finance as it is presented year after year to the public. The railway accounts are cooked up. That is the long and short of it. Only a small committee of experts in railway accounts, absolutely independent and unconnected with the Indian Government here or the India Office at Westminster, can carefully investigate and overhaul the accounts and inform the public of the true position of Indian railway finance. Secondly, we deny that the construction of Indian railways or their extension is at all in the interests of the Indian people. Those interests are held to be almost wholly negligible, despite complaints and continued protests in the Indian Press and by individuals now and again. The construction and extension are either for military and strategic purposes or for promoting the interests of the alien Chambers of Commerce or both.......... Thus not only is the policy of construction and extension open to challenge from the material point of view; it is open to criticism also from the ethical point. Is there any financial justice in promoting the interests of a microscopic minority of foreigners who have got the ears of Government, who contribute not even a fraction towards the whole Indian railway debt, at the expense of the millions of Indians who are the ultimate payers of all interest on the debt? It will thus be seen how large is the question and how complicated. It is not only in matters military that a grave financial injustice of a colossal character is inflicted on the Indian taxpayer. It is also in matters of railway construction and extension.......... The exploitation of India by foreigners by means of railways is one of the gravest of financial injustice inflicted upon the country which Economic History in the fulness of time will not fail to record in terms the most condemnatory. We feel keenly on this subject and repeat that we deplore the apathy of our people and their want of public spirit to set on foot a strong agitation against the whole policy of railway construction as now carried on by the governing authorities. Under the circumstances it is some comfort to learn that a hand-ful of Parliamentarians raised an animated discussion on the last loan for which power was required.......... Assuming for the moment that were all British railways in the United Kingdom owned by the State or leased by it, as is the case in India, it may be reasonably asked whether such a 'large order' as 20 millions sterling for railways would pass almost absolutely unscrutinised and uninvestigated in the House? The answer must be in the negative. What the House would have done might be easily guessed. As in other important matters of public works, demanding the tax-payers' monies in the end, so in this, there would have sat a Select Committee to enquire in the first place as to the necessity of the borrowing, and, in the second place, as to the ultimate profitable character of the undertakings. It is a great pity that somebody did not move for the appointment of a committee to go into this question of the heavy borrowings of 20 millions and demand the submission of a report for the consideration of the House. However, that was not to be. But instead there was a discussion which was not devoid of relevant criticism and which is destined to serve as an object-lesson to the India Office when it next attempts to warble out 20 millions sterling for railway construction. The trend of the discussion plainly indicates that that masterful and secret organisation will have to think twice and thrice before it again essays the raising of the wind at the next opportunity. Dr. Rutherford very sensibly urged the dire expediency of constructing larger irrigation works at a greater cost than 2 or 2½ millions sterling per annum.......... But more significant were the observations of Sir Henry Cotton who spoke with an accurate knowledge of facts.......... He remarked that he could not help being suspicious that the large loans which it was proposed to raise were really needed to finance the Home Charges of the India Office, and that they were not required for the purposes they were nominally supposed to be raised for.......... Here Sir Henry Cotton made a palpable hit which the Under Secretary of State was able to parry. But this suspicion of Sir Henry Cotton was fully confirmed by what afterwards fell from Sir Charles Dilke. We may observe that Sir Henry Cotton was absolutely correct in his surmise. The ostensible reason of borrowing was, of course, railway construction. But that was all moonshine and those 'in the know' are perfectly well aware of it. The real reason was the question of the defrayal of Home Charges owing to the deadlock in the sale of Council Bills."

Alleged unsatisfactory character of the concessions to the Indian Army made on the occasion of the Jubilee of the Queen's Proclamation.

Praja Bandhu (35), 17th Jan., Eng. cols.

14. "There is scarcely any doubt that the concessions to the army recently announced will be duly appreciated by those in whose interests they are made. The supply of free fuel to the lower ranks of the Indian soldiery for culinary purposes will be indeed looked upon as a material boon, on account of the ever increasing cost of living.......... It is calculated that the proposed increase in the pay of the native army will cost the State Rs. 42 lakhs, while the extra salary to British military officers will entail an expenditure of Rs. 14 lakhs per annum, while the grant of fuel will cost 7 lakhs. Thus the total annual increase in the expenditure will be Rs. 63 lakhs, which, in view of its recurring character, must be pronounced as heavy. The concessions granted to the ranks of the native army are satisfactory so far as they go....... It must, however, be remarked that by far the more important question of the future prospects of native officers in the Indian army is absolutely neglected. It is a matter of history that a demand for improving the prospects of this deserving but neglected class of public servants has been made during the past twenty years and even more; but so far it has fallen on unheeding ears. It is not that a military officer is lacking in the requisite martial qualities to fight shoulder to shoulder with his European comrade. More than one high military authority has borne testimony in rapturous and glowing terms to the deeds of bravery, as well as to the fidelity of the Indian soldiers.......... In spite of all this the utmost that has been granted to them are only the concessions we have referred to above, which, however welcome, cannot be considered at all adequate. It is, indeed, a strange irony of fate that an Indian veteran of 50 or 55 summers, even though covered over with scars, should be obliged to serve under a beardless English subaltern just out of his teens who has not taken part even in a single battle. That such, however, was not always the case, even when the Mogul Emperors ruled over India, is a fact attested to by history. Every schoolboy knows that in the reign of the great Mogul Emperor Akbar several Hindus occupied responsible military posts of trust and honour...... A policy of trust like this helped Emperor Akbar materially in consolidating his empire......... The question of the bettering of the future prospects of native military officers thus opens up the wider question of the policy of trust. Looking, however, to the fidelity displayed by the Indian soldiers on the whole on more than one critical occasion, we think it is high time our rulers solved this vital problem in a satisfactory manner, and the fiftieth anniversary of the assumption of the Government of India by the Crown was the most fitting occasion for a departure from the beaten track. We regret that a splendid opportunity for making even a beginning in this direction has been lost by our rulers, and it is impossible to say when this burning problem will be solved in the most desirable way, for it certainly needs a foresight and statesmanship of a very high order."

Comments on the Bombay Government's orders *re* the signing of declarations of loyalty by Government servants.
Jám-e-Jamshed (30), 23rd Jan., Eng. cols.

15. "If what a Surat correspondent has said be true, the Government of Bombay have really hit upon a somewhat novel plan for ensuring loyalty among their assistants and karkuns. It is stated that Government servants are to sign a declaration of loyalty on their taking up an appointment! Of course, Government have the right to obtain as many guarantees as they wish from their employès as to their devotion to the British *raj*, and to obtain these guarantees in whatever shape they choose. But how far will such a declaration of political faith go? Anything that is compulsory must be held to be attended with the risk of insincerity.......... In fact, it is hard to understand why Government are so suspicious about the loyalty and *bona fides* of their assistants. It is in their own hands to keep them loyal and contented. It is not to be supposed that, with fair and just treatment to their native employès, the latter will find so serious a reason for grievance or dissatisfaction as to hatch treason. Government seem to have awakened of late to the errors and mistakes of the past, and appear to be anxious to mend matters in all directions. Why not trust to this very sensible course producing the desired result?"

The foundation of the British Empire in India rests on the purity of the administration of justice.
Gujaráti Punch (28), 17th Jan., Eng. cols.

16. "Did the mighty British sword conquer the countless millions of India, or did British Justice win over their hearts? This has been made a moot point, but it certainly is not. But man is vain as well as vainglorious. And that is why so responsible a British journal as the *London Times* persists in proclaiming the silly shibboleth about India being conquered by the sword and being retained by the sword. But wise men, both dark and white, have long ago admitted that the alchemy which made India a part of the Empire was the alchemy of inviolate British Justice. One of the causes that have contributed towards the present unrest was undoubtedly the impression that British Justice invariably failed when dealt out as between a white and a black man. The great danger of such an impression extending to the large mass of ignorant people, who have for more than a century maintained almost a blind faith in British Justice, and settling down deep in their hearts as a firm conviction was first scented by Lord Curzon nearly a decade ago, when he degraded, if not actually punished, a certain crack British cavalry regiment for being mixed up with an outrage.......... It is no use denying that the present unrest is genuine and not quite without cause. The evil genius of the country would have run away with the loyalty and good sense of the large mass of people but for the sheet anchor of the latter's faith in the inviolability of British Justice. Those Britishers, therefore, who have the best interests of the great Empire at heart, should take scrupulous care to see that nothing is done by them which will, even in the least degree, tamper with the faith of the subject race in British Justice.......... In the critical times through which we are passing it would be nothing short of a fatality if there were to be the least miscarriage of justice as between a member of the ruling race and one of the subject people.......... Let members of the ruling class continue to be faithful to their noblest instincts, let courts of law administer the most inviolate justice, let those presiding in them ever remember the great Lord Mansfield's famous words, *Fiat Justicia ruat coelum*, and what has Britain to fear in India? She will always continue to be the 'brightest jewel in Britain's Crown."

Advice to the Extremists to change their methods of agitation.

Pudhári (146), 17th Jan.

17. The Extremists, if they want to make real progress, should change their policy. Of late their energies have been confined to making preparations for their separate Congress, convening meetings to protest against the prohibition of such Congress and passing strictures on the conduct of the Moderates generally. They now propose to hold a Congress during the Easter holidays, and if that is prohibited, they will again hold protest meetings. It is no use pursuing this kind of policy, for it not only does not serve our purpose but entails a misdirection and misuse of our energies. The methods so far followed by the Extremists in advancing their propaganda have been confined to the writing of strong articles and the making of eloquent speeches. These methods have so far served their purpose, but they fail to appeal any longer to the rising generation. The proper method of enlightening public opinion is to take prominent men from each province and district into our confidence, to place our ideals before them and thus work through them for the good of the public. Differences of opinion will always exist, but in view of the great good that is to be accomplished, they may be safely ignored. The Extremist leaders should not arrogate too much power and importance to themselves, but should teach the people how to work for their own good. Thus only sound practical work and not mere idle talk are likely to accomplish national welfare.

Regulation III of 1818 is resorted to in order to discourage India's regeneration.

Mahi Kántha Gazette (75), 17th Jan.

18. The first occasion on which the public came to know of Regulation III of 1818 was that of the deportation of the Natu brothers. Ten years later it was used again for deporting Lala Lajpatrai. Since then the public have come to be fully convinced that the Act has been kept in reserve by Government as a weapon for putting down our leading men. The recent deportations in Bengal have confirmed this belief. Recourse to the Act might perhaps be justified in times of grave commotion or unrest, but the anarchical outrages of a few Bengali youths cannot warrant a resort to it. Again, the deportations appear to have been ordered not for the purpose of putting down unrest but for preventing the inauguration of schemes likely to ameliorate the condition of the people. That the public are quite right in believing this to be the case is proved by the character of the deportees, who never entertained any desire for overthrowing the Government nor ever countenanced anarchy, but were merely devoting their energies and money to the amelioration of the condition of their fellow-countrymen. We need not point out how undesirable it is that such belief should gain ground among the public. In our opinion, such attempts on the part of Government to check the country's progress will strengthen the attachment of the people to *swadeshi* and boycott. The public are no longer likely to be inveigled into the belief that such steps are being taken for the peace of the country. The more probable explanation of repressive measures would seem to lie in the fear of the authorities that if India becomes strong enough to stand on her own legs, English industries would be ruined, and a time would come when Government would be compelled to declare India fit for managing her own affairs and leave her to herself. Can Government dare to deny that they have deported these Bengali leaders, simply because they have been actuated by this fear?

Appeal to Government to bind themselves to a policy of hostility to drink.
Gujaráti (26), 17th Jan.

19. There can be no doubt that with the beginning of British rule in India, the curse of drink has been on the increase. The evil has been fast gaining ground among educated but thoughtless persons, who have been aping the ways of the English. The Abkári officials also, in their thirst for increased revenue have never cared to check its growth. The Temperance Conference at Madras has passed resolutions, demanding on behalf of the people the right to be allowed to check the growth in drunkenness, an increase in the representative element on the local Option Committees and the appointment of officers independent of the Abkari Department to control the sale of liquor-shops. These independent officers would not be so keen about the increase of revenue as officers belonging to the department itself. The most important resolution passed by the Conference, however, is that exhorting all the various communities to devise measures to check the consumption of liquor. The several communities can do much in this direction; but until Government openly declare themselves to be the enemies of drink, the evil cannot be fully checked. The best course is for the Indian Government, after the manner of those of European countries, to keep publicly reiterating their desire to bind themselves to a policy of opposition to drink and to help the popular champions in their efforts to overthrow the demon.

Comments on the Extremist meeting in Bombay to protest against the Bengal deportations and the prohibition of the Nágpur Congress.
Ráshtramat (45), 21st Jan., Eng. cols.

20. "Last Saturday's meeting for condemning of the recent deportations from Bengal and protesting against the prohibition of the Nágpur Congress was conducted with scrupulous regard for sober and legitimate criticism of administrative measures. An experienced lawyer like Mr. Baptista was in charge of the principal resolution placed before the meeting, and some of the speeches delivered were rather too tame and colourless for the occasion. Of course, Mr. Baptista delivered his speech in a clear, ringing tone and certainly with a certain degree of warmth. But it was quite natural for a lawyer to be exasperated at the use of a barbarous regulation which was passed a century back when the British Government had hardly secured a parmanent footing in India....... The deportations set at defiance all the most precious teachings of British jurisprudence, and every independent lawyer naturally thinks that the majesty of law has been grossly insulted whenever deportation without trial is resorted to by the executive for purposes of its own. It was in such a spirit of a lawyer's righteous and just indignation that Mr. Baptista entered his emphatic and unequivocal protest against the deportations in Bengal. Even the *jo-hokum* loyalists at Madras did the same. But Mr. Baptista's speech appears to the *Bombay Gazette* to be the pronouncement of an Extremist, and an Extremist in the opinion of that sapient Anglo-Indian journal must be denied the right of free speech and personal liberty.......... When the Nágpur Congress was prohibited even the *Times of India* admitted that the prohibition was rather injudicious.......... But the *Bombay Gazette* is of opinion that an Extremist is an anarchist and must not be allowed the right of free speech. The Government of Bombay have not yet thought fit to abdicate in favour of the *Bombay Gazette's* pennyaliner and the scurrilous writer may fret and fume and indulge in vitriolic writing to his heart's content without doing material injury to anything or anybody but his paper's reputation....... The *Bombay Gazette* thinks that last Saturday's meeting ought to have been prohibited, and unless such meetings are prohibited Bombay will be a hot-bed of anarchists from far and near. But though the *Bombay Gazette* would deny the right of free speech and personal liberty to all Extremists, Government do not yet think so. Of course, if Government prohibit public meetings, meetings will necessarily stop and there is already on the statute-book the Seditious Meetings Prevention Act which Government can apply to any province they like. But before fulminating against Saturday's meeting did the *Bombay Gazette* try to understand the meaning of the terms which it was using?

'An Extremist,' in the opinion of the *Gazette*, is a 'potential rebel.' But what pray is an Extremist?......... If the *Gazette* wants at least to talk sense, it must precisely know what it is talking about. At Saturday's meeting no Extremist was present. Everyone was a staunch Nationalist, and everyone was as far from being a rebel, actual or potential, as the despicable scribe who is permitted to scribble leading articles for the *Bombay Gazette*.......... The *Bombay Gazette's* purpose is probably served, for it has got undue prominence and ill-deserved advertisement by the shabby trick of falling foul of a public meeting of Bombay citizens who assembled in strict conformity with law to express popular opinion on measures of executive high-handedness."

Akhbár-e-Souddgar (20), 20th Jan.

21. Commenting on the recent criticism of the *Bombay Gazette* on the speech of Mr. Joseph Baptista at the public meeting in Bombay to protest against the Bengal deportations and the prohibition of the Nágpur Congress, the *Akhbár-e-Souddgar* writes:—Although we cannot go the length of the *Bombay Gazette* in depreciating Mr. Baptista's speech, still in justice we must say that it was a vehement one. Considering the present times and the declared aims of the Bombay National Union, Mr. Baptista would have been well advised in using moderate language. If meetings of Extremists are held with the sole object of presenting to the public samples of strong language, the Anglo-Indian journals cannot be held to be wrong in demanding the prohibition of public meetings. At any rate the language used by Mr. Baptista was scarcely calculated to cool down the temper of young men infused with the spirit of Extremism. Mr. Baptista may have been carried away by his feelings into using the language attributed to him, but we cannot suppose that his object was in any way to spread dissatisfaction among the masses or to stir them up against the authorities. On the one hand, the Extremists condemn the stringency of Government measures and, on the other, they give cause to Government for the adoption of them. Who is, then, ultimately to blame in the matter? Since Extremists are prepared to undergo imprisonment and deportation, how can it be difficult for them to discard their vicious habit of using insulting and discourteous language in their public utterances? Are they afraid that if they are purged of this vice, they will cease to be styled patriots?

Comments on the interpellations in the recent session of the Viceregal Legislative Council.

Jám-e-Jamshed (30), 18th Jan., Eng. cols.

22. "The Honourable Mr. M. B. Dadabhoy had given notice of his intention to ask several important questions at the last meeting of the Imperial Legislative Council. Those with reference to the alleged chronic congestion of business in the Calcutta High Court, as testified to by an eminent Judge of that Court, were of more than local interest, inasmuch as the whole country wishes to see the efficiency and purity of the High Court everywhere maintained unimpaired. Then the questions, with regard to the prevalence of high prices of food-stuffs, were also bound to elicit valuable information as to the actual intentions of the Government in the matter; and not the less interesting and important must be reckoned the Honourable gentleman's enquiries about the further saddling of the Indian Exchequer in consequence of the recommendations of the Romer Committee. The suspicion that the Secretary of State has given away the case of India, without consulting Indian authorities, and that this fresh burden of Rs. 45,00,000 per year is to be imposed in defiance of the protests of so eminent an authority on Military questions as the present Commander-in-Chief of India, have created a most unpleasant impression on the public mind, which must needs be removed somehow. The official reply to this last enquiry will show how India has been once again treated as the Cinderella of the Empire. As to the congestion of business in the High Court, Sir Harvey Adamson has frankly acknowledged that Government have, at present, under consideration the question of the strengthening of the Court at Calcutta. The proposal for the temporary strengthening of the Madras High Court is also likely to be considered. Bombay and Allahabad, however, do not, in the opinion of the Government, need at present any permanent or temporary addition to the number of their High Court Judges. This should satisfy the public.......... Government, instead of spending an unconscionable time in their contemplations on the subject, should readily respond to the appeals for relief made to them by the High Courts; for a state of things such as depicted by Mr. Justice Mitter can never be creditable either to the High Court or to Government. The cost of British Justice is already too heavy, and the increasing chances of miscarriage are enough to aggravate the mischief done by the undermanning of the High Court Bench in any province. In regard to the proposal for an inquiry into the question of rise in the prices of food-stuffs, it is to be hoped that Government will not, in the end, throw cold water on the suggestion. The country has been expecting the inquiry......... The explanation, about the fresh imposition of £300,000 on the Indian Treasury, was not quite satisfactory; it in no way lessens the point of the inquiry as to how the Secretary of State came to give his consent to the increase, in spite of the conflicting opinion of the Indian Government, supported by so eminent an authority as Lord Kitchener? Surely it cannot be that the Secretary of State thinks so meanly of the spirit of equity and fairness of the Viceroy and the Commander-in-Chief of India as to believe that they could never be made to see the reasonableness of any claim made by the British War Office on the Indian Treasury.......... Then, if the claim is reasonable and just, why does he withhold the papers from the very party who has been mulcted?"

Comments of the interpellation in the Viceregal Legislative Council *re* the abnormal rise in prices in India.

Sánj Vartamán (37), 19th Jan., Eng. cols.; *Praja Bandhu* (35), 17th Jan., Eng. cols.

23. "There was nothing remarkable about the sitting of the Viceroy's Council held at Calcutta last week, unless it be the interpellations. And most of these, too, were of the usual humdrum kind with the exception of two, which were put by the Honourable Mr. Dadabhai.... ...... Since the present awful series of famines commenced in 1897, as other things like plague and frontier expeditions forced themselves upon the attention of the Government, very little heed was taken of the persistently rising prices of food-stuffs. .... Prices began to rise in 1897 and have been, with a strange perversity, rising ever since. The highest of prices cannot appreciably affect the Upper Ten.......... But even leaving aside others, what about the submerged millions.......... It is these poor, mute, hard-worked and ill-fed people into whose humble lives high prices of food-stuffs come with the pain and shock of a tragedy.......... While the prices of food-stuffs have thus been rising with woful regularity what has been the relative position between them and wages? It will not do to speak out—quite frankly. But a little retrospection cannot be avoided. We will leave aside the question of private employers and their employés. But what tale does the life-story of the subordinate Government servants unfold? We dare not say that it is a harrowing one, a tale that will congeal our blood or make our hair stand on end.......... Are the conditions of existence to-day the same as those that obtained four decades since? It will not do to proclaim this loudly, but really it is time the powers that be revised the salary tariff to relieve the misery of those who serve them, in good days and bad, with such exemplary honesty and devotion. As for private employers and those who are at their mercy, the picture is not a bit less sombre. But they have this in their favour, that they are simply following in the footsteps of the mighty. It is not to be supposed that questions about these malignantly high prices have not been asked. They have been asked and nowhere more often than in our Legislative Councils, both Imperial and Provincial. But the replies received from the Executive Members have been uniformly vague, slippery and disappointing. Take, for instance, the reply given by the Honourable Sir Fleetwood Wilson to an interpellation upon this subject put by the Honourable Mr. Dadabhai. Said Sir Fleetwood: 'Government fully recognise the importance of the rise in prices and it is engaging their serious attention. It is, however, a question of much complexity,' etc. etc.......... We also know that it is 'a complex question.' And that is why we think ten

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But during the last decade absolutely nothing has been done towards the solution of this complex question. And meanwhile things have been going from bad to worse—at least in Bombay. Not only are prices higher in this city than anywhere else in India, but as if malignantly to break the back of the long-suffering camel, house-rents have gone up with tremendous leaps and bounds. May we, therefore, take the liberty of asking how much longer is the 'complexity' of this question going to nonplus those whose duty it was to solve the problem as soon as it occurred? While making all these comments, we have not lost sight of the fact that Government have now resolved to take in hand seriously the question of high prices. They have appointed a departmental Committee to inquire into the whole question.......... Does it not stand to reason that this Committee would be all the better for there being on it a few representatives of the people—men who are in close and constant touch with their fellowmen?......... This is particularly a problem in the solution of which the help of native members will be invaluable.......... We trust our suggestion will be acceptable to the Government of India. We propose the appointment of the members from each province, because conditions vary in the different provinces. As for Bombay, the Committee could not have a better colleague than Mr. Dinshah Edulji Wacha." [The *Praja Bandhu* writes:—"Much has been said and written of late *re* the question of the high prices of food-stuffs which have been prevailing for some time past in this country. Various theories have been advanced in this connection, but we have been none the wiser on that account. The matter is, however, too important to be indefinitely neglected; and we are, therefore, glad to hear that the Government of India are contemplating a formal inquiry into this vital question. We are entirely at one with an Anglo-Indian contemporary in thinking that the matter should have been inquired into long ago, and the wonder is that it has been allowed to hang fire so long. The subject is unquestionably of Imperial importance, inasmuch as it is not confined to one particular province but affects the whole of India from one end to the other. The question of high prices of food-stuffs affects all classes of people and more especially the poor.......... For this reason the urgency of the inquiry said to be on the tapis is quite obvious. We only trust that it will be carried on with an amount of zeal and patience quite commensurate with the importance of the matter, with the result that it may be possible to apply such practical remedies as may materially lessen the strain on the scanty resources of the middle class and the poor who form by far the large bulk of our people."]

Protective duties will not abate the evil of high prices.
Indian Social Reformer (4), 24th Jan.

***24.** "Professor Lees-Smith, whose lectures are becoming absorbingly interesting, narrated some startling facts connected with the movement of sugar imports into India and the countervailing duties levied on bounty-fed and, later, on kartel-aided sugar, which should give pause to gentlemen who think that economic evils can be remedied by manipulating the tariff. The operation of economic laws is so persistent and insidious in its character that the adoption of measures for bringing about economic changes, without a very close study of facts, is apt to prove futile, if not dangerous. Let us, for instance, consider the suggestion put forward by Mr. C. Karunakara Menon, the editor of the *Indian Patriot*, at the Madras Congress with a view to bringing down the present high prices of food-grains. Mr. Menon argued that the high prices were due to large exports, and that an export duty on food-grains must, therefore, lower prices. There are obvious objections to this course, the most prominent of them being that it would be unjust to the cultivator to deprive him of foreign markets where he can get more favourable prices than at home. Apart from this, can we be quite sure that an export duty on food-grains will reduce their prices in this country? If these commodities are indispensable in the countries to which they are imported, the consumer will pay the export duty and food-grains will continue to be exported much in the same quantities as at present. If, on the other hand, the export duty is prohibitive, there is more than a chance that the cultivator will give up cultivating food-grains and take to growing cotton, oil-seeds and other crops which will not be subject to duty on export.......... No doubt, it is not always easy to convert land under rice, for instance, to cotton; but it is not impossible everywhere, and the example of Gujarát shows that such conversion will be effected wherever, possible, more quickly than under normal conditions if the export of food-grains were to be penalised by a heavy duty. If that happens, the last state would be worse than the first. Prices would go up much higher than at present and more quickly. To our mind, so far as the high prices are due to exports, they must be left to take their course.......... In the existing circumstances we view with the greatest jealousy any attempt to manipulate the tariff. And we consider it regrettable that the suggestion should come from an influential Indian publicist.......... While we adhere to the opinion that a judicious system of protection can do great good especially to infant industries, mature consideration has convinced us that in the present circumstances of the country more advantages are to be gained by insisting on the carrying out of public works which help production, and on the encouragement of technical and scientific education with special reference to industrial development, than by asking protection either to the producer or to the consumer by means of tariff duties. The industries, which might have benefited by an import duty on foreign goods, are the cotton and iron industries. The cotton mill industry has survived its worst days, and the promoters of the Tata iron industry have not thought protection through import duties essential to the success of their enterprise.......... Protective duties may be useful thirty years hence, but just now they are premature and are calculated to do more harm than good. If this is the case as regards protection to producers, it need hardly be said that it applies with greater force to a proposal to protect consumers. No doubt, high prices are causing the gravest hardship to the urban population. Families which have lived in comparative affluence have been brought to the verge of poverty. The amount of misery and suffering caused is very great. But sentiment never solved an economic problem. On the contrary, it is wise to distrust all suggested solutions of economic questions which proceed from sentiment. The statesman like the surgeon must feel with the head and not with the heart. We entirely approve of the suggested enquiry into the question of high prices, though we should have liked the Congress to have appointed its own Committee of investigation. We have played the part of mere critics of the administration too long, and the undertaking of such an enquiry would have been a sign that we are at last awaking seriously to our responsibilities."

Comments on the Bakri-Id riots near Calcutta.
Gujaráti (26), 17th Jan.; *Gujarát* (65), 16th Jan.

25. The Bakri-Id riots near Calcutta are, in the present state of affairs, really to be deplored. Although it is sought to lay the blame of the riots at the door of the Hindus, it is evident that the Muhammadans were the real aggressors. Unfortunately, again the conduct of the Muhammadans appears deliberate, and might perhaps have been inspired by some big man from behind. For the last few years, it had been the practice for the leaders of both communities to meet together some days before the Bakri-Id and issue manifestos exhorting both sides to behave peacefully, but this year, for some reason or other, this was not done, with the deplorable results that we have had. As it was well known that before the practice of issuing these circulars was adopted, such riots used to break out, why, we ask, were they not issued this year? We hope that, in the interests of the country, the leaders on both sides will unite together in evolving a scheme which would prevent either of the parties from being roused into committing violence. [The *Gujarát* thinks that it is better to prevent such occurrences at the outset by securing the co-operation of both the sides than to put them down after they occur, and commends His Excellency Sir George Clarke's wisdom in forming the Moharrum Committee in Bombay to the notice of the authorities in the other provinces of India.]

His Excellency the Governor of Bombay's tour in Sind.

Sánj Vartamán (37), 20th Jan., Eng. cols.

26. "His Excellency Sir George Clarke's tours are in themselves an object-lesson to Provincial and District rulers of what a tour should be. It is a truism to say that such tours are not pleasure-trips. They prove rather the contrary to a conscientious man.......... The question of appointing chief officers in several Municipalities has provoked much controversy. His Excellency dilated on this point specially in his reply to the address of the Karáchi Municipality and said that the controversy had arisen through a misapprehension regarding the intentions of Government in requiring Municipalities to appoint a chief Executive Officer and to give him extended powers of control over the Municipal staff. It cannot be denied that the question is extremely thorny, especially as the impression has prevailed rightly or wrongly that such chief officers being servants of Government espouse their cause in controversial matters. Such a misapprehension has arisen, we fear, through the indiscriminate discussions and hastily uttered opinions of officers of Government at meetings of Corporations. His Excellency did very well in saying emphatically that Government did not insist always on the appointment of one of their own officers, but wanted to secure a reasonable guarantee of permanency of tenure to the chief officer. Such a statement will be reassuring to the public to which this question has always appeared a delicate one and as likely to infringe some of the cherished rights of Corporations. His Excellency suggested the formation of a divisional service of Municipal Chief Officers. We beg to suggest that the rule may be enacted that Corporations can appoint even able citizens as their chief officers. In short, appointment of chief officers must not be restricted to Government servants. His Excellency dealt with the question of plague also and congratulated Dr. Kaka on popularising inoculation as a remedy against plague. This repeated dinning of inoculation is essentially necessary if outbreaks of the fell disease are to be guarded against. His Excellency's reply contained a feeling allusion to loyalty of people and to the welcome accorded to new liberal reforms."

His Excellency the Governor of Bombay and social functions at Karáchi.

Phœnix (13), 20th Jan.

27. "The *Lêvee* which was held by His Excellency Sir George Clarke at Karáchi on last Saturday night was an unqualified success.......... The selection of the leading citizens who were given the privilege of a private entree and of the gentlemen invited to be present at the *Lêvee* was very careful and quite unexceptionable, and has, we are glad to find, given universal satisfaction. It will be remembered that in his very first public utterance in Karáchi His Excellency said that he had great faith in the advantages of personal contact. It has given us sincere pleasure to notice that His Excellency has not been slow to put his admirable idea into action. He has granted private interviews to the leading representatives of all communities—Hindu, Muhammadan as well as European. This is the first time in the history of the visits of Governors to Sind that the ruler of the Presidency has bestowed this privilege upon the leading citizens of Karáchi; and the name of Sir George Clarke will without doubt go down to future generations as the first Governor who chalked out this new path which alone can lead a ruler to a right understanding of the ideas, opinions and grievances of the ruled. For all this as well as for the extremely cordial reception accorded by His Excellency to the leaders of Karáchi in the course of their interviews Sind has every reason to congratulate itself upon the great fortune of being governed by the very best type of English rulers."

Comments on His Excellency's reply to the address of the Karáchi Municipality.

Oriental Review (11), 20th Jan.

28. "Misapprehensions being one of the potent causes of many evils in the world, a ruler of a province cannot be better employed than in removing them and re-assuring the public mind as to the policy of Government. His Excellency Sir George Clarke never lets slip an opportunity of doing such public service and has in this wise contributed chiefly to the pleasant relations existing between the rulers and the ruled in this Presidency. One of the hotly contested points in connection with the policy of Government towards mofussil Municipalities is with regard to the appointment of chief officers. An appointment of chief officers was looked askance at by the public who were under the impression that placing chief officers as heads of Municipalities was but another name for the intrusion of officialism and the conversion of Municipalities into Government bodies.......... His Excellency did well, therefore, in trying to remove the prevailing false impression in his reply to the address of the Karáchi Municipality.......... Now that the misapprehension has been removed, both the parties will, we hope, meet half-way. Municipalities will, if they can afford it, appoint responsible men as their chief executive officers, while Government will not insist on such officers being always appointed from their services. His Excellency congratulated Karáchi on adopting inoculation as a remedy against plague. It can never be called reiteration to press upon the attention of the public the necessity for adopting this remedy, so dense is the ignorance and indifference of the great mass of people. It is pleasant to contemplate that His Excellency's efforts in this behalf have not gone in vain, for a healthy public opinion is created in favour of inoculation, and plague figures show a welcome tendency of decrease."

Indian Spectator (5), 23rd Jan.

29. "In his reply to the address presented by the Karáchi Municipality, His Excellency the Governor removed a misconception regarding the intentions of Government in asking the mofussil municipalities to give their executive the same measure of independence as is given in the city of Bombay and recommended the formation of a Divisional service of Municipal Chief Officers.......... This raises the question what the municipalities of the Presidency proper are prepared to do, and what Government would be prepared to sanction. It is a good idea that the municipalities, instead of remaining in mutual isolation, should combine to maintain a common service, so that the officers may not only have scope for promotion, but may be able to introduce into the less advanced municipalities the improvements devised by the more efficient ones. Under such a system self-government will be more of a reality. If His Excellency did not observe the ripple of a smile pass over the faces of the Municipal Councillors when they heard a certain important sentence in his reply, they must be adepts in the art of suppressing their emotions. The city fathers of Karáchi pleaded that the local taxation was much higher than in any other town of the Presidency except Bombay, and they proposed a revival of the system of terminal charges for increasing their revenue. In reply, His Excellency hoped that they would subject the existing schedule of taxes to a severe scrutiny, and, if possible, raise the rates of the taxes already levied! The Government of India having once objected to the terminal charges, His Excellency could not promise to re-open the question unless a strong case was made out for such reconsideration. That His Excellency did not refuse point-blank to reconsider a question once practically settled, must itself have afforded some satisfaction to the citizens of Karáchi, and sent them home appreciative of that most winning quality in a statesman and administrator—an open mind. The points to be considered are, first, whether a levy of transit charges would not inflict an injury on the trade of the city itself, and, secondly, whether the Municipality would be justified in imposing a tax on people outside the Municipal limits, if the proposal involves such a tax. If, for example, the terminal charge would have the effect of diverting trade from Karáchi to Bombay, as apprehended by the Government of India, the proposal might inflict an injury on the city itself, and it would have to be considered whether this would not be a greater evil than the increase of other taxes, as suggested by His Excellency. If the tax on transit trade would fall on people not responsible for Municipal enterprise in Karáchi, the Municipality would have to show that it incurs expenditure on operations essential to the trade, and it has a right to expect a return from the trade, just as tolls are levied because roads have to be maintained at great expense."

Bombay Samáchár (60), 21st Jan.; *Jám-e-Jamshed* (30), 19th Jan.

30. The address presented by the Karáchi Municipality to His Excellency Sir George Clarke touched many vital questions of local importance and recounted in detail the difficulties the Municipal executive had to overcome in satisfying the needs of a city fast rising into prominence. We are gratified to learn that in his reply His Excellency has not disappointed the Municipality; but at the same time, he has not held out any definite hopes that all their needs will be satisfied. In order that the increasing needs of the city might be adequately met the Municipality prayed for the revival of the system of terminal charges, which were previously, for a time, in force at Karáchi. In reply His Excellency urged the Municipality to approach Government on the matter with a very strong case and adduce convincing proofs answering the objections formerly raised by the Government of India and satisfy Government that the commercial community at Karáchi is in agreement with the Municipality and that there is no other method open to them for raising the income required. If the Karáchi Municipality succeed in making out a case to the satisfaction of Government we are confident that there would be no difficulty in their demand being granted. Absence of other sources of income the Karáchi Municipality would be able to prove at once; but it would not be so easy for that body to say that the commercial community was agreed on the question. Although there may not be any likelihood of any harm being done to the trade of Karáchi it will be to the interest of the merchants to seek exemption from any kind of tax. Hence there is every chance of opposition from them. If a small tax is not likely to divert the trade from the port of Karáchi, the authorities would do well to sanction its imposition for the good of the greatest number. We have also to thank His Excellency for his pronouncement on the much debated subject of the appointment of executive officers for municipalities. His Excellency has disarmed all opposition by assuring the Municipalities in Sind that it is not the intention of Government to insist upon the appointment of their own officers as chief executive officers. The proposal to form a divisional service of municipal executive officers is an excellent one, and we trust the Municipalities in Sind will give a tangible proof of their earnest desire to improve their administration by co-operating with the Commissioner in successfully carrying out His Excellency's suggestion. [The *Jám-e-Jamshed* welcomes His Excellency's views on the question of the housing of the poor in Karáchi, and trusts that the assurances given to the Karáchi Municipality would be the means of awakening the Bombay Municipal Corporation and the City Improvement Trust to local needs and to the steps they should adopt to relieve the existing congestion of population in Bombay City.]

Phœnix (13), 20th Jan.; *Muslim Herald* (10), 20th Jan.

31. "It is scarcely an exaggeration to say that His Excellency the Governor of Bombay's reply to the address presented by our Municipality is both sympathetic and prudent; and, as such, it is widely appreciated by the people of Karáchi. His Excellency is not a man of eloquence. He is a plain blunt man and loves to call a spade a spade. He does not mince matters, but comes straight to the point. The most important portion of His Excellency's reply is the portion that deals with the housing problem. How to solve this problem is the all important question for our city. Everywhere, the Military have monopolised large plots of land and thus the progress and the growth of Karáchi is greatly hampered. Look at the big plot that is monopolised by the Royal Artillery! In this plot, which is as big as the Old Town, only 300 soldiers are lodged. The plot is capable of supplying good and comfortable houses to five thousand of our citizens. It is the unanimous wish of every Karáchi man that the Military should migrate to the east of the city where they could easily get a good parade ground and form a separate Cantonment. We are voicing the feelings of the people of Karáchi when we say that the sooner the Artillery and the Native Infantry are removed elsewhere, the better for the welfare of the city. We hope and trust that His Excellency Sir George Clarke, who is a strong believer in the advantages of personal contact will be able to solve this all-important question of the hour and thereby earn the blessings of the public of Karáchi.......... Another important problem that we have yet to solve is the 'Water Problem'.......... We are glad to note that Sir George Clarke has promised his careful consideration to the Municipality's proposal for raising a loan for the purpose of

improving the water-supply of our city. *Apropos* of the renewal of the terminal charges, His Excellency the Governor has made a very guarded reply. We are glad that he is in favour of re-opening the question. The only thing we have to do now is to present him with a very strong case in support of the revival of the terminal charges.......... We are pleased to note that His Excellency pays a warm tribute of praise to Mr. Brunton, under whose guidance the sanitary policy of the Municipality has been progressive and is producing satisfactory results." [Commenting on His Excellency the Governor's reply to the address of the Karáchi Municipality, the *Muslim Herald* remarks:—"His Excellency's recent speech at Karáchi was marked by that breadth of view and liberality of sentiment which have always been the inseparable characteristics of all his public orations. A remarkable feature in all these utterances is the entire absence of the personal element; egotism has always been conspicuous by its absence, whilst to personalities His Excellency is an utter stranger."]

Comments on His Excellency the Governor of Bombay's speech at the opening of the new wing to the Civil Hospital at Karáchi.

Pársi (34), 24th Jan., Eng. cols.

***32.** "His Excellency Sir George Clarke, in his speech at the opening of a new wing to the Civil Hospital at Karáchi, summed up very clearly the advance that had been made in India in the popular recognition of the benefits of scientific medical treatment and the increasing use which is made of hospitals and dispensaries. To bring proper medical treatment and nursing within reach of anything more than the merest fringe of the population, however, there is a vast amount of work still to be done. At present the average inhabitant has so little money that he suffers rather than pay for treatment; and we cannot tell yet whether the adjustment of wages to the rise in prices will leave a bigger margin on which necessity can draw. One handicap at present is that young people, who train as doctors and nurses, not only need a fairly expensive stock of books, &c., but during their course of instruction they learn to enjoy comforts and luxuries to which they were formerly indifferent. Not but what their life remains simple enough when all is done; but it is not quite so cheap and Spartan as in former days; and this tends to make their ministrations less accessible to the poor. We cannot, of course, expect doctors and nurses to live on coolie wages; but we have to recognise the fact that the great bar to the general population getting the benefit of modern medicine is not so much prejudice or superstition as sheer poverty. The extent to which charity can supply the need, even supplemented though it be by Government, is strictly limited; and the problem is to get a knowledge of simple medicine and hygiene, if not actually into the heads of the people, at least within easy reach of their slender pockets."

Comments on His Excellency the Governor of Bombay's reply to the address of the Muhammadan Association of Sind.

Bombay Samáchár (60), 23rd Jan.; *Akhbár-e-Soudágar* (20), 23rd Jan.

33. In his reply to the address of the National Muhammadan Association of Sind His Excellency has made a weighty pronouncement. His Excellency gave the Association to understand that the Government had 'decided to introduce in the Legislative Council a Bill which will enable any Local Board to levy a special cess of a quarter-anna in the rupee of land revenue and to apply the fund thus raised to the furtherance of primary education and to the grant of scholarships to pupils attending secondary schools and colleges.' This is welcome news. It seems from this that the Government have now come definitely to recognise the need, felt by the public, of making primary education free and compulsory. As this special cess is to fall on the agriculturist, there can be no doubt that it is the intention of Government to make primary education free and compulsory for the ryots. But it is still more gratifying to note that the intentions of Government are not limited to primary education alone but extend to secondary and higher education as well. This is a welcome change in the educational policy of Government; and we are confident that its results would be equally advantageous both to the rulers and the ruled. **Over and over again have we shown how the inability of the masses to**

face the slightest approach of famine is attributable to their want of education and consequent inability to turn to any other productive industry than the one to which they have been accustomed. Now that Government are prepared to afford the necessary facilities to Local Boards to enable them to attend to the educational needs of the day, the question naturally arises as to what Government intend to do for the Municipalities. We think the existing law is sufficient for the latter bodies as it enables them to make education free and levy the necessary cess; but hitherto they could not exercise these powers on account of the unwillingness of Government to accord the necessary sanction. But the circumstances have now changed. We trust that next week the Bombay Corporation would set an example to its sister institutions by deciding in favour of making primary education free and compulsory. His Excellency's answer to the demand of the Muhammadans for enlistment in Government service in larger proportion would, we hope, be found on patient consideration to be one having at heart the greatest good of the entire community. Any concession to the Muhammadan demand would, as declared by His Excellency, make them indifferent to the higher branches of education and confine them to the lowest strata of public service. Again, it is to the interest of Government departments that persons with high qualifications should invariably be taken up for them; but the demand of the Muhammadan Association is against the maintenance of efficiency in Government service. It is a well-known fact that persons with little education are often liable to be duped into doing the very thing they ought not to do. Hence the need of taking up better qualified and better educated persons in Government employ. The claim advanced by the Muhammadan Association on behalf of their community for freer entrance into Government service is therefore unnatural. The present backwardness of the Muhammadans is not at all due to any inherent incapacity, but is the result of their own indifference and indolence. It is time for them to shake off both of these, and if they do so, they will not fail to have their claims duly recognised at no distant date. [The *Akhbár-e-Soudágar* makes somewhat similar remarks on the subject of the claim set up by the Muhammadans for freer employment in public service.]

Comments on His Excellency the Governor of Bombay's speech in laying the foundation stone of a new hostel for the Sind Madressah at Karáchi.

Indian Spectator (5), 23rd Jan.

34. "In laying the foundation stone of a new boarding-house at the Sind Madressah in Karáchi, His Excellency the Governor alluded to a generally acknowledged deficiency in the Indian system of education. That deficiency is the absence of religious instruction; and its results, His Excellency thought, are increasingly serious. If so, should there be no remedy? Religious neutrality and religious indifference are two distinct policies; while the State is committed, and has rightly committed itself to the former, the justification for the latter must be found elsewhere than in the duty of respecting all religions alike. It is the fear of being denounced in Exeter Hall that must prevent a Christian Government from making arrangements for the teaching of other religions in the State schools. It is that fear which compels British administrators to be silent witnesses of an evil that is becoming increasingly serious, unable to raise a finger for its removal. His Excellency the Viceroy said to a religious deputation some time ago that in the boarding-houses, connected even with State colleges, each community has an opportunity of making arrangements for the teaching and daily practice of its own religion. It will take a considerable time before a sufficient number of boarding-houses are provided. But have Government seriously thought of supplying the deficiency even in existing boarding-houses? What is required is to call together the leading men of each community and intimate to them that facilities would be afforded in the hostels for instruction being given, or rites and ceremonies being observed, if the community would take the responsibility of appointing qualified men at its own cost. If the community be indifferent, the blame does not rest with Government. But the indifference of Government is distinguishable from their neutrality."

Exhortation to the Sunnis of Bombay to forbear from violence during the Moharrum festival even though provoked by the Shias.

Bombay Punch Bahádur (170), 25th Jan.

***35** **The *Bombay Punch Bahádur* addresses the following exhortations to the Sunni Muhammadans:—The Moharrum is the time to show your valour. Do not let the opportunity slip or else you will have to be sorry for it all your lives. If you do not prove the beauty and glory of Islam on this occasion, you will disgrace yourselves in the eyes of the Moslem world.** You will perhaps be stimulated by this warning of ours to put your hand to your clubs and to fight; but ponder well before you do anything of the sort. You have done that several times and what were the consequences? In these days such rashness results in the loss of life and the taunts and reproaches of the world. We advise you to overcome the other party, not by clubs; but, as the Bohras have thrown themselves on your good-will, we advise you to treat them in the same spirit of courtesy and kindness. It is not enough that you should forbear from irritating or molesting them; but even if you are provoked by them, you should not mind it and behave as if nothing had been done to you. If you take it into your heads to revenge yourselves, you will see the streets piled up with the corpses of your own kith and kin and the jails overcrowded with the men of your community. God forbid that it should be so.

Suggestions to the forthcoming Medical Congress in Bombay.

Gujaráti Punch (28), 17th Jan.

36. Of all the benevolent schemes inaugurated by His Excellency Sir George Clarke, none can be considered more important than that of the Medical Congress in Bombay. Millions of the people perish in this country owing to the ignorance of the masses regarding sanitation. The only way of checking this drain of human life is to improve the sanitation of the country and to raise the level of sanitary education among the masses. In our opinion the Medical Congress should take seriously in hand the problem of driving away Plague, Cholera and Malaria. For this purpose, a joint committee consisting of native doctors, learned in ancient Ayurvedic as well as modern medical lore, medical experts from Europe and leading medical practitioners of this Presidency should be formed. This Committee should be assigned the task of moving about through the affected areas, making minute observations and, as the result of their observations, making suggestions both to the public and to the Government as to the best and most practical method of combating these diseases. The holding of the Congress by itself will not be of much practical value unless the good work initiated by it is continued in future. The inclusion of Ayurvedic native physicians will give them and their European compeers an opportunity of interchanging their views and discussing their respective systems to the mutual advantage of both parties. On the whole the Congress will do great good to the country, and it is His Excellency Sir George Clarke who is to be thanked for it.

Suggestions to Government in connection with the scheme for the expansion of Bombay.

Kaiser-e-Hind (31), 17th Jan.

37. It would have been better had Government appointed an unofficial native of wide experience as the colleague of Mr. Mead in the special duty of investigating into the question of the expansion of Bombay. The dearth of land for building purposes in the city and the consequent high rents have driven the poor to live in the suburbs. If private speculators were given the opportunity of buying suburban land for building purposes, the main object of Government in taking all the trouble to relieve the overcrowding in the city would fail, for these people would willingly pay extravagant prices for the land and would charge exorbitant rents from their tenants to compensate themselves for the high prices paid by them. Government should, therefore, either give out these lands to corporate bodies, or reserve them for themselves and get the buildings constructed through departmental agency for the people. In this connection Government ought further to change their revenue policy. There ought to be permanent settlements in respect of these lands so that people may not suffer through any subsequent raising of the assessment. Again, the building fines levied by Government are excessive.

The Municipal tax of 6¼ per cent. on the rent is very heavy, and its burden is felt all the more as people do not get any additional conveniences in return thereof except light.

Comments on an order issued by the Collector of Kaira *re* payment of land revenue in the Mehmedabad Taluka.

Sánj Vartamán (37), 16th Jan.

38. We learn from a very reliable source that owing to the unsatisfactory character of the season in the Mehmdabad Taluka of the Kaira District, Government had last year suspended there the collection of the land assessment from some of the *khatedars*. This year, too, the crops have not been sufficiently good to enable people to pay up the dues of both the years together. The Collector has, therefore, issued an order requiring the "agriculturists" to pay up the dues of the present year only, but calling upon Sawkars to pay up those of both years. This order is in conflict with the Press Notes issued by Government from time to time, declaring that no distinction will be made between 'Sawkars' and 'cultivators' in the matter of remissions. This departure from the Government orders is a sign that either the Collectors disregard the Government orders or that Government do not take sufficient care to inquire whether their orders are obeyed or not. Such incidents bear out the remark made by Sir Phirozeshah Mehta in a sitting of the local Legislative Council of 1907, that the Civilians, like the Bourbous, will neither learn nor forget anything. We hope that Government will inquire into this matter.

Comments on the shooting by a European at natives in Burma.

Jám-e-Jamshed (30), 20th Jan., Eng. cols.

39. "The European manager of a certain estate in Burma fires three shots successively with a revolver at three Indians. One of the victims is seriously injured, another slightly, and the third miraculously escapes. This is described as 'indiscriminate' shooting. Pray, what would be discriminate shooting then? Whenever an attempt is made on the life of a European, it is, characterised by our Anglo-Indian contemporaries as an outrage. It is, besides, described as cowardly. But a European shoots successively three natives, who are absolutely helpless and defenceless inasmuch as they are not armed like him, and it is put down as a bit of 'indiscriminate shooting', just as if a *shikari* had, in hunting, shot a hound while aiming at a jackal! Where is the indignation in this case which one always sees depicted in the reports of assaults by natives on Europeans? And what wonder if such distinction appears to natives to be a proof of almost heartless indifference on the part of Europeans towards them, and is interpreted as callous disregard of not only Indian rights but Indian life?"

Comments on the Baluchi disturbance at Poona.

Kesari (121), 19th Jan.

40. The recent disturbance created by some Baluchi sepoys at Poona shows that there must be some truth in the numerous complaints that are received about the conduct of Baluchi sepoys at Belgaum. It is really surprising that we should be reminded of the *Pindharis* in these days when so much is heard of military discipline. Such a disturbance, however, is the natural consequence of the growing policy on the part of Government to enlist wild frontier men in the Indian army in preference to Indians. Mercenary motives alone induce these tribesmen to join the army and an example of the evils of such a policy of recruitment can best be seen in the disturbance created by the Baluchi sepoys at Poona.

The Punitive Police at Kelshi (Ratnágiri).

Dnyán Prakásh (41), 21st Jan.; *Kál* (118), 22nd Jan.

41. Government have admitted in their reply to a question of the Honourable Mr. Khare's that they had no definite information as to how many crimes had been committed by the Brahmins of Kelshi (district Ratnágiri) when they imposed punitive police on that community. Government do not seem to have given the Brahmins a hearing before they passed orders on the point. Was it not necessary to have given them the opportunity to defend themselves? The question is one of principle. We hope His

Excellency Sir George Clarke will receive a deputation of the Brahmins of Kelshi or otherwise make himself acquainted with the fact of the situation. [The *Kál* gives the chief points of the memorial forwarded to His Excellency by the Brahmin inhabitants of Kelshi and remarks that though five months have elapsed since the imposition of the punitive Police at the place the authorities have not been able to detect the offenders. It adds that the punitive Police are as dull as the local Police.]

Comments on the notice issued by the Honourable Mr. G. K. Gokhale against the editor of the *Hindu Punch.*

Dnyán Prakásh (41), 24th Jan.; *Hindu Punch* (115), 27th Jan.

***42.** We are given to understand that the Honourable Mr. Gokhale has, through his solicitors Messrs. Dikshit Dhanjishaw and Soonderdas, issued a notice against Mr. K. K. Fadke, editor, *Hindu Punch*, Thána, calling upon him to withdraw unconditionally certain allegations and imputations made against him in the *Hindu Punch*, to undertake not to malign him in future, to pay Rs. 1,000 to the Depressed Classes Mission fund and Rs. 1,000 to Prof. Karve's Widows' Home by way of penalty. In the event of Mr. Fadke's not agreeing to these terms within one week the Honourable Mr. Gokhale would proceed to adopt steps against him, civil, criminal or both, as he may be advised to do. [The *Hindu Punch* publishes the notice in full and observes that the matter will be fully dealt with in its next issue.]

The mill troubles in England are not due to the success of *swadeshi* in India.

Arya Prakásh (22), 17th Jan.

43. An anonymous writer in the *Arya Prakásh* tries to disprove the theory widely accepted by people in this country that the present industrial distress in England is due to the operation of the *swadeshi* movement in India. He points out that the latest published Import and Export Statistics for India clearly expose the fallacy of this belief. The *swadeshi* mills, he adds, have suffered equally with the English mills, and that the troubles of both are to be ascribed to the same source, *viz.*, the increasing poverty of the people and their consequent inability to buy goods. He condemns the present movement as mere froth, with very little of substance in it, and exhorts the wealthy Indians to place it upon a more solid and enduring basis, by sending out young men to foreign countries to study new arts and industries.

Legislation.

Comments on the Indian Paper Currency Act Amendment Bill.

Bombay Samáchár (60), 19th Jan.; *Evening Jáme* (64), 16th Jan.

44. We welcome the introduction into the Supreme Legislative Council of the Indian Paper Currency Act Amendment Bill as its provisions are likely to afford additional facilities to the public in the matter of trade and business. The Bill declares the five-rupee note to be legal tender throughout British India, including Burma. Limitations imposed on the currency of paper money and its restriction to a small province inflict a good deal of hardship, especially upon illiterate rustics. The obligation to pay a commission for the cashing of currency notes of other circles generally detracts from their value. The usefulness of currency notes is more appreciated if they are made acceptable as legal tender whenever and wherever they are tendered throughout the country. In countries where such is the case notes are freely used by the masses and their supply is not disproportionately low as is the case in India. Unfortunately the situation in India is quite unsatisfactory, and hence it is desirable that immediate attention should be paid to its improvement. The present Bill has this object in view; but its provisions make only the five-rupee note a legal tender throughout British India. This is no doubt a happy change: but considering the comparatively small number of five-rupee notes in circulation and the extensive use of ten-rupee notes for trade purposes, Government, ought to have extended the provisions of the Bill under discussion to the ten-rupee note as well. In trade circles Government currency notes admittedly occupy a higher place than *hundis*; but this very fact is regarded as a barrier against their being made universal legal tender. For

Government are afraid that merchants would transmit currency notes instead of *hundis* in satisfaction of their debts and a large accumulation of them at a single centre would perhaps make it difficult for the local authorities to cash them all at once. But experience does not justify these apprehensions; and consequently Government ought to have thought seriously of issuing the universal ten-rupee note and making it a legal tender throughout India. Granting, however, that the fears of a heavy demand for cash on the public treasuries of particular places in return for currency notes are not groundless, are not Government bound, under the existing law, to keep their coffers well-supplied with cash to meet such demand? The present state of affairs leads one to believe that Government are not competent to do so. It is not safe for Government that this impression should be allowed to take hold on the mind of the public for any length of time, and consequently it behoves the authorities to make the ten-rupee note a legal tender throughout the country at a very early date. [The *Evening Jáme* writes in a similar strain.]

Education.

Comments on the Bombay Government's proposals *re* the remodelling of the University curricula.

Indian Spectator (5), 23rd Jan.

45. "The object of the reforms proposed by the Bombay Government is to make education more efficient, and not, professedly, to make it less harmful. They aim at thoroughness and practicalness, especially in the physical sciences. When education is made more efficient and practical, it may have an effect on the association of the rising generation with the politics of the country. There are some people who believe that the education now given to most young men is of a kind which, partly from its quality and from its deficiencies, does not enable the acquirers to get on to their satisfaction in the world, and hence they grow dissatisfied. This is an opinion which cannot be easily put to any crucial test and verified; all that Government can do is to make the education more thorough and practical, and watch the effects. It will be some, perhaps many, years before the results of the experiment can be pronounced to be decisive. And who knows that, before that period is reached, other causes, besides inefficient education, will not contribute to make the politics too lively and exciting for the authorities—causes such as the increased share allowed to the people in local self-government? To try to achieve a definite political result by means of educational reform would be running after a mirage. Apart from the benefit to the State, the benefit of a practical and well-grounded education to the individual is great, and all parents must be thankful for the attempts made by Government and the Universities to secure that benefit. The changes proposed in Bombay are all towards this end. There are only two changes which may arouse suspicion in the minds of politicians of a certain school—the diminished importance that would be attached to the second language in the course for the B. A. degree, and increased importance that would be attached to the history of India, particularly of the British period. Those who talk of a national system of education would have more attention paid to Indian languages, and not less. There are some people who would be glad if all the Universities combined to make a knowledge of Hindi or Hindustani compulsory on the part of all educated men, so that these may have a common Indian vernacular for the exchange of thoughts, whereas at present English is the only common language for all India.......... While the Nationalist is partial to the languages of his country, he has no particular partiality for the history of his land—at least not the whole of it. The history of India, except for a few episodes here and there, was not a history of a struggle for freedom. The rise of the Mahrattas, and the biographies of a few patriots who tried to shake off the suzerainty of aliens, would be popular subjects of study with the Nationalists. But the history of the rise and consolidation of the British Government would only tend to bring into more prominent relief the inaptitude of the aspiration for freedom and the ingratitude of any endeavour to shake off the ægis of a power whose appearance on the scene was the salvation of the country."

Alleged need of a more liberal policy in the matter of appointment of Indians in the Educational Service.

Jám-e-Jamshed (30), 21st Jan , Eng. cols.

46. "The public is frequently treated to intimations about the Secretary of State having appointed graduates of English Universities to the Indian Educational Service. No doubt most of these new appointments are being made to fill the vacancies caused by the death or retirement of incumbents who were themselves sent out from England. But it may well be asked if a more liberal policy in the matter of appointments to the Indian Educational Service may not be initiated by a Secretary of State who has already done so much to satisfy Indian aspirations? The opening up of a few positions at the top, in the shape of appointments to the Executive Councils of Government, would be a very poor boon, if the avenues to public appointments in the different grades of the various services were not also considerably widened. In the Railways, the Telegraph and other branches of public service, educated and trained Indians have a very real grievance; and Indians in the Educational Service have as many just complaints to make about the way in which they are being treated and their prospects marred by too arbitrary rules and regulations with regard to promotions. Of course, it would be very convenient to say that the recent revelations about the attitude of several Indian educationists throughout the country do not warrant the adoption of a liberal policy and the opening up to them of the appointments hitherto held by Europeans. But this could be very well met by the retort that if Government had pursued a fairer and more reasonable policy in the matter, the discontent caused by the present invidious treatment would not have been aroused at all.......... If some of these men have exhibited disloyal tendencies, what have Government done to keep their class loyal? Their most legitimate aspirations have been ignored, their life's best work has in most cases gone unrecognised out of considerations of race and colour. Government themselves have, therefore, much to answer for the attitude of some of these men. The authorities in all parts of the country seem to be in need of conscientious, honest, capable and Indian teachers, both for improving the quality of the education imparted in the colleges and for improving the output of the Universities.......... What else but the removal of the many very reasonable grievances of the Indians in the Education Service, the doing away with invidious race distinctions in the matter of their salaries and promotions, the widening of the field of admission into the service for cultured, capable and conscientious Indians, can supply this want of the authorities?......... It is to be hoped that Lord Morley will not leave the India Office before doing what experience and policy alike have been so urgently dictating for a long time."

Alleged need of Government aid to ensure success to commercial education in the Bombay Presidency.

Indian Spectator (5), 23rd Jan.

47. "The announcement made by Sir John Muir Mackenzie at the Mill-owners' Association, that Government could hold out no hopes of contributing towards the cost of higher commercial education, was unexpected, and is one of those surprises which the Bombay Government has the knack of springing upon the public at times. His Excellency the Governor was responsible for Professor Lees-Smith's visit to India, and the Revenue Member evinced his interest in the scheme by presiding at meetings and in other ways. If all that the Government members meant by standing sponsors to the movement in favour of higher commercial education was that they recommended to the people of this country what had been done elsewhere, they might have done so otherwise than by bringing down a Professor from London to lecture and to explain to the mercantile community what was being done in England. If Government do not change their attitude and meet the people half way, the mere force of example might affect the scheme injuriously. Government need not find all the money, nor even the greater portion of it; but in the circumstances in which the Professor was brought down from England, they are bound to co-operate with the mercantile community by making a contribution worthy of themselves. It seems probable that Sir John made the announcement only after feeling the pulse of the mercantile community and being assurred by responsible members of it that it would be quite possible to raise the fund needed without Government help, and that his words would have a stimulating, rather than a discouraging, effect. It may also be that in the East, and specially in dealing with commercial men, a Government, if it really wishes to make a grant of some money, must begin by protesting that it has none to spare, and gradually follow the Hegelian plan of developing something out of nothing."

Professor Lees Smith's lectures in connection with commercial education in the Bombay Presidency.

Gujarâti (26), 24th Jan., Eng. cols.

***48.** "Professor Lees Smith's lecture on India's industrial future, though it has not been fully reported, ought to afford food for reflection to those interested in the industrial regeneration of India.......... The Professor very correctly pointed out that the future depended upon the quality of Indian labour and skill, the intelligence and organising capacity of the employers of Indian labour, the natural resources of the land specially in the shape of iron and coal, and upon the capacity of Indians to adapt western processes and methods to Indian conditions. Iron and steel industries were in ancient times carried to a high stage of perfection in this country, but in the course of centuries that have passed that knowledge and skill have somehow been lost. The iron pillar at Delhi was fifteen hundred years old and not many modern factories could have produced it until a few years ago. How it was produced, said Professor Lees Smith, was still a marvel. .... The existence of iron and coal in abundant quantities has been a most potent factor in the industrial and commercial prosperity of England....... It is an encouraging circumstance that India too has her own coal and iron. Only it remained to be explored and utilised with the help of a knowledge of scientific processes and methods for commercial purposes. All our mills and all our *swadeshi* talk would be at an end if the requisite iron and steel machinery were not available. Professor Lees Smith repeated a truism when he said that no industry could thrive without the help of machinery and that no machinery for manufacturing purposes would be possible without the use of iron. The lecturer paid a just tribute of praise to the late Mr. Tata when he described his iron and steel works as the greatest single enterprise in the country. The scheme was bound to take time for its successful accomplishment, but, as Professor Lees Smith remarked, on its fate depended to a very large extent the progress of Indian industry in future.......... A few days ago, when Professor Lees Smith met the members of the Bombay Chamber of Commerce, the Honourable Mr. Procter, as president of that body, introduced him to his colleagues in a few preliminary observations in which he frankly recognised the utility and importance of commercial education in these days of keen competition and large commercial and industrial concerns.......... We wish India had to-day a large number of men, carefully trained to deal with financial, commercial and industrial questions and to utilise the unexplored resources of the country. This deficiency is being felt on an increasing scale even by Indian merchants. Mr. Manmohandas Ramji gave expression to the same feeling when he complained that, although they had a host of lawyers, doctors and candidates for service, they stood badly in need of trained young men who could increase the material prosperity of India by making use of her undeveloped resources. Mr. Manmohandas Ramji expressed himself entirely in favour of systematic commercial and technical education and appealed to the Indian commercial community to respond to the appeal made to them by Professor Lees Smith in the interests of commercial education. The Professor has made it clear once more that the commercial classes as well as the universities ought to modify their traditional attitude towards one another and that they ought to be brought into closer contact than they have been hitherto. We feel convinced that our Indian traders and merchants, with their shrewd intelligence and intimate knowledge of the requirements of the country, would be a greater power both commercially and politically than they now are, if at least some of them had the benefit of the course of commercial education proposed by Professor Lees Smith. We were glad to read Mr. Manmohandas Ramji's emphatic declaration that

the proposed scheme of commercial education would be useful not only to young Indians but also to the industrial and commercial future of the country at large. Professor Lees Smith has proposed that six selected Indians should be sent to England to qualify themselves at the London School of Commerce. Mr. Jamsetji Ardesir Wadia and Mr. Manmohandas Ramji have already contributed Rs. 1,000 each towards the scholarship fund. This is an encouraging beginning. We need hardly say that we wish cordial success to the movement."

Professor Lees Smith's scheme for imparting to Indians political education in England.

Rást Goftár (36), 24th Jan., Eng. cols.

***49.** "Professor Lees Smith has made his name a household word in Bombay. His learned discourse on Commercial Education has galvanized the public, and the subject is now the talk of the town. His lectures have been so inadaquately reported in the Press that we would like to see them collected and left to us in a permanent form. The Professor now diverts his energy to another not less useful direction, and before he leaves these shores, he proposes to achieve some practical work for the benefit of the Indians.......... The concession of political reforms imposes a grave responsibility on Indians, and they must fit themselves by education and training to the altered conditions.......... Education is as much necessary to train a nation in the principles of government and representative institutions as it is to qualify individuals for a professional career. There is the same affinity between commerce and commercial education as there is between the art and the science of government.......... Conscious of the difficulties which must confront Young India in its attainment of the new ideals to which it aspires, a scheme has been prepared to impart to our countrymen education in Political Science. The honour of initiating the project belongs to Professor Lees Smith; and it is one which must commend itself to all Indians who have made the political affairs of their country their special study. The Professor is prepared to induce the London School of Economics and Political Science to take upon itself the work of coaching up young students from India if his offer meets with an encouraging response.......... The facilities which the Institution puts in the way of Indians to study the social life and political institutions of the English people at first-hand, through educationists of the highest moral and intellectual calibre, should remove the apathy which prudent parents naturally feel before they can be induced to send their children to England. The scheme of Professor Lees Smith has everything to recommend it, from the standpoint of economy, to parents who are debarred through financial considerations from giving their sons the finishing touches of education.......... The advantages to their sons from education thus acquired are so numerous that parents would be unfair to themselves and to their children if the scheme were suffered to drop through want of that sympathy and support which it so richly deserves."

Indian Spectator (5), 23rd Jan.

50. "It is a curious coincidence that at a time when Government were thinking of encouraging a study of Indian history in the place of the histories of Greece and Rome, Professor Lees Smith should have come forward with an offer from the School of Economics and Political Science, to which he belongs, to facilitate a study of English political institutions by young Indians. Lord Morley has said that British political institutions cannot be transplanted in India: it is only their spirit that may be borrowed. Young men who go to England and study the institutions of that country would seek to introduce here something more than the mere spirit of those institutions: they would rather copy the external forms, for it requires a great deal of experience and insight to adapt the institutions of one country to the conditions of another. It is a study of Indian history, Indian land tenures, and of British administration, with its policy of taxation and help given to the industries, that would be more helpful to a student of Commerce who is to take a leading part in the politics of his country. The reforms which Lord Morley has sanctioned are not in imitation of British institutions: the leading ideas underlying them may be learnt from any ordinary text-book on English history, without a sojourn in England. The reforms have grown out of the existing institutions and adapted to local conditions. The success of the Municipalities and Local Boards will depend upon the intelligence and public spirit of the people, and not so much upon a knowledge of what is found possible in England. The directive power in the Indian administration is in the hands of Englishmen who are familiar enough with English institutions, and it is not likely that a few Indians attending lectures at the London School of Political Science will contribute more to the success of self-government here than those who have not heard those lectures."

Withdrawal of Government recognition and Government grant-in-aid from the Mahád (Kolába) English school.

Ráshtramat (45), 19th Jan.

51. A correspondent writes to the *Ráshtramat* :—The English school at Mahád has been sending students for the Matriculation and School Final Examinations for the last ten years. The teachers are competent men, and the results so far have been very satisfactory while the upper classes had large attendance. Unfortunately, however, the Educational authorities have withdrawn their recognition for the 6th and the 7th standards of the school and have also stopped the grant for the Anglo-Vernacular school up to the 5th standard. We wish the Director of Public Instruction had not listened to one-sided and mischievous reports about the school and had given the conductors of the school a chance of giving an explanation of any allegations against the school brought to his notice. The Revenue officers must be responsible for the unfavourable report about the school, and if the same be published, it would not be very difficult to expose its malicious character.

Railways.

Alleged grievances of Railway employés in the matter of leave and holidays.

Kaiser-i-Hind (31), 17th Jan.

52. The *Kaiser-i-Hind* complains that the Railway employés have to suffer great hardships in the matter of holidays. Sunday and other holidays, the paper complains, are not only no holidays for them, but are days of heavier work than usual. The paper adds that, under most of the railway administrations, the employés do not even get the 25 days, in the year, of privilege leave to which they are entitled under the rules because of the paucity of capable substitutes to replace them. It concludes by exhorting these men to carry the tale of their woes before the Agent, and if no redress can be had from him to appeal to the Railway Board.

Municipalities.

Question of the representation of Muhammadans on the Municipalities in Sind.

Sind Gazette (17), 19th Jan.

53. "The subject which is of paramount interest in Sind politics at the present time is the question of the representation upon Municipalities of Muhammadans who, owing the proposed reduction of Government nominations from one-half to one-third, feel themselves in considerable danger of being left unrepresented altogether. The question is one of great difficulty and is much complicated on account of the ignorance and backwardness of a large section of the Muhammadan population.......... At the same time it must be considered essential that so large and important a community should receive proper representation on Municipal Boards; indeed the very fact of its comparative backwardness makes the necessity for such representation vital. The question, therefore, is how to secure this in the simplest and best manner possible, and to ensure that the representation shall be real and not merely nominal and that the intentions of Government shall not be frustrated by any electoral chicanery. Three principal suggestions have been put forward in this connection. One is that there should be two Councillors in each ward and each voter should have only one vote. The success of this plan, however, rests on the existence in a ward of a numerical proportion of Muhammadans to Hindus of at least one-half. As a matter of fact, however, the electorate of the towns of Sukkur, Shikárpur and Hyderabad is not divided in the different wards in anything like this proportion.......... It cannot be questioned, therefore, that if the plan of two Councillors to a ward is to be introduced with any hope of giving the Moslem community fair representation some alteration must be made in the qualification for the franchise, a path which is seen to bristle with difficulties the moment it is closely investigated. Another plan which is being suggested at home for the representation of minorities, and might possibly be introduced into Sind, is the system of cumulative voting.......... Take at random one of the wards at Sukkur, say, where there are 100 Hindu voters and 30 Muhammadans. Given perfect generalship on the part of the Muhammadan leaders, the Muhammadans could return one candidate for certain with 150 votes. But supposing the Muhammadan votes were fairly divided the Hindus could then return all five Hindu Councillors with 100 votes each. If the Hindu votes were divided unequally among say seven candidates, it might be possible for the Muhammadans to carry two seats. But any attempt to do so would presuppose an accurate knowledge of the manner the Hindus were likely to vote, and in any case would involve the risk of losing the opportunity of returning with certainty one member. Another difficulty lies in the filling of interim vacancies, which would all fall to the party having the majority as a matter of course. There remains the system of communal representation, such as already exists in the Punjáb, which so far as Municipal representation is concerned has many points of superiority. It is simpler than any other scheme yet put forward, it would go far to eliminate the possibilities of intrigue and corruption between the two communities, it would be more likely to ensure true Muhammadan representation and, last but not least, it would be extremely popular with Muhammadans themselves. Communal representation for the various Councils is, we think, quite impracticable for a variety of reasons into which it is not here necessary to enter; but, for the Municipalities of Sind, we believe it would work as satisfactorily as, we understand, it is working in the Punjáb. The fact that the Sind Muhammadans desire it so strongly and would regard its introduction as a better safeguard to their interests than any other system is a strong reason for its adoption, unless overwhelming superiority can be claimed for any other alternative. It must be understood, however, that our advocacy of the communal system is only based on a comparison of electoral systems. We believe that, as a matter of fact, the interests of Muhammadans, under present conditions, can best be served by trusting Government to secure their adequate representation by nomination......... In no country is the best man necessarily secured by election and less so in India than elsewhere, least of all perhaps in Sind where, owing to the backwardness of the Muhammadan population, the majority of the electorate are but ill-fitted to judge of a candidate's qualifications. We are absolutely convinced as to the good faith and good-will of Government towards the Muhammadans on this important subject, and hence we believe that their cause will be safer in its hands than in those of an ignorant electorate without any well-developed political organisation."

Comments on Mr. T. W. Birkett's election to a seat in the Bombay Municipal Corporation.

Rást Goftár (36), 24th Jan., Eng. cols.

***54.** "That Mr. T. W. Birkett would be elected to the seat vacated by Mr. Harrison was a foregone conclusion. It was whispered that a strong canvassing movement was on foot to reserve the vacant seat for a European, and, as Mr. Birkett's kinsmen have plumped for him in a body, the other candidates, as was anticipated, have figured all too poorly. Mr. Harrison's insistence on retaining the seat during his absence from Bombay to the fullest extent of the privileged term is connected with the combination which is said to have been formed to keep his seat in reserve for a European. We have no desire to view the contest from a parochial aspect.......... We would take it as a welcome addition if the Corporation were more largely recruited from European representatives of the City. We do not, however, believe that the city's interests are adequately safeguarded when a seat in the Corporation is kept vacant for three to six months at a time, in order that that body might chance upon a better individual than those who are forthcoming. Mr. Birkett is a new man yet, and it would be premature to contrast his candidature with those of the other gentlemen in the field. Drs. Katrak and Master have proved their mettle during their long association with the Corporation, and either of the two would have proved a worthy successor to Mr. Harrison. If the seat had been thrown open for contest as soon as it was virtually rendered vacant by Mr. Harrison's departure, the chances were that it would have gone to either of these two gentlemen. We say this without the remotest idea of casting a reflection upon Mr. Birkett, who is pronounced by those who know him to be possessed of keen aptitude for business and long and varied experience of the civic life of Bombay."

Alleged neglect of sanitation by the Násik Municipality.
Indu Prakásh (43), 19th Jan., Eng. cols.

55. A Násik correspondent writes to the *Indu Prakásh*:—"The present is the *Sinhast* year, which comes only once in 12 years; and consequently there has been an unusually heavy rush of pilgrims to Násik this year, and one would have expected that the Municipal precautions would be so thorough as to arrest the prevalence of any epidemic. But the reality is far otherwise. The Municipality is scandalously neglecting its primary duties and obligations towards the inhabitants, from whom it collects taxes in a hundred ways, and towards the poor pilgrims, from every one of whom it collects a poll-tax of 4 as. In addition to these collections, the Municipality has been devising every day some new method of adding to the people's existing burden.......... After all, what is the return we get for all we pay to the Municipality? Dirty, stinking, ill-kept and ill-lighted roads and lanes which have more the appearance of latrines than public thoroughfares.......... Neither do the Police seem to take any adequate interest in the matter.......... One is led to trace the epidemic directly to the neglect of the Municipality to perform its duties satisfactorily.......... Again, the water in the river is held up and stored in a big tank beyond the bridge. From this reservoir the water is let out and flows down into a small stream. At times, when thousands of people bathe in the stream, they let out absolutely little or no water, while at other times, especially during the night when there is scarcely a single soul bathing in the stream, they let a huge quantity of water escape and flow down uselessly.......... Again, the water reserved for drinking purposes is often polluted by dirty and filthy-looking Sadhus bathing in it and washing their clothes."

Native States.

Comments on the result of the Kolhápur sedition trial.
Kesari (121), 26th Jan.

***56.** The sentence passed on Professor Bijapurkar and two others is cruel and severe. The judgment of Mr. Kincaid illustrates clearly how the Goddess of Justice becomes blind and infatuated in sedition trials. To Mr. Kincaid, the special servant of the Kolhápur Durbar, belongs the credit of minting a new law of incitement to murder out of his prejudiced mind. Though the Kolhápur Durbar is the father of the new legislation, as Mr. Kincaid is a permanent Sessions Judge under the Bombay Government, there is a possibility that the Bombay High Court may adopt this 'specially created' law. The first glaring blunder in the *Vishvavritta* trial is that it took place at Kolhápur. Mr. Joshi, the principal editor of the *Vishvavritta*, was a British subject. Professor Bijapurkar followed his profession at Talegaon in British territory. The rôle of the Goddess of Justice was played by a servant of the Bombay Government. Mr. Branson, known for his fluent and spirited forensic addresses belongs to the Bombay Bar, while the subhero, who assisted the hero of the play by his acting and gestures—Mr. Binning—also belongs to the Bombay Bar. This being so, why should the Dramatic Company, acting under the orders of the Bombay Government, enact a tragedy under the auspices of the Maharaja in the theatre of the Kolhápur Durbar? Statesmen are obliged to take shelter under the prestige of others when their own reputation becomes tarnished. On the strength of this theory, it is surmised that the Bombay Government played the game of hunting Professor Bijapurkar in Kolhápur. But we do not suppose that the Bombay Government have become so deficient in intellect as not to understand that their prestige will be stained all the same in spite of any ruse and that the people have become clever enough to see through all such tactics. Of late Professor Bijapurkar had nothing to do with the Kolhápur Durbar. It is the Bombay Government that must have originated the proceedings against him, as his activity in conducting a national school clashed with the policy of the Bombay Government. The *Vishvavritta* article is such that it could never have come under the category of the articles that formed the subject of the Bombay sedition cases. It had nothing to do with the philosophy of bombs, either favourable or otherwise to the policy of Government. We are thus compelled to draw the inference that the Bombay Government have thrown their victim into the stomach of a person, living outside the British territory and eager to digest it. Mr. Kincaid has strained clumsily sections 302 and 115 of the Indian Penal Code. We cannot understand how the statement that Kshatriyas should kill felons comes under the sections relating to murder. Can we say that he who maintains that the throwers of bombs should be killed by Government can be said to incite the murder of Government? What objection is there to discuss the responsibilities of those, who bear the title of *Chhatrapati*, according to the Vedic texts? To argue that the writer in the *Vishvavritta* asks the *Chhatrapati* of Kolhápur to murder the English because he maintains that the responsibility of killing felons lies on the shoulders of a *Chhatrapati* is to shamelesly hunt out innuendoes. Mr. Kincaid says *Kshetra* should be translated by 'field.' Does Mr. Kincaid mean that the Maharaja of Kolhápur may kill with impunity those who rob us of a field but not those who rob us of the country? Let us grant that the article advocates the killing of those who rob us of the country. How are we to find out that by the 'robbers of the country' are meant the English? The English have won India by the "scales and the sword." We cannot, therefore, say that they have robbed us of India. They have only denuded our country of its weath. The special Court of Kolhápur has thus dishonoured and blackened the reputation of British rule. Mr. Kincaid's judgment illustrates the dictum that a Court of Justice presided over by Judges whose minds are 'warped by a desire to hunt out innuendoes', is able to discover in law what the legislature probably never intended. The device of bringing a discussion of Vedic philosophy under the category of incitement to murder is foolish and unprecedented. The editorial note on bomb outrages in the *Vishvavritta* had not a word bearing on the Kolhápur Durbar. Section 124A is not in force in the Kolhápur State. How the ncan the conviction under section 124A stand? Mr. Kincaid's superficial treatment of this point is worth noting. The false rumours prevalent about the *Samarth Vidyalaya* among the officials were of such a nature that it is no wonder that the equilibrium of even Mr. Kincaid's mind was disturbed. It is no fault of the individual. One has to thank the prejudices that are current and the false reports of informers of the present day for it. We hope the people of Maháráshtra will fully support the *Samarth Vidyalaya*, taking into account the seriousness of its present calamity.

Ráshtramat (45), 22nd and 23rd Jan.; **Hindu Punch* (115), 27th Jan.

57. The *Times of India* has indulged in rabid criticism in the *Vishvavritta* case. As the Honourable Mr. Khare contended, thoughts similar to those appearing in the *Vishvavritta* article are to be found even in Government text-books for use in schools. The *Times of India* avers that Lord Morley cannot understand the duplicity of the Native Press. It will be satisfied only when all the journals begin to sing the praises of Lords Morley and Minto and become amenable to official overtures. Anglo-Indians do not desire the presence of straightforward jorurnals and fearless public speakers, and they are calling upon the English statesmen to stop the mouths of the latter on the ground that they are seditious and invite people to commit murder. [The same paper writes in its issue of the 23rd instant:—

Even granting that the *Vishvavritta* article was seditious, the question arises whether its prosecution was advisable. It is not conducive to the public weal to give wide publicity to an article by means of a prosecution, if it is really anarchical. Nor is the punishment awarded deterrent because the public at large look upon the persons convicted as innocent. He who is quite indifferent to personal happiness will never give up his mission which is declared to be innocent by many of his compatriots out of fear that some judge might hold them to be criminal. Professor Bijapurkar is a popular idol. To sentence such a selfless worker, however lawfully, will not be approved by the public; on the contrary, they will suspect the motives of the Government which launched the prosecution. The *Hindu Punch* writes:—Professor Bijapurkar's imprisonment does not matter much to us. His name has simply been added to the already large list of incarcerated editors. It certainly bespeaks large-heartedness on the part of the Maharaja to have called back Professor Bijapurkar to enjoy his hospitality for a period of three years. Professor Bijapurkar certainly had no right to be free when so many of his fellowmen are consigned to *durance vile.* It was not seditious to interpret the Vedic hymns so long as the readers thereof were senseless beasts. But as soon as these beasts began to understand them like rational beings, everything underwent a change. But who is the Maharaja of Kolhápur? He is neither the Amir of Kabul nor the Mikado of Japan. Should he not, therefore, try to maintain the good graces of his patrons? Whatever befalls us is for our ultimate good, and we should not, therefore, swerve from doing our duty.]

**Rást Goftár* (36), 24th Jan., Eng. cols.; *Akhbár-e-Souddgar* (20), 21st Jan.

58. "The sentences passed upon the accused persons in the Kolhápur sedition case err on the side of leniency. The allegations against the incriminated journal were so serious that the miscreants may thank their stars that they were not dealt with more severely. The position of the proprietor of the journal divested him of all claims to clemency. Once a tutor of youth, this man was found to be too dangerous a character to be entrusted with the responsible charge of educating the young. The Professor, as Bijapurkar was called by virtue of his educational career, having shown himself in his true colours, was dismissed by the College authorities in nick of time. From professorship to journalism is a far cry, but the Professor had a special aptitude for the new calling to which he applied himself, all too earnestly. So far as sedition-mongering was confined to oratorical efforts at the College, the Professor carried on his nefarious trade with impunity. But when he took to recording the same in black and white, there was no escaping the grip of the law. The cowardly manner in which accused journalists seek refuge under vile tactics and shirk responsibility on other shoulders gives us an idea of their courage. The Professor was not above this common failing. The trio—proprietor, editor and printer—could not account for the cryptic appearance of the incriminating article! The innocent souls were either victims of a huge joke or of a malicious conspiracy!......... The ends of justice would have been better met if a slice from the printer's share of the punishment was cut off and credited to the account of the prime mover, the Professor. This man was fully alive to the responsibility of the dangers he incurred. If sedition-mongering is a lucrative business, as it has often been found to be, the profit goes to the proprietor of the paper. The printer, though technically liable, is a man of straw, and often an unwilling tool in the hands of his superiors. It is otherwise with the proprietor, and when the latter is both owner and editor rolled into one, his liability is doubled. Very likely, Bijapurkar was the writer of the incriminating article—a splendid specimen, of its kind, of incitement to murder and violence. Anyhow he was responsible for its publication, and no one will be sorry that he got his deserts." [The *Akhbár-e-Souddgar* makes similar remarks.]

Akhbár-e-Souddgar (20), 23rd Jan., Eng. cols.

59. Commenting on the decision in the Kolhápur sedition case, the *Akhbár-e-Souddgar* writes:—"According to the strict interpretation of the law, Mr. Kincaid had perhaps no option but to convict the accused. It is a pity the printer has not been let off more easily, as he was a mere instrument in the publication. In giving Professor Bijapurkar simple imprisonment, the Judge exercised not only discretion but a wise clemency. He was Professor of Sanskrit in the Rajaram College for over ten years and is known to be a selfless man, whose character is absolutely above reproach. We wish Mr. Kincaid had shown similar leniency towards Mr. Joshi, who is quite a young man. But an appeal lies to His Highness the Maharaja; and we would request the Chief of Kolhápur to reduce all the sentences. Now that justice is vindicated he can afford to be merciful. What a pity it is that able and honest men like Professor Bijapurkar and Mr. Joshi should be in such a plight! There is so much good and safe work to be done which is going abegging. Where is the good of beating idly against a rock or being infatuated with sentimental mirages?......... We heartily sympathise with these gentlemen in their present tribulations, but hope that they will serve as a wholesome warning to others."

Pragati (142), 19th Jan.

60. Mr. Kincaid must be congratulated on the manner in which he conducted the Kolhápur sedition trial. It was wrong on the part of Professor Bijapurkar to have shirked responsibility as editor, but he seems to have received a merciful consideration at the hands of Mr. Kincaid. It is to be deplored that educated men should act under the influence of misguided notions, but when they are thus influenced they do require to be visited with exemplary punishment in order to turn other educated men from following a path that inevitably brings discredit and ruin upon the country. One is reminded of the enthusiasm of the Bengali anarchist by the too ready eagerness displayed by the third accused, Mr. Joshi, to take upon himself the entire responsibility for the publication of the incriminated article. He, therefore, richly merited the condign punishment inflicted on him. The sentence passed on the first accused, Joshirao, is likely to serve as a good warning to those who perform service for somewhat dangerous persons.

Affairs of Porbunder State (Káthiáwár).

Political Bhomiyo (79), 22nd Jan.

61. The *Political Bhomiyo* deplores that, while the sad death of the Rana is still fresh in the memory of the people, the house and property of the Rani Surajba, the youngest and favourite widow of the deceased Rana, should have been put under attachment by the Agency. It deprecates this policy of treating, like an ordinary thief or dacoit, a Rani, who but a short time ago was the favourite wife of a reigning chief, and had by him been given the valuables attached, as her *stridhan* and as marks of his favour. It insinuates that this harsh treatment might be due to the said Rani being not well connected on her father's side, like the other three widows of the deceased Rana. This act, the paper is afraid, will establish a bad precedent and affect detrimentally the rights of the Native Chiefs. The paper concludes by remarking that it is such matters, which, though individually they may be unimportant, yet when they occur frequently, give rise to discontent.

Intelligence extracted from the Press.

Meeting of Indians in London to celebrate the birth-day anniversary of Guru Govind, the leading preceptor of the Sikhs.

Ráshtramat (45), 17th Jan.

62. The London correspondent of the *Ráshtramat* writes:—A public meeting of the Indian people was held at Caxton Hall, London, on the 29th December to celebrate the birth-day anniversary of Guru Govind, the Sikh saint and hero. The hall was thronged with Hindus, Muhammadans and Parsees. The Englishmen present were filled with surprise at the growing feeling of unity among the various sections of the Indian people. A pink-coloured flag bearing the words "Patience, Sword, Victory" in vernacular was given a prominent position at the meeting. Mr. Bepin Chandra Pal presided on the occasion. Professor Gokulchand, Lala Lajpatrai, Mr. Savarkar and the chairman were the principal speakers. They dwelt on the virtues of Guru Govind as a poet, warrior, religious leader and saviour of his country and on the good example set by him to his people. A young Sikh recited the martial song of "Glory of the Sword," before which the *Hymne des Marseillaise* pales into insignificance. The meeting terminated with the singing of the National song and amidst cries of *Bande Mátaram*.

Report of a public meeting at Surat to express approval of the new scheme of reforms.

Bombay Samáchár (60), 20th Jan.

63. A public meeting was held at Surat to thank Lord Morley and Lord Minto for the new reforms and to impress upon the public the necessity of co-operating with Government in the task of carrying them out successfully. The Honourable Syed Zain El Edroos presided. Several resolutions were passed, the first of which recorded the meeting's gratitude for, and satisfaction at, the re-affirmation in His Majesty's recent Proclamation of the noble principles enunciated in the Proclamation of 1858, and for setting the seal of his Royal approval to a scheme which is likely to open a new era in the history of India. The next resolution heartily welcomed the new scheme of Lord Morley* as calculated gradually to give the Indians a share in the government of their country, declared that the Indians as a whole were loyal to British rule, and expressed the hope that, undeterred by the out-cry raised by a few selfish people, the Government of India would fearlessly put the scheme into force. The third resolution recorded the meeting's appreciation of the heavy responsibilities entailed upon India by the new privileges announced in the scheme and exhorted the public to co-operate with the officers of Government in making the scheme successful.

Report of a public meeting at Sholápur to express sympathy with Mr. Bijapurkar.

Ráshtramat (45), 23rd Jan.

64. A meeting to express sympathy with Professor Bijapurkar was held at Sholápur on the 20th of January 1909 under the presidentship of Mr. Samant. Mr. Kahanchandra Varma, an itinerant Arya Samaj missionary, proposed and Mr. Puranik, pleader, seconded the following resolution: "This meeting expresses its heart-felt sympathy with Messrs. Bijapurkar and Joshi in their misfortunes and regrets that those who are carrying out the work of the Samarth Vidyalaya may redouble their energies and work earnestly in the cause of National Education." Mr. Kahanchandra Varma then delivered an oration on "National Education" and alluded pointedly to Professor Bijapurkar's work in its cause. Mr. Samant afterwards rendered the speech of Mr. Varma into Marathi for the benefit of those who did not understand English.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th January 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 30th January 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st January 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár); 33.	600
	Anglo-Portuguese.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	Anglo-Sindi.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	Anglo-Telegu.				
53	Andhra Patrika	Bombay	Weekly	......	...
	English, Mara'thi and Gujara'ti.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	English, Portuguese and Concanim.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	Gujara'ti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued*.				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartámán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe ; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shám̃s-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
168	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
170	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	Jám-i-Jahannuma ...	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 36.	2,400
178	Jain Mitra	Do.	Fortnightly ...	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijay	Sáwantvádi	Weekly	......	...
	MARATHI.				
119A	Kámgár Samáchár	Bombay	Weekly	Natesh Appáji Dravid, M.A., Hindu (Deshastha Bráhman), 34.	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

CON 2284—3

Politics and the Public Administration.

Lord Morley and the Muhammadan deputation.
Indian Social Reformer (4), 31st Jan.

*1. "The deputation of the All-India Moslem League may be congratulated on the result of its representation. It has obtained what it really wanted, and the things that have been declined were not of the essence of its claims. These claims were summarised by Reuter as consisting of 'demands for representation by separate electorates at all stages from rural boards to the Viceregal Council and substantial representation on all Councils, the ratio being determined by considerations of Imperial policy and local conditions, and, lastly, that both Moslems and Hindus have two representatives on the Imperial Executive Council.' The demand for representation by separate electorates for rural boards and municipalities was apparently put in more to give symmetry to the proposition than with any serious object. Judging from the cabled summary of Lord Morley's speech, His Lordship appears to have passed this part of the Moslem League's claim without notice and confined his remarks on communal electorates to the representation in the Legislative Councils. On this point, Lord Morley was not sure that the elections might not be held in two stages with exclusive Muhammadan electoral colleges. His Lordship said he was not committing himself to this view, but even such a tentative opinion from Lord Morley is worth a ream of written pledges from the average politician in office. The Moslem League may congratulate itself on the fact that Lord Morley has proved so conciliatory with regard to their most important demand, though it is easy to see that His Lordship was not unaware of the objections to this new departure in Indian politics. The League will recognise no doubt that this is due largely to the strenuous support of His Excellency the Viceroy. Moslem publicists have sometimes pressed on the guarded statements of His Excellency to the Simla Deputation, implications which have seemed to us to be much beyond their possible scope and tenor. Lord Morley, of course, has been told what His Excellency precisely meant, and the Secretary of State as well as the non-Moslem community in this country realises the importance of strictly adhering to the actual terms of the pledge that had been given by the Viceroy. Lord Morley characterised the demand that there should be one Hindu and one Muhammadan representative on the Viceroy's Executive Council as 'dubious tactics.' If the Hindus had asked that a Hindu should be appointed to the Council, the claim on the part of their Muhammadan countrymen would have been intelligible. It is as likely that a Muhammadan would be nominated to the Council as a non-Muhammadan, and if a non-Moslem does get the place it will not be because the claims of any Muhammadan have been overlooked. If the Muhammadan leaders had realised how anxious Government as well as the most influential leaders of the non-Moslem communities are that no Muhammadan talent should be allowed to rust for want of opportunity, they would have abstained from putting forward a claim which the Secretary of State, with all the good-will in the world, was constrained to decline. If the Muhammadans insist on this particular proposition, the utmost that they can succeed in doing is to put off indefinitely the carrying out of this part of the scheme of reforms. Such a result would be gratifying to Sir Bampfylde Fuller and the *Times*, but its effects in India would be disastrous. The non-Moslem population may have no sympathisers in Constantinople or Cairo, but no British statesman, we fancy, would like to let them think that on that account a pledge given by two successive Sovereigns to the whole country can be lightly set aside. To be frank, we do not like this mixing-up of internal with international politics. We can nevertheless foresee awkward complications if it comes to be understood that the policy of Government towards the different communities is to be determined, however slightly, by the amount of sympathy that they are able to evoke for their grievances in foreign capitals. As a matter of fact we doubt if the leaders of the reform party in Constantinople, who have proclaimed the principle of a common citizenship for Moslem and Jew and Christian, have much sympathy for the separatist and sectarian aspirations of the Moslem League. Our advice to our Muhammadan countrymen is the same as that which we tendered when the reforms were announced last month to the Indian people as a whole. They would do well to use their opportunity, which was never greater than it is now, with moderation, with self-restraint and with consideration for the interests of others. It would not be honest if we were to say that we view the introduction of the communal principle in Indian politics without serious misgivings.......... But in politics we have to take note of 'the settled fact" and the principle of communal representation for Legislative Councils became such a fact when His Excellency the Viceroy at the outset of his term of office made use of language which was understood by those interested to convey a distinct pledge accepting that principle. That, and the fact that Indian leaders have sometimes not been as careful as they should have been to give Muhammadan aspirants a fair share of opportunity to distinguish themselves in public life, preclude the pressing of the objections one feels on principle to this experiment.......... But 'the balance of real social forces'—to quote Lord Morley's pregnant phrase—is not determined nor can it be constrained by the mechanism of electoral colleges. That balance is determined by the breadth and height and magnitude of the ideas that compete for mastery at a particular period of a country's history. The ideal of a nationality transcending creeds and sects, whatever the defects of its present upholders, is too vast and stupendous to be held for any length of time in check by a movement avowedly based on creed and sect. Nationalism as a world-principle has a profounder significance in politics than either Hinduism or Muhammadanism, and it must ultimately prevail."

Indian Spectator (5), 30th Jan.

2. "The Muhammadan deputation gave Lord Morley an opportunity to disburden himself of the thoughts with which the reception accorded to his reforms had filled him. His references to Mr. Roosevelt's speech, to the affairs in Turkey, and to the attitude of the Civil Service, open one's eyes to the wider issues involved in the government of a vast dependency like India, the original and the adopted home of many races and creeds. As regards the Muhammadan criticism of his scheme, beneath the courteous and conciliatory language of the reply, there was a perceptible under-current of disapprobation, if not rebuke. Lord Morley as much as insinuated that the agitation against his scheme of electoral colleges was due more to the hope of taking a tactical advantage of the friendly and sympathetic attitude of Government than to a well-grounded realisation of any injustice and injury to Muhammadan interests that is likely to arise under his scheme. Communal electorates must be the last resort when every other device to safeguard the interest of the minorities fails. The agitation against every other scheme, short of a separate Muhammadan electorate, at the present stage is premature. It is not clear from the sentences telegraphed from Lord Morley's reply what modification of the scheme precisely he has in mind. But his reply to the demand for a Muhammadan member on the Viceregal Council was decisive: that demand has created a wide-spread impression that some of the leaders of Muhammadan public opinion are getting flighty and 'impossible'."

Mahrátta (9), 31st Jan.

***3.** "An influential and representative deputation, headed by Mr. Amir Ali, waited upon Lord Morley, and demanded representation by separate electorates at all stages from rural Boards to the Viceregal Council and substantial representation on all Councils, the ratio being determined by considerations of imperial policy and local conditions. It is expected that Lord Morley's Electoral College will undergo some changes in accordance with these demands. The demands of the Moslem League are backed by imperial considerations; and what are these imperial considerations? In 1907 when the leaders of the Moslem League waited upon Lord Minto at Simla, these imperial considerations were not so much in evidence. But ever since the proclamation of constitutional government in Turkey, the demands of the League have assumed an imperial aspect. The Muhammadans can now speak of their loyalty as a valuable asset to British Government in India, and can claim partnership in the administration in proportion to the part which they would be asked to play in imperial defence. The Turkish Revolution has greatly strengthened the position of the Moslem League; for pan-islamism is now abroad, and it is necessary for the Government to keep the Indian Muhammadans aloof from its maddening influences.......... Sultan Abdul Hamid, the Padshah, is renowned as the founder of the pan-islamic school: and if the leaders of the 'Young Turks' tickle the Khalif a little more and succeed in giving a new stimulus to his dreams of the earlier days, the revival of pan-islamism will take place at no distant date. These seem to be the imperial considerations which are to facilitate the concessions to the demands of the Moslem League. In his reply to the Muhammadan deputation Lord Morley remarked that the proceedings at Madras and Amritsar were animated by a truly political spirit and sense of perspective and proportion, and affirmed that no responsible man or group in England or India had any desire to wreck the scheme. The Bill was ready to be introduced in Parliament the first minute after the address and be actively pressed forward. It is expected that the present Parliament will be dissolved after the presentation of the first democratic budget to the House of Commons. The declaration of Lord Morley amounts to a promise on the part of the Liberal Ministry that the Government would get through the Indian Bill before the dissolution. As to the demands of the Moslem League, Lord Morley admitted the importance of imperial considerations, when he alluded to the very injurious effect any suspicion of injustice in the British treatment of the Moslem community would create in Constantinople. Lord Morley laid down the principle that there should be real and adequate representation for the Muhammadans, but did not emphatically declare for exclusive Electoral Colleges. The view that, though number should be the main factor in determining the extent of representation, the modifying causes ought to influence the number of representatives was endorsed, but Lord Morley emphatically declined to reserve two seats on the Executive Council of the Viceroy for natives, one for the Muhammadans and the other for the Hindus. In conclusion Lord Morley uttered a warning that if the present plan failed it would be long before the opportunity recurred, for there would never be a Viceroy and Secretary of State so united in desire to do full justice to the wishes of all the peoples of India."

Oriental Review (11), 27th Jan.

4. "We know not how to congratulate our Muhammadan fellow-countrymen on the result of their successful alliance with our Anglo-Indian friends. We must, however, condole with our Hindu fellow-countrymen on the result of their supineness and incapacity to gauge the extent of the combined hostility which is confronting them.......... The organised forces of the Anglo-Indian publicists and politicians have been placed at the service of our Muhammadan countrymen with purposes that few can misunderstand. The Bureaucrat and the Monopolist could not withstand the withering scorn and crushing criticism of their selfish and stupid opposition by Lord Morley; and they have turned to the Muhammadan community to work through them for the attainment of their interested ends without exposing themselves to the treatment they had so much cause to fear. British public opinion would be moved more readily to their side when their real aims were masked by the incitement of jealousies to which the ignorant multitude is everywhere inclined, and by making it appear that the whole Muhammadan community was apprehensive and dissatisfied with Lord Morley's proposals. We think it is time for those who appreciate the beneficent designs of Lord Morley for an united and a contented India, to raise their voices with no uncertain sound and to strengthen Lord Morley's hands by rallying round his scheme of reforms. If there are 62 millions of Muhammadans whose apprehensions deserve consideration, there are 250 millions of Hindus whose rights and interests based on the universally recognised qualifications of number, property and education ought not to be sacrificed to the clamour of racial and religious jealousies inspired by official incitements and bureaucratic manœuvring. Whether it be true or not that certain emissaries have been sent for the nefarious propagandism of the policy of cleavage and division between Hindus and Muhammadans, by pretending for the latter a regard which proceeds not so much from love of the Moslem as from hatred of the Hindu, we do not

know. But the rumour that it is so has become widespread......... We appeal to all our Muhammadan brethren of light and leading to warn their community against the insidious temptations which are designed to weaken the national cause by setting up one community against another. *Divide et Impera* has been the eternal device of the bureaucrat in all climes and in all ages......... Loyalty to British Rule is, we are firmly convinced, consistent with perfect loyalty to our country. But loyalty to bureaucratic rule is disloyalty to the country's best interests and highest hopes. Lord Morley's scheme of reforms is unpalatable to the bureaucrat whose monopoly of power it proposes ultimately to destroy......... Our Muhammadan fellow-countrymen have less to gain from the bureaucrat's favours than from the united efforts of all classes and all creeds to modify the monopoly of power which is injurious alike to the aspirations and ambitions and to the rights and interests of the Hindu and the Muhammadan. The differences that divide us ought not to be exaggerated and made everlasting for the benefit of the bureaucracy or for the selfish aggrandisement of those—be they Hindus or Muhammadans—for whom the smiles of power are a necessity and an advantage."

Gujaráti (26), 31st Jan., Eng. cols.

***5.** "Lord Morley's reply to the Muhammadan deputation presents him in a most favourable light as a responsible, cautious and far-seeing statesman....... No Hindu can possibly desire to deprive the Muhammadan community of their fair share of representation on the enlarged Indian Legislative Councils. For our part we entirely appreciate the desire of our Muhammadan countrymen to obtain such share, and any measure or scheme that is calculated to safeguard their interests and satisfy their legitimate aspirations will have our hearty support. But their ambition to separate themselves in a water-tight compartment from the Hindu voters is to us unintelligible and, in our opinion, scarcely in accord with the abiding interests of both the communities. As Lord MacDonnel has so well pointed out, it is eminently desirable that in any scheme of proportional representation that can be desired the object should be not to isolate the two communities from each other but to bring them closer together, to establish greater co-operation between them in the management of public affairs and remove the sources of suspicion and bitterness of feeling. Our Muhammadan countrymen are very fond of dwelling upon the historical importance of their race, forgetting that there are other races which can claim equal or greater importance on similar grounds. But even if such considerations were to be taken into account, Government can do justice to them by the exercise of the power of nomination.......... Very great credit is due to Lord Morley for the firm position he resolutely laid down in replying to the demand of the deputation for a separate Muhammadan representative on the Viceroy's Executive Council. What is still more creditable is the emphatic declaration of his desire to adhere to the terms of the Proclamation and remove the apparent disability of an Indian to hold a certain office merely because he was an Indian. That was worthy of Lord Morley, and it is, indeed, a matter of regret that the Muhammadan deputation failed to realise the full significance and far-reaching importance of Lord Morley's reforms and should have ever chosen to put forward demands on racial principles."

Rást Goftár (36), 31st Jan., Eng. cols.

***6.** "The Muhammadan deputation that waited upon Lord Morley labours under a delusion that the political stability of their community depends upon their existence in India as a separate unit. The claims which they set forth are imbued with a tone of racial jealousy which does not augur well for the harmonious working of the new reform scheme. It cannot be gainsaid that, if the Indians owe their present position under British rule to the political activity of their leading men, Muhammadans have contributed to it a most insignificant quota. The reform scheme comprises a good deal of what the Congress has been fighting for from its inception. The Muhammadans have hitherto kept aloof from that body, though the Congress did never press its claims from the narrow stand-point of sectarian differences. Yet the Muhammadans participate with the general population in what others have attained to with exertion and self-help, and in these that community has not borne a proportionate share. Moreover, they stand this day woefully behind-hand in point of education, and even as we write they seek to make up for their educational deficiencies by a presumptuous demand upon Government for preferential patronage, as witness the address of the deputation of the Sind Muhammadans to the Governor. The Muhammadans, on their own confession, have the doors of Government service practically barred against them, and why?—because they lack the necessary qualification which education alone imparts. If there is a dearth of men among them who can be trusted with responsible duties of administration, we must take it that the number of individuals who are qualified to control the executive and to legislate must be necessarily still more insignificant. They claim special communal representation by separate electorates for local government as for Legislative Councils, and yet few know it better than they that men of their community are kept out of municipal and Government offices because they lack the prescribed qualifications for service........ And, it is strange that a people should be allowed legislative functions, as Muhammadans have been, before they are able to realise how legislative enactments work in practice, or before they have acquired the necessary training to administer them.......... Though separate electorates would insure the return of a fixed number of Muhammadans, and a comparatively larger number than in the case of mixed electorates, the element representing the Moslem community would not compare favourably with the Hindus in point of intelligence and merit as long as education in the community continues to be at its present low ebb.......... The delegates who waited upon Lord Morley will see the absurdity of their position and of the claims which they are pushing with enviable ardour but without much forethought. If they are wise, they will realise that there is no royal road to political progress. Want of education is the principal drawback of their community, and all attempts to force its progress unnaturally would react to their ultimate detriment."

Kaiser-i-Hind (31), 31st Jan., Eng. cols.

***7.** "It is evident from the very judicious, but most conciliatory, reply which Lord Morley gave to the deputation of the Muhammadan League in London, headed by Mr. Amir Ali, that no other could have been made. He made it quite clear that while there should be, as a matter of vital principle, an adequate representation of all great interests in our Legislative Councils, there need be no fear as to the method by which that representation is to be fairly secured. In other words, what Lord Morley meant to say was this, that so long as the fundamental object to be achieved by means of the principle laid down is in no way defeated, there need not be any hard and fast method of bringing it about.......... So far then our Muhammadan friends may rest assured that their interests will find, by some judicious method, an adequate representation, but without prejudice to other equally large interests. Yet in a friendly spirit Lord Morley has given them a fair warning which it is to be hoped they will earnestly take to heart. It would be fatal to their own interests were they to clamour for representation in a fanatical or sectarian spirit....... But this is only a secondary matter. What we are most pleased to notice in the telegraphic summary of Lord Morley's speech is his emphatic reiteration, that in the polity of the Government of India there shall be 'no governing caste' as was laid down as early as 1833 in the Great Charter Act of that year. He had determined as early as possible to have one Indian (irrespective of race or creed) of proved merit and ability in the Viceregal Executive Council. .... Thus this stalwart Liberal Minister of State has now amply vindicated the solemn character of that 'famous' Proclamation, and courageously informed the White Brahmins of the governing caste that he is going to give a practical justification of the pledge by nominating an Indian of requisite ability to the Viceregal Executive Council.......... We are exceedingly glad to see that after all righteousness has not entirely fled from British Indian Administration.......... It is by the righteous policy of the British Government in all departments of the Indian administration that the people would be better attached to British rule, and its greater permanence secured. The one underlying reason of the unrest is that righteousness for some years past has been cast to the wind by the different rulers for the time being. Its restoration is to be greatly welcomed....... With the reform scheme actually in operation, combined with this returning spirit of righteousness in the administration, all unrest and other undesirable accompaniments thereof must necessarily disappear by slow degrees."

Bombay Samáchár (61), 30th Jan.; *Akhbár-e-Soudágar* (20), 30th Jan.

✓ 8. Lord Morley's reply to the Muhammadan deputation is important not only for Muhammadans but for Hindus as well, and clearly proves his impartiality and freedom from racial bias. The first demand of the deputation was representation at all stages by separate electoral Colleges, and a substantial representation on all Councils. This has been generally conceded by Lord Morley. While congratulating our Muhammadan brethren on their success in this respect, we cannot help saying that they have not shown much far-sightedness in putting forward the first part of this demand. The one thing most necessary for the Government administration of the country is that the various communities in it should have confidence in one another. Our Muhammadan brethren cannot be unacquainted with the fact that undue advantage is often taken by our enemies of the deplorable differences which some times arise between them and the Hindus. Lord Morley's original scheme would have been an effective remedy against this state of affairs, but it is to be deplored that our Moslem brethren have failed to appreciate it. We cannot but deplore that the Muhammadans have by their demand strengthened the hands of those enemies of ours who are in the habit of asserting that India cannot be formed into a nation and that all the higher posts should be confined to Europeans. The second part of their demand that numbers should not be the only standard in determining the number of representatives, but that other modifying causes too should be considered, is proper, and the public will no doubt be gratified at its unhesitating acceptance by Lord Morley. The reply given to the third point urged by the deputation will, we hope, be taken by them as satisfactory. The suggestion that the appointment of a Hindu or a Muhammadan on the Executive Council would dissatisfy the other community was simply put forward by the enemies of the reforms with a view to wreck the scheme. We trust that, after the explanation given by Lord Morley, they will be wise enough to rest content. We would also draw attention to Lord Morley's warning that in case the present scheme failed, it would be long before such an opportunity recurred. The Cabinet, be it noted, is not likely to continue long in office, and it is just possible that with the return of the Conservatives to power, and with Conservatives of the type of Lord Curzon, Milner, and Chamberlain at the helm of affairs, the reform scheme may be altogether shelved. [The *Akhbár-e-Soudágar* also commends Lord Morley's reply, which, it hopes, will satisfy the Muhammadans.]

Jám-e-Jamshed (30), 30th Jan., Eng. cols.

9. "Lord Morley's reply to the Muhammadan deputation must be held to be sufficiently re-assuring by the most pessimistic of them, for it emphasises the determination of the Government to adopt the best feasible method for securing what might be called a living representation of the community. It should satisfy the more reasonable section of the community at least. In regard to the claim—'the dubious tactics' as the Secretary of State characterised it—that there should be a Muhammadan on the Viceroy's Executive Council *qua* Muhammadan, we should certainly hail the day when there would be one Hindu and one Muhammadan representative on the Council. But if the Secretary of State feels it impossible to accede to the demand, it is to be hoped wiser counsels will prevail and racial jealousy will not be permitted to interfere with the great concession that Lord Morley intends making to the Indians as a whole. 'If the present plan failed, it would be long before the opportunity recurred. They would never have a combination of Viceroy and Secretary of State so united in the desire to do full justice to the wishes of all peoples of India'—these words uttered by Lord Morley himself must warn all patriotic Moslems against pushing too far what seems to be an impossible demand at present."

Indu Prakásh (43), 29th Jan., Eng. cols.

10. "Our Moslem friends have no reason to be dissatisfied with the results of the deputation inasmuch as they have secured the one demand for which reason and equity could be well claimed. Will they now show by their acts that they are willing to work shoulder to shoulder with other Indian communities and join them in working the new reforms to the best possible advantage to their motherland? Will they bear in mind the warning which Lord Morley has given in the concluding portion of his reply to the deputation, and will they try to show that they are determined not to lose the present golden opportunity which may not occur for years more? The reference to Constantinople has a double meaning. The Young Turks, who have triumphantly secured a constitution for their country by means amongst which political unification with Christians takes no mean place, will, on the one hand, blame Britain if she does not give substantial concessions to legitimate political aspirations of Indians. On the other hand, they will blame their co-religionists of India very much if out of too narrow a sectarianism they unwisely jeopardise the successful inauguration of reforms that, if the present opportunity slips away, may be shelved and shelved indefinitely."

Adverse comments on the recent public meeting held at Surat to express approval of Lord Morley's Reform Scheme.
Shakti (85), 23rd Jan.

11. Commenting on the recent public meeting at Surat to express approval of Lord Morley's new Reform Scheme (*vide* paragraph 63 of the last Weekly Report), the *Shakti* writes:—It is really a matter for surprise that in spite of glowing placards inviting the public to attend, and the selection of a public road for the place of the meeting, only sixty persons attended it. On whom, then, was loyalty impressed? In fact, people have become tired of shows and shams. If the organisers of the meeting ever thought of the public weal, why did they not call a meeting when our compatriots in Bengal were deported? The people perfectly understand from this that the Moderates are organising such farces with the mean and selfish object of saving their skins and remaining in the good graces of officials. The days are gone by when the public could be hoodwinked, and Government, also, are too shrewd to be deceived. We should like to know what there is in the reforms, that people should dance with joy. Why this delirium for a small bit of rights in our own native land, in which we are entitled to enjoy full rights? In our opinion it is more harmful than beneficial to be singing undue praises of officials before the public, and we hope such useless fuss will not be reported in future.

Alleged oppressive legislation in Natal.
Shakti (85), 23rd Jan.

12. After the experience of treatment of natives and Indians by white settlers in British Colonies we cannot but be reminded with regret of the Muhammadan rule. In the South African Colonies not only are there no schools for the original inhabitants of the land, but the schools started by Indians for their children are now by a recent order of the Natal Government forbidden to take in Indian boys over the age of fourteen. Other institutions in the colony being exclusively reserved for the whites, the liberty of educating Indian boys in the special schools for them is, by this order, taken away. Can any action in the name of law be more tyrannical than this? The original inhabitants, who are treated like beasts, are entirely kept away from education, while our people are deprived of the benefits of higher education by this tyrannical law. And yet these very Colonials demand the privilege of coming here to rule over us. Can there be anything more shameful than this?

Oriental Review (11), 27th Jan.

13. "It is becoming apparent as time passes that the chief aim and object of the spurious racial agitation set up by the Colonials against British Indians is to ruin their trade and to secure to themselves all the profits which the latter are at present getting through sheer hard work and business-like methods.......... It is malice which prompts South African colonials to prohibit Asiatic immigration and to eject even those who are at present there. Such an attitude is best illustrated in the recent announcement that the import business of many Indians has been closed mainly through their conviction that the colonials would harass them in this respect also and ruin their trade. The South African question is a political, commercial and economic one. The petty shop-keeper's instinct which has characterised Englishmen in their transactions is unfortunately too much in evidence here also at the expense of big national interests. It is because this question is largely a commercial and economic one also that the Indian Merchants' Chamber sent a telegram to Lord Morley protesting against the iniquitous treatment meted out to Indians in South Africa. All that we demand is that the grandiloquent phrase, 'equality to the highest extent of all the British subjects under the Crown' should be translated into action. And yet this is just the thing that is refused by the present-day British Cabinet. Lord Ampthill, to whom a copy of the telegram of the Indian Merchants' Chamber to Lord Morley was forwarded, writes in reply with some despondency that efforts of our English friends on behalf of Britith Indians in South Africa have not met with any success hitherto. This reply gives painful evidence as to how the wind blows in Great Britain. Where is then the ground for optimism in face of this?"

Comments on President Roosevelt's eulogy on the British rule in India.
Shakti (85), 23rd Jan.

14. While boasting of the philanthropic mission of the whites, President Roosevelt has ignored the miseries to which the indigenous races have been subjected by the inroads of the whites in their countries. If the natives have derived any advantages, they are only the natural consequences of the meeting of two distinct nationalities, and nothing more. The selfishness of the whites never allows them to think of the wants of the indigenous races before their own are satisfied. As regards India, he, like Lord Morley and many others, forecasts that there would be bloodshed and anarchy in the country on the cessation of the British rule. This has been said many a time to frighten the people away from the demand for reforms. But they never tell us where the possibility of bloodshed lies in the demand that the British should govern India for India's good. Where does bloodshed come in if the Civil Service examination were held in India and higher appointments given to natives, if for the encouragement of native industries, protective duties were imposed on foreign goods, if public opinion were consulted before imposing a new tax, or if the real needs of the country were consulted in disposing of its revenue?

Commerce the basis of the British Empire in India.
Kesari (121), 26th Jan.

15. In the course of a review of Mr. G. S. Sirdesai's History of India, British Period, Part I, the *Kesari* writes:—Commerce is the necessary accompaniment of all human activity, while the power of the sword, though not always in evidence, is indirectly present everywhere for protecting the rule. The English first came to India as simple traders, and having gained a footing in the country, began to wield the sword, and finally established an empire. To superficial observers the secret of the British Empire consists in its military and administrative strength, but the fact is that commerce is its life-blood and that the power of the sword is only meant for the protection of the commerce. The boycott of the foreign goods resorted to by Indians during the last few years has amply established the truth of this fact. Out of all the western traders who 'fell upon a flock of the best kind of sheep like hungry wolves,' the English only succeeded in driving out of India all the others. Native Rajas, bamboozled by the sweetly worded letters of introduction brought by English merchants from Queen Elizabeth, allowed them free access to their territories for purposes of trade, and only found out the mistake they had committed when it was too late to mend. Maráthi readers will find an interesting record in this book of how Englishmen succeeded in establishing their rule in this country by outmanœuvring other Europeans.

Necessity of closer relations between Hindus and Muhammadans.
Shakti (85), 23rd Jan.

16. The present ill-feeling between the Hindus and the Muhammadans—the two principal communities of India—is really to be deplored. But this ill-feeling would soon give way to one of brotherhood if the mist of ignorance to which it is due were cleared, and their true relationship explained to the two sister communities. The major portion of the Muhammadans of the present day is made up of converts from Hinduism, while a very small minority are pure Muhammadans, and they too have by their long stay in the country become naturalised in India and as such must be considered as our brothers. If it is urged that the Muhammadans have in times gone-by heavily oppressed the Hindus, we would reply that those times were times of religious fanaticism not only in India but in Europe as well, and that there is thus no reason for us to blame the Muhammadans. At present both the communities are in the same boat, and must sink or swim together. Our enemies are eager to see us fight and go to the bottom. Let us beware of them. Some say that the Muhammadans are backward in point of education, and consequently easily liable to be stirred into ill-feeling against their Hindu brethren. But they cannot remain long in this state. Already there are signs of awakening among them and we are sure that like the young Turks in Turkey they will raise the country to a higher position. None the less it is our duty, as the elder brother, to lead aright our younger brother—the Muhammadan community—to help in every possible way in his regeneration, and to work assiduously to promote union and fellow feeling with him, so that India might resound from one end to the other with the cry of brotherhood and unity.

Comments on the alleged cordial relations between the Honourable Mr. Gokhale and Government.
Hindu Punch (115), 27th Jan.

17. In 1907, Mr. Gokhale had no official support. To-day, his word is law. The *Pioneer* need not have laboured to point out inconsistencies between his speeches in 1907 and 1908. Degraded creatures in a fallen nation value official favour more than their word of honour. The result of this in India has been that a handful of men are ruling the country autocratically. [The *Hindu Punch* also publishes a cartoon of the Honourable Mr. Gokhale in which his moustache is shown as being shaved by the *Pioneer* depicted as a barber.]

Call to Asia to awake from its lethargy.
Shakti (85), 23rd Jan.

18. The *Shakti* publishes some verses of which the following is the purport:—O ye Eastern countries! These bugles which are ringing with a Divine sound are sounding for you. Awake, awake, for the night is past; show activity, and raise up your heads. Your past glories are soon to return, and the star of your fortune will shine with new radiance. Energetic Japan was the first to re-echo the Divine sound, and the inspiration was next heartily welcomed by the snowy peaks of the Himálayas awakening the whole of India. The new bugle-sound calls upon you to show your "love of truth and justice." Satisfy your brethren by doing your duty by them, and your sisters by giving them their freedom, so that your native land might become strong and capable of standing up to battle for the auspicious object of uprooting injustice. Listen again to the bugle calling to you "to remain firm in your faith in God!" Then will Asia rise in full grandeur, unconquerable and firm like a mountain, keeping its head aloft, and invigorated with new life.

Comments on alleged Police absolutism in Bengal.
Gujaráti (26), 24th Jan.

19. The news received from Calcutta and other parts of Bengal enables us to judge of the extent to which the absolutism of the Police has reached in the province. There, in consequence of this absolutism, the honest man and the thief, the gentleman and the ruffian are all treated alike. All the rumours in connection with the assassination of Inspector Banerji are accepted as true, and the Police, thinking it to be of the utmost importance to extort false confessions, have harassed many innocent persons working honestly for the good of the country; the phantom of a bomb is always present before their eyes; and they have not hesitated even to bring forward false witnesses in the Midnápur and Alipur bomb cases. In order to extort certain confessions from Santoshdas, his father Piyaridas has been subjected to horrible tortures; and desperate efforts are being made to get Aravinda Ghose convicted on the strength of the indirect and insufficient evidence of his connection with the *Vande Mátaram*, which is said to have given rise to the Maniktolla bomb factory. Will this Police rule redound to the glory of Lord Minto's administration? Will Government be able to say that this vast expenditure of 10 lakhs of rupees for the prosecution of the bomb cases has lessened the public discontent?

Comments on the rumoured intention of Government to release Babu Krishna Kumar Mitra.

Jám-e-Jamshed (30), 26th Jan., Eng. cols.

20. "It is rumoured that Babu Krishna Kumar Mitra, who was arrested a few weeks ago under the obnoxious Regulation of 1818, is to be shortly released. We do not know on what grounds the rumour is based, but if it proves true, it would greatly relieve the public feeling. His arrest was the most unfortunate, and, in a sense, dangerous of the many blunders Government have committed in exercising their powers under this Regulation. There may be men to pat Sir Edward Baker's back for having taken the 'courageous step' of thus apprehending and putting under restraint a popular and influential publicist. But the Government of Bengal, in their desire to appear strong, have, it seems, ignored the incontestable fact of Babu Mitra's popularity being of an altogether different type than that of many notoriety-hunters among Indian publicists, and of his influence having been always exerted for the preservation of law and order and in the interest no less of Government than of the people. The shabby treatment accorded to him has disheartened many a loyal adherent of Government, and is taken as a proof of official ingratitude. The sooner, therefore, the Babu is released, the better for the credit and honour of Government themselves."

Comments on His Excellency the Governor of Bombay's reply to the deputation of the Muhammadans of Sind.

Praja Bandhu (35), 24th Jan., Eng. cols.

21. "It is indeed a matter of great surprise to us that our Muhammadan brethren should, in season and out of season, press upon one provincial ruler or another demands for preferential treatment, as against their rivals of other communities, in the matter of Government service. More than one provincial ruler besides the Viceroy has declared the policy of the British Government in this connection, viz., that of filling up the various posts in Government service on the sole ground of merit and merit alone. This is on the whole a very safe criterion, and has so far worked quite satisfactorily in practice. Our Muhammadan brethren have evidently not been satisfied with this arrangement, for, save on that hypothesis, it is not possible to explain away their request to His Excellency Sir George Clarke at Karáchi to depart from it. His Excellency, however, as a responsible ruler, could not see his way to accede to the request.......... In a sympathetic but firm reply Sir George gave the gentlemen of the Muhammadan deputation that waited upon him to understand that it was not possible to agree to a lowering of standards......... His Excellency assured the deputation that *duly qualified* Muhammadans will be given suitable posts as opportunity arises. It will be thus seen that everything in the matter of Government service depends upon our Muhammadan brethren themselves. As it is, that portion of them which has been duly qualified has received more than its ample share of Government posts, and if they consider Government service as the be-all and end-all of life, the only way to enter it is by the usual door of fair competition with others.......... His Excellency the Governor could not have given any other reply, and we trust the wholesome advice contained in it will be duly appreciated and acted upon by our Muhammadan friends."

Muslim Herald (10), 28th Jan.

22. "We have already referred in these columns to the speech recently delivered by His Excellency the Governor at Karáchi. We may revert to it again to-day, and touch upon one particularly important phase of it. We mean the reference by His Excellency to the widening gulf between Muhammadans and Hindus. These two peoples seem born to be inimical to each other, though their country is the same. The undesirable feeling existing between them is due to the studious fomentation of communal jealousies by designing demagogues, who at the same time take care to impute evil designs to our benign and paternal Government. It is suggested that Britain divides and rules, as if John Bull did not understand the wisdom of the aphorism 'union is strength.' It is admitted on all hands that the present Governor has been taking immense pains to bring about peace and good will between the communities, and that in this respect he is simply keeping up the traditions of his predecessors in office. Then why malign Government? We are sure the speech of His Excellency at Karáchi will not be lost upon the sober-minded sections of both communities. That it may be the precursor of continued peace and harmony among them is our fervent prayer."

Appreciation of the sympathetic character of His Excellency the Governor of Bombay's utterances in Sind.
Káthiáwár Times (8), 25th Jan.

23. "Most of the addresses presented to His Excellency the Governor of Bombay during his recent stay at Karáchi are full of requisitions deserving of prompt consideration at the hands of Government. The Port Trust and the Municipality of Karáchi can be heard to advantage since every effort in the direction of developing this thriving city will tend to secure what is expected of the centre of trade and navigation on the North-West Coast of India. All through his responses to the Karáchi address, His Excellency Sir George Clarke has candidly expressed what his Government can possibly do for the Sind people. He has neither wilfully raised false hopes nor dashed them with a blunt 'No.' While sympathising with them in their shortcomings, His Excellency has tried to cheer them with encouraging words at least. So long as there exists in the hearts of our British rulers at least such genuine sympathy, we Indians have every hope to be heard to advantage. The saying that *Amity brings Unity* is only too true in such relations."

Appreciation of His Excellency the Governor of Bombay's reply to the address of the Karáchi Chamber of Commerce.
Bombay Samáchár (60), 30th Jan.

24. The European merchants of Karáchi have for some time past been crying for a separate postal service, which should take the English Mail direct from Aden to Karáchi instead of coming by train through Bombay. They argue that this will enable them to get the Mail two days earlier than at present. Strong as the argument is, the Postal Department have not acceded to their demand, inasmuch as they are not prepared to incur the additional expenses likely to be entailed by running mail steamers between Aden and Karáchi. Not content with this the Karáchi merchants reiterated their demand in the address presented by their Chamber of Commerce to His Excellency Sir George Clarke. The reply given by His Excellency to them was such as to dispel the idea entertained by them that it was the Bombay Government which came in the way of their demand being granted, for maintaining the importance of Bombay. He justly pointed out that the Indian Postal Department was quite independent of the Bombay Government. The next point urged by the Chamber was regarding the trade inconveniences which Karáchi was said to be put to by the B. B. & C. I. Railway being in charge of the administration of the R.-M. Railway. It was complained that the Company was sacrificing Karáchi's interests for those of Bombay. This unjustifiable allegation was repelled by His Excellency, who pointed out that the administration of the R.-M. Railway could not, without great sacrifice of money, be placed in the hands of any other Company. In short, His Excellency has well administered a just rebuke to the Karáchi merchants of yesterday to give up making useless fuss, and instead to adduce such convincing proof as would compel the authorities to change their opinions and acknowledge the importance of Karáchi.

Regret at the curtailment of His Excellency the Governor of Bombay's tour in Sind.
Phœnix (13), 23rd Jan.

25. "We regret that His Excellency the Governor of Bombay should be compelled to curtail abruptly his tour in Sind for reasons which are deeply shrouded in mystery. Hyderabad and Khairpur are to be completely left out of the programme. As to Khairpur, it is believed that owing to the illness of the Mir of Khairpur Sir G. Clarke altogether gave up the idea of visiting it.......... But we are really concerned at the abrupt departure of the Governor from Sind. The gossip is already abroad that some political developments are apprehended near the Governor's seat. We have mentioned this for what it is worth, and trust that nothing serious has compelled His Excellency the Governor to curtail his interesting tour in Sind."

Adverse comments on Sir John Muir Mackenzie's speech at the recent meeting of the Mill-owners' Association.

Ráshtramat (45), 30th Jan., Eng. cols.

26. In a contributed article the *Ráshtramat* writes:—"Before a public meeting of the Bombay Mill-owners' Association, in reply to Mr. Wadia's appeal that the Bombay Government should try to advance monetary help to the cause of industrial, technical and scientific education in the country, Sir John Muir Mackenzie gave all those assembled there clearly to understand that they need not expect anything from Government in that direction. This blunt and cutting reply astounded many in the hall who were fully confident of the liberality of Government in rendering pecuniary help to such education. This is the way in which people are oftentimes misled. Here we realise the meaning of the well-known expression that appearances are sometimes deceitful.......... Mr. Lees Smith who discussed the importance of commercial education at the meeting and who is still ringing the same note will, it is hoped, bring to bear what influence he has on the authorities in obtaining from them some help in this direction. Even he must have been surprised at the astounding reply of Sir John Muir Mackenzie. There is no doubt that it was in his authoritative position that Sir John Muir Mackenzie ventured to reply to the vague hopes which some of the audience had. It is thus not necessary to discuss at this stage whether the reply was well-advised and politic or not. Suffice it to say that the scathing reply will at least serve the useful purpose of bringing home to many their folly in relying too much on the liberality and help of Government and in not seeing that the only way to achieve the end is self-reliance and self-help. But this was merely a prelude to what was to follow. Sir John Muir Mackenzie then proceeded to make jeering remarks on the aspirations of Indians. He quoted the Honourable Mr. Gokhale who wanted that the Legislative Council should be widened and that it should be made to meet once at least every month. Then Sir John proceeded to make comments on this in his own way.......... He remarked that the persons who were to sit in Legislative Councils ought to be fit and capable men.......... He is further reported to have said, 'let us see who are the non-officials who are at present on the Legislative Councils.' He observed that they are men who having no other work, be they barristers, pleaders or doctors, choose this as the last resort to gain popularity and eminence. It is such men that adorn the Legislative Councils, and it is the desire of Government to close for ever the door against them. The plea on which the demand of the Honourable Mr. Gokhale is thrown over-board is that the evil which at present exists would thereby be aggravated. Nobody can quarrel with the principle that only competent persons should be on the Councils.......... Are the present Councillors incompetent or poor, shabby men? Have they entered the Council only as a last resort for acquiring fame and popularity? This surely is an insult to men of such standing as the Honourable Mr. Khare, the Honourable Mr. Setalvad, and others who, it is well known, are striving to ameliorate the condition of the people in every possible way.......... It is these people who are traduced. It is the duty of every Indian to protest against this and to take a lesson to heart therefrom."

Proceedings of the Committee to investigate the subject of the import and consumption of foreign liquor in Bombay.

Indian Spectator (5), 30th Jan.

27. "The evidence recorded by the Abkári Committee amply bears out the popular opinion that the consumption of foreign liquor is on the increase. Almost all witnesses have deposed that this increase is partly due to the erroneous belief that alcohol has the property of resisting an attack of plague. It seems that this belief prevails especially among mill-hands. They have more faith in alcohol than in inoculation! Possibly the wish is father to the thought in this case. The excise reports of other provinces show that the same curious belief prevails and finds a ready credence wherever plague makes its appearance. It is not quite clear whether the prophylactic virtue is attributed to foreign liquors only, or to country liquor also. In any case the mill-hands are said to be taking to foreign liquor more and more largely. How can this tendency be arrested? It seems that the still-head duty imposed on country liquors, with the consequent result of enabling foreign liquors to compete with them on advantageous terms, is not the main cause of the increase in consumption. Fashion, false notions of respectability, and the convenient quality of the smell disappearing immediately from the mouth, so that the drinker's relatives are not able to detect what he has imbibed—these seem to be the principal reasons why foreign liquors are in favour. It cannot be easy for Government to remove these causes. A heavier import duty would, it is apprehended, result in the importation of cheaper and more unwholesome stuff; and as foreign liquor has to compete with the local production, the importers seem to think that the duty, or the license-fee, if it be increased, will fall on them, rather than on the consumer. Their profits will be curtailed, and not the consumption. The least objectionable suggestion that has been made is, perhaps the prohibition of imports of liquors below a certain strength. The importer's profits might even then be affected, but the prices would be higher."

Mahrátta (9), 31st Jan.

***28.** "The foreign Liquor Committee, presided over by the Honourable Mr. Logan, is sitting in Bombay and recording interesting and valuable evidence with regard to the spread of foreign liquor drinking in the Bombay Presidency. Mr. Hatch, Collector of Customs and Abkári, said that the consumption of foreign spirit was increasing faster than that of the country spirit in the proportion of 34 per cent. against 12 per cent., or in other words the consumption of foreign spirit had increased nearly three times that of the country spirit! Almost all the witnesses were unanimous in saying that the supposed efficacy of foreign liquor as a preventive against plague was the prime and direct cause of promoting foreign liquor drinking in the higher classes of Indian society as well as the mill-labourers who before the year 1896 were far from even touching it.......... There are many other contributing causes for the spread of foreign liquor drinking. For instance, as Mr. Gokhale, Secretary of the Poona Temperance Association, said in his evidence, some classes of people are regarding the drinking of foreign liquors as a part of fashionable and civilized life. It is most painful to see that this fashion—which in this case means nothing more than a custom of the rulers backed by false notions of civilisation and the Abkári policy of Government—has become more powerful than the combined forces of religion, morality and prudence, and is luring a proverbially abstemious people into the grip of the most deadly and incurable vice. The comparative cheapness of the foreign stuff and its freedom from taste and smell have also been not a little instrumental in spreading the vice. One of the witnesses, Mr. Kathoke, made a most startling statement. He said that blood collected at the Bandora slaughter-house and obtained by Messrs. Croft, Mody & Co. was used in purifying and colouring the cheap wine bottles in Bombay! Other witnesses denied that there was any truth in this allegation, and one of them even openly challenged the witness to prove his statement. But Mr. Kathoke 'simply replied that it is difficult to prove these things, besides their being defamatory.' If what Mr. Kathoke says is right—which we think most unlike—mild and foolish Hindus are not only falling a prey to a most degrading and devitalising vice, but also are unknowingly drinking the most abominable and sacrilegious thing, *viz.*, cow's blood. Mr. Clifford, Assistant Excise Collector of Násik and Khándesh, gave it as his opinion that the consumption of foreign spirit was increasing because it has a fascination for natives simply on the ground that it was foreign. Though Mr. Clifford does not think that foreign liquor is more injurious to health than the country-spirit, he considers the former more demoralising than the latter; because where a taste for these spirits has been once acquired, it is more difficult to give up the habit than in the case of country spirit. And for this reason he suggests the closing of all foreign liquor-shops,

which exist to meet the demand of Indian consumers only. We not only heartily endorse Mr. Clifford's suggestion but we go further and say that it should be made penal to sell foreign liquor to an Indian. We think that this demoralising taste for foreign spirit is making greater havoc, both moral and material, in the masses of Indian society, than the so-called sedition, which Government are straining their every nerve to stamp out."

Alleged misuse of the provisions of the Indian Criminal Law.
Râshtramat (45), 26th Jan.

29. The potency of Vedic prayers was great in times of yore, but at the present day the very mention of it has brought about the incarceration of the editor of a magazine. The times have now verily changed, for while the lustre of Vedic prayers has become dim, that of sections 124A and 153A of the Indian Penal Code and sections 108 and 144 of the Criminal Procedure Code, has begun to dazzle our eyes! It will, therefore, be of interest to dwell on the power possessed by these charmed weapons in the criminal armoury of Government. The sanction of the Governor in Council is required to deal a blow with sections 124A and 153A of the Indian Penal Code, and a person struck with these weapons is doomed, as nothing can save him. The Governor's sanction is not required in the case of section 108 of the Criminal Procedure Code, but it is nevertheless potent enough to gag the mouths of political and even religious preachers. The charmed weapon of section 144 can stop public meetings, and its power has been recently manifested in the Central Provinces.

Comments on the decision of the Calcutta High Court in the appeal of Mr. Clarke, District Magistrate of Mymensingh.
Phœnix (13), 23rd Jan.

30. "The judgment of the Appellate Bench of the Calcutta High Court dismissing the appeal of Mr. Clarke, late District Magistrate of Mymensingh, has been received with satisfaction throughout India. Sir Francis Maclean, Chief Justice, and Mr. Justice Harrington, of the Calcutta High Court, lay down in their judgments an authoritative and sound law regarding the search warrants issued by District Magistrates............ We trust that the authoritative remarks of the intrepid Chief Justice of Bengal in this case would serve as an effective guide to such officers, whose executive zeal outruns their judicial balance of mind. We know of officers who are in the habit of saying that their word is law and that they are not bound by anything else. To such officers the remarks of Sir F. Maclean will serve as a timely and wholesome warning. This judgment has caused a flutter in the official dovecotes; and we do not know whether they are going to boycott the learned Judges who delivered it. However that may be, we are highly grateful to the High Court for once again proving the palladium of British Justice in India."

Alleged unlawful detention and torture of their clients by Pathan money-lenders in Poona.
Poona Observer (14), 25th Jan.

31. "The Pathan money-lenders, of whom there are a goodly number in Poona, have long been making themselves notorious by the ease with which they break the law and defy all authority. They appear to care as little for the Police as the latter appear to be concerned in their irregularities in bringing them severely to book. It is a matter of common occurrence that these Kabuli and Punjabi Pathans, who lend out money at the most exorbitant rates of interest, are not deterred by any sense of principle or any fear of the law in recovering their dues by their peculiar methods of force and torture. Those who are indebted to them and who have not paid up are waylaid or taken out of their houses, forced along the roads too often and then kept in confinement in the houses of the money-lenders where they are bullied and badgered till they either pay up or sign fresh bonds.......... It is high time the high-handed doings of these money-lenders were put a stop to and that, on failing to behave better, they were deported out of Poona altogether, as was done a few years ago when some of them were told to quit the station immediately."

Alleged necessity of issuing Police licenses to hack-drivers in Bombay City.

Jám-e-Jamshed (30), 26th Jan., Eng. cols.

32. "The need of issuing licenses to tram-drivers has become obvious; but no less pressing has become the need of issuing Police licenses to hack-drivers in the city. The tramway drivers are at least under some ostensible control, namely that of the Company they serve. They have at least had some training, and their efficiency has been tested before they have been placed in charge of the cars. But the hack victoria driver is absolutely irresponsible. No one knows whether he was trained or not—at least the stable proprietor, who employs him, cares little as to his efficiency as long as he is paid what he wants. The conditions of traffic in the streets of Bombay are no longer what they once were. With the growth of population, of trade and commerce, the introduction of electric tram-cars and motor-cars, the danger to life and limb has increased tenfold, and it would be a boon to the public, if every hack-driver were compelled to obtain a license, after going through a course of training."

Appreciation of Mr. Gell's tact and ability in dealing with Moharrum and other disturbances in Bombay.

Muslim Herald (10), 25th Jan.

33. "With the inquiries that Mr. Gell, our energetic and popular Police Commissioner, personally instituted in connection with the recent mishap that happened in Doctor Street, we declare with full confidence, the Sunnis are quite satisfied, and they have wisely forgotten the incident which was a mere accident. Mr. Gell is an experienced officer and is thoroughly familiar with the disturbances and riots, that now and then occur during the Moharrum festivals and on other occasions in Bombay. We are sure Mr. Gell does not need suggestions or advice as to what to do and what not to do in order to preserve peace and order in the city. He understands the situation, and is strong enough to meet emergencies. What is wanted is that the hands of Mr. Gell must be strengthened by the efforts of able and experienced Government European officials, such as Mr. J. H. DuBoulay, Mr. S. M. Edwardes and others, in whom the public have full confidence."

Comments on the order issued by the Collector of Kaira *re* the payment of land revenue in the Mehmedabad Taluka.

Broach Samáchár (61), 28th Jan.

34. Some of the irregularities in the revenue collection of Gujarát were brought to light by the Maconochie Commission. Government orders are generally proper and unobjectionable; but it is doubtful if they are construed or brought into force in the proper spirit by the officials. If what the newspapers say about the orders of the Collector of Kaira as regards revenue collection be true, then the public have good reason to complain. The order says that agriculturists should pay in the revenue for the current year, while sowkárs should pay last year's arrears as well. If such an order has been issued, we must say it is unjust. This distinction between the sowkár and the agriculturist is against the letter of repeated declarations to the contrary by Government. We hope this order, which goes against the declared policy of Government, will be speedily withdrawn.

Comments on a circular by the Mámlatdár of Chikodi (Bijápur) directing village officers to report on all public movements.

Ráshtramat (45), 27th Jan.

35. With reference to a circular by the Mámlatdár of Chikodi (Bijápur), directing village officers to submit detailed reports respecting certain public movements in their villages, the *Ráshtramat*, in the course of a contributed article, observes:—Such inquiries will, of course, help the authorities in introducing reforms in the administration, but much will depend upon the spirit in which they are conducted. If they are solely intended to suppress all religious, political and social movements, they are sure to prove disastrous both to Government and to the people. With whatever object such circulars are issued one thing is certain that they generally serve to frighten the ignorant. As an instance in point we may mention that some years ago when Mr. Antaji Damodar Kale was working for the *Paisa* Fund in the Sátára

District, some people actually returned to the subscribers the money they had collected, when they learnt that the village officers had been directed to report the names of those who assisted in the collections. It is, therefore, necessary that the authorities should always be careful to see that their circulars are not misunderstood. The people, on the other hand, should not stop important activities through fear of such circulars, but should be ever ready to face all difficulties for the sake of the country.

An objectionable method of killing rats.
Pársi (34), 31st Jan., Eng. cols.

***36.** A correspondent writes to the *Pársi*:—"Every morning wire traps full of living rats are brought from the B. B. & C. I. Railway offices to the sea-shore near the Church Gate Station and immersed in the waters. The traps are then emptied on the sands, and the half-dead rodents are hammered with sticks till they are literally disembowelled. After this the carcases are committed to the brine. The sight is simply revolting. But that is the least of the evils associated with the practice. The wielder of the trident can but ill brook the pollution, and avenges himself by indignantly throwing back the foul load, which slowly decomposes on the foreshore. Those who flock to the sea every morning for a dip and numbers of Parsis who resort to the spot to say their daily prayers run serious risk of infection. Why this queer mode of destruction commends itself to the gentlemen concerned I cannot understand. Is there no other way of getting rid of rats than the one which is degrading alike to our humane and hygienic instincts?"

Forthcoming Medical Congress in Bombay.
Gujaráti (26), 31st Jan., Eng. cols.

***37.** "The Medical Congress is expected to meet on Monday, February 22nd and the four following days. Its proceedings will be watched by the intelligent public with no small interest.......... We trust a genuine attempt will be made to render the Exhibition an instrument of popular education and not simply a source of amusement and recreation to fashionable society.......... As far as we know, the Congress is the first of its kind in this country, and no small credit is due to His Excellency for the active interest he has taken in bringing the movement to a head and for the sympathetic support he has extended to those who have been busy making preparations for holding the Congress and formulating a programme suited to the special conditions of the country. We well know how the best of medical experts can manage to differ or to indulge in beautiful speculations of no immediate value. We will, therefore, not raise unduly high expectations as to the practical results of the deliberations of the Congress. Exchange of views between well-known experts or well-informed medical men has a value of its own, and we trust their deliberations will concern themselves with the actualities of Indian life and conditions, and their suggestions and recommendations will be suited to the state of things to be found in this country with its inherited traditions and prejudices and with its notorious poverty."

Comments on the working of the Bombay National Union during the past year.
Bombay Samáchár (60), 25th Jan.

38. The report of the working of the Bombay National Union during the last year throws a flood of light on the aims and objects of that body. After remaining practically inactive during the earlier months of its existence, the Union latterly took up a propaganda which could hardly accord with its original aims. Encouragement of fellow-feeling among the various sections of Indians, spread of the cult of *swadeshi* and *swarájya* through public meetings and magazines, supply of information as regards the various arts and industries of India, and the spread of National and physical education were among the original objects of the Union and yet during the first eighteen months of its existence it remained supremely indifferent to these objects and failed to attract any sympathy from the masses. But when it woke up from its slumber it took to a misleading course so ruinous to its own cause that it could enlist the sympathies of a few dozen members only. The success of every undertaking depends equally upon self-sacrificing workers as upon large funds. The Union, without asking the co-operation of discreet and far-sighted politicians, and without being supported with sufficient funds, placed before the public its aims and purpose dazzling enough to the eye and the ear. It has entirely failed, however, to achieve even its purpose or to enlist public sympathy. *Swarájya* and National Education are in themselves such important subjects that they require experienced and far-sighted politicians to handle them. Moreover, considering the constitution of the National Union, we hardly think that the body is capable of doing anything in these directions. The other objects of the body are equally difficult of achievement, and hence it is necessary for the Union to change its tactics and pursue whole-heartedly the lofty aims it has set itself to attain.

Education.

Suggestion that the educational reforms proposed by the Bombay Government should be discussed by a public Commission.

Indian Spectator (5), 30th Jan.

39. "As a rule the best method of collecting the most valuable public opinion on a subject is the appointment of a Commission or Committee which would test the evidence tendered before it. Why should this method not be applied to the discussion of the important reforms in the University which the Bombay Government have proposed? While Committees are appointed to ascertain public opinion even on the sale of liquor, are questions connected with higher education less worthy of the trouble, or more easy to settle without public discussion? There is no doubt a Senate to talk over the proposed reforms. But in the first place, debates in an assembly like the Senate, where ordinarily about half a dozen educationists monopolise the articulation of views, are not as well suited to thresh out the intricacies of a question as a close examination by an expert Committee. Secondly—and this is a more important consideration—on the kind of radical reforms proposed by Government a much wider and varied body of public opinion ought to be consulted than is available in the Senate. The Congress at Madras emphasised the desirability of consulting public opinion in deciding the best and most suitable kind of education which the country needs. The necessity for such consultation may exist in a smaller measure in the case of a University than in the case of the Education Department. But the Senate is largely a nominated, and only partially an elected, body. Practically, the Senate is as much a 'bureaucracy' as the Education Department: it would be as unwilling to receive suggestions from outside as bureaucratic experts."

Objections to the abolition of the Matriculation Examination.

Oriental Review (11), 27th Jan.

40. "The recent letter from Government to the Registrar of the Bombay University, proposing very radical, and as the letter itself expresses it, very drastic changes in our University curriculum, comes like a bolt from the blue, and has undoubtedly affected most people concerned with a shock both of fear and of surprise. The most sweeping of these proposals which affect, and we think very adversely affect, our system of secondary and general education, are those which go to abolish the Matriculation and the Previous Examinations. We shall confine ourselves for the present to the question of the retention or otherwise of the former......... And what are the reasons alleged for this sudden, signal and great change? It is magniloquently averred that the Matriculation 'is becoming unwieldy, is open to serious objections, and is giving rise to great difficulties as regards the provision of proper accommodation.' We are at present mainly advocating the retention of this great public examination. It may have faults and defects—as what human institution has not?......... If it has defects, by all means cure them; if it is wanting in effectiveness, by all means reform it; but we protest against its being improved out of existence. It has by now been popularly accepted as a fixed and stable line of demarcation between those who ought to and those who ought not to pursue academical, professional and other studies that lead to the making of good men, useful servants and citizens. To abolish it as Government now propose to do in such sudden hurry and merely for the reasons above stated would surely dislocate the machine on which, we make bold to say, our educational progress is made to move forward. The first ground for its total extinction is, that it has become unwieldy. In what sense this is so, is not given out. Can it mean that our University authorities are unable to cope with the difficulty of the annually increasing number of the candidates? It is possible, we believe, to alleviate this difficulty, if difficulty it be, and we may confidently leave it to the Senate to devise the ways and means. In all these long years that this examination has been established, the highest number reached was, if we are not mistaken, four thousand and three hundred in 1906. The sixteen years' age limit and the strict doing away with the private admission forms then came into operation and acted as powerful screws to keep down the number, with the result that the figure dropped to little over two thousand five hundred in 1907.......... Last year the number of candidates came to only three thousand and ten or thereabouts. As things are now working, it may safely be predicted that the figure, just given, is not likely to be much exceeded for the next five or even ten years; and it does not appear to us that such a number is not well within the power and means of the University adequately to deal with. If greater efficiency is required in the teaching of the High Schools by a more active and stricter supervision, and if the forms for admission to the Matriculation, which are now, we are persuaded, available without strict regard being had to proper qualification, are granted only after a more careful school preliminary examination to be held under the direction of the Educational Department, the number of candidates could well be kept within perfectly reasonable bounds. The second ground for abolition is that this examination 'is open to serious objections.' This sounds formidable, but the Government letter is silent as to what these serious objections are. They are left to conjecture, and it is extremely difficult for those not in the know and not in sympathy with the sweeping changes advocated by Government, to answer or refute them adequately.......... The third ground against the University entrance test is said to be 'great difficulties' for the 'proper accommodation' for the candidates. It does seem to us that to put this forward as a difficulty that must needs doom the Matriculation Examination, sounds almost puerile. If it be a difficulty really, it is surely not insurmountable.......... Besides, the question of proper accommodation has been practically solved. The money necessary for an examination hall of fitting proportions is, through the public-spirited generosity of one of our foremost citizens, already available. A fitting site only remains to be found.......... It must thus be admitted that the difficulties set forth in support of the abolition of the Matriculation Examination may fairly be met with remedies that are not beyond the powers of the authorities concerned. It should be here noted that our University of Bombay—like the other Universities in India—is modelled on the University of London in all its bearings and working. In London the entrance examination has been and still is the Matriculation Examination. There is nothing to show that the parent University has any intention of abolishing this important examination.......... So long as this is the case, we venture to affirm that no case is made out as regards the Matriculation at least, for departing from the methods and course of studies practised and carried out in London and which we have here been, without demur, following for all these years without any detriment to the interests of public education.......... The advantages the Matriculation Examination offers are many and obvious.......... It is looked upon as the gateway and passage not only to a University and professional career, but to an independent and honourable livelihood. Its abolition, then, on no better grounds than those above cited, will be regarded as an uncalled-for hardship and a deprivation, and cannot but induce much heart-burning and discontent. And what is it that is offered in lieu of it? A college examination and a school-leaving certificate. Assuming for a moment that the scheme of examinations by colleges is capable of being put into smooth and satisfactory working order the college pass or admission will never, we believe, be accepted or esteemed as of the same value as a Matriculation testamur is at present............In this important respect the advantage of passing the Matriculation is very great to hundreds of our young men......... So far as we can see every college will have its peculiar standard, and must pass or rather admit at its discretion only so many as it has room to accommodate and only those who desire to pursue a University or professional career, and who are found to be the best of the lot who present themselves. The many who do not go in for academical or professional studies must be left in the cold, exposed to a very serious disqualification and hardship....... We would, therefore, strongly urge the retention of the Matriculation Examination, bettered it may be by the collective wisdom of the Senate in the best interests of our boys and young men......... We may here mention that we have reason to believe that more than one educationist of high position and experience, when sounded, have pronounced an unfavourable opinion of this new scheme. We would call on such bodies as the Bombay Graduates' Association and the Teachers' Association at once to set about agitating the matter, so that when the Senate meets to deliberate and resolve on the Government suggestions, a large majority of the ordinary Fellows, fortified by a strong volume of both expert and general opinion, may be influenced and guided to a judgment in accord with the true interests and expectations of the people of this Presidency."

Jám-e-Jamshed (30), 30th Jan., Eng. cols.

41. "The proposal of the Bombay Government to abolish the Matriculation, as a University Examination, and to let the Colleges conduct their own Matriculation Examinations, has met with a warm reception in many quarters. There is certainly much to say in favour of the course suggested. But there is one difficulty to which due consideration will, it is to be hoped, be given before the proposal is accepted. What about safe-guarding the rights of the private schools as a whole, and the protection of the interests of their pupils? There are some private bodies running not only colleges but schools as well. Will not the privilege of holding their own examination for admission into their respective colleges be utilised by these bodies for giving an undue preference to the candidates offering themselves from their own schools over candidates from rival institutions?......... It would indeed appear that private schools like the St. Xavier's and the Free General Assembly's will derive certain advantage from the fact of there having a college attached to them; and the hope of securing an easy admission into the college would lead both parents and pupils to give an undue preference to these schools, which would mean a distinct hardship on the other schools. As long as human nature remains what it is, safe-guards will have to be devised for preventing this hardship on private schools if the University and the Government do not wish to see them crushed by their more fortunate rivals."

Alleged need of Government aid to commercial education in the Bombay Presidency.

Sánj Vartamán (37), 28th Jan., Eng. cols.

42. "An interesting discussion took place with regard to the scheme of a Commercial College at the reception given to Professor Lees Smith by the Mill-Owners' Association.......... The whole scheme was sketched before the audience by Professor Lees Smith, who remarked that it would require about nine lakhs of rupees to realise the project of the Commercial College, while an additional fifty thousand would be required for sending six scholars to England to study at the London School of Economics. His appeal for funds was backed by the Honourable Sir John Muir Mackenzie, one of whose statements was a highly controversial one and against which we also beg to protest. He held that all the funds necessary for the scheme ought to come from the commercial public, as neither the Bombay Government nor the Government of India was in a position to spend even a pie towards the object. We never deny the responsibility of the Indian commercial community to co-operate with Government in starting an institution like the proposed Commercial College which would be of the greatest practical use to the country at large.......... What we protest against is the implication that it is the commercial public only which must loosen the strings of its purse and not Government. We are long familiar with the old plea that Government is not in a position to spend money, whenever it is demanded for any object useful to the public. While acknowledging the liberal grant towards education in recent years we emphatically say that even this grant falls far short of the educational requirements of the nation, and that commercial education is woefully neglected.......... Commercial education will result in the commercial development of the country. Such a result will be beneficial even to Government. It will be thus seen that Government ought to contribute a handsome sum towards this object even if it looks to its own interests. Mr. J. Wadia, who protested strongly against this neglect of commercial education on the part of Government, suggested a way by which to get money necessary for the purpose and by which Government can substantially help the scheme. Bombay has got spindles and looms more than those in the rest of India put together, and its mill-owners pay, therefore, in the form of the iniquitous excise duty a sum amounting annually to thirty-six lakhs of rupees. Cannot Government, Mr. Wadia pointedly asked, set apart from this large sum a portion to defray the cost of the proposed commercial college? The excise duty is worse even than the income-tax, as it is a tax on production and yet mill-owners have to pay it. It is but right and proper for mill-owners to demand that a portion of this sum ought to be devoted to promoting an object highly useful to the commercial interests of the country. It is bitter to see sums being lavishly spent on military and other objects, while parsimony is shown in the case of educational and like useful objects."

Indian Spectator (5), 30th Jan.; *Bombay Samáchár* (60), 25th Jan.

43. "The best reply given to the Honourable Sir John Muir Mackenzie, who pleaded at the Mill-owners' Association that Government could not spare money for higher commercial education, is that of Mr. J. A. Wadia. For some years Government have ceased to acknowledge that the excise duty on cotton goods is imposed not for the sake of revenue, but in obedience to free-trade principles. If the Government of India had the choice, it is almost certain that it would not have imposed the duty. As it had no choice, it first made a virtue of necessity and pretended to appreciate this source of revenue. Now it has grown to such a large figure that the virtuous profession of the financier has received unexpected support; the duty has become firmly established, and the circumstances in which it was imposed are nearly forgotten. Assuming that it is too late now to abolish the duty, the unofficial members of the Legislative Councils have repeatedly contended that the proceeds might be expended on education, especially commercial and industrial education. The Finance Member of the Government of India once replied, if we remember aright, that no source of revenue could, on principle, be ear-marked, and Government do spend as much as they can spare on commercial and industrial education. It may, however, be doubted whether Government would not have spent larger sums on such education on the whole, if the proceeds of the excise duty had been set apart for the purpose. Whatever the case might be in other provinces, where the duty collected does not amount to much, Bombay would have derived special benefit from the policy suggested, as this presidency contributes something like 20 lakhs to the exchequer by way of the excise duty. We doubt if the Bombay Government, unless it throws the blame on a higher authority, will be allowed to plead before the bar of public opinion that it has no money to spare." [The *Bombay Samáchár* deplores that Sir John Muir Mackenzie should have thrown cold water on the desires of the Indians in the matter of commercial and political education. It remarks that His Excellency's appeal for funds to meet the expenses of Professor Lees Smith had received such a prompt reply in Bombay

that there was no fear of the whole burden of commercial education falling solely on the shoulders of Government. The paper further observes that a satisfactory reply from Sir John Muir Mackenzie would have set the ball rolling. The paper characterises Sir John Muir Mackenzie's observations as very hasty and disappointing, and suggests that the large amount realised from the excise duty on yarn should be appropriated towards the founding of commercial institutions.]

Professor Lees Smith's scheme for imparting to Indians political education in England.

Oriental Review (11), 27th Jan.

44. "In addition to commercial and technical education the nation requires another kind of education—political education—to the necessity of which Professor Lees Smith drew the attention of the Indian public in his speech before the Madras Industrial Conference.......... Our young men generally find their political philosophy from writings of the Press or from speeches of political orators. This political philosophy consists in blind adherence to some popular hero, without any pabulum of sound ideas. This want of system, which mars many of our efforts for betterment, acts as a great obstacle in the way of our young men being sound politicians. It is this which is responsible for misdirected energy, unorganised and slip-shod efforts for the regeneration of the country, indulgence in verbose language without any tangible result following the same and such other manifestations, all of which go to show that there is an urgent need for political education in this country. It is, therefore, that we welcome the proposal made by Professor Lees Smith on behalf of the London School of Economics, to the effect that a number of young Indians should be sent to England for the purpose of studying British institutions.......... Such training will indeed supply the want, so badly felt, of political training for our young men. India is entering upon a larger political life than has been her lot to enjoy for the last century or two. At such a juncture liberal political training such as the London School of Economics provides cannot but have a highly beneficent effect."

Railways.

Complaint against the use of certain third-class carriages by the B. B. & C. I. Railway.

Gujaráti (26), 24th Jan.

45. Railway administrations derive the largest income from third-class passengers and yet they are totally indifferent towards their comfort and convenience. In fact, they are deaf to public criticism on the subject. The Railway Commission has made many suggestions on the construction of railway carriages, yet they have not been attended to, among others, by the B. B. & C. I. Railway Company. The Itola disaster had amply proved the necessity of doing away with the new type of third-class carriages inasmuch as the passengers were unable to find any exit from the burning carriages owing to the windows being barred up as well as to the paucity of doors. But still up to this day such carriages are being run in the up and down third-class express. The Railway authorities have manifested extraordinary foresight in the construction of these carriages. A carriage of this type has only three doors with all the windows on both sides barred up. Consequently in case of accidents it is impossible for the passengers to get out easily, and in an attempt to rush at the doors many of them stand in danger of being crushed. Again, the sitting accommodation is so clumsily arranged that no passenger is able to stretch himself at full length. Again, if the door leading to the passage is closed, any *budmash* in the carriage is free to do his will with impunity. It is inexplicable why such inconvenient carriages are still allowed to be run by the Government of India. It is said the Railway Board have already condemned this type of carriages, and yet the B. B. & C. I. authorities continue to run them. It behoves, therefore, the people of Bombay and the outlying districts to approach Government with a request for the discontinuance of the use of these carriages and if in spite of that the Company persists, to refuse to travel by these carriages. Although such a course would cause inconvenience to the passengers for some time, yet in the end that would bring lasting benefit to all.

Alleged grievances of third-class passengers on the S. M. Railway.
Rāshtramat (45), 28th Jan.

46. Railway Companies being monopolists in this country are accustomed to disregard public opinion and therefore it is the duty of Government to awaken them to a sense of their duty. It is, however, to be regretted that Government pay more regard to the interests of foreign shareholders than to the grievances of the railway passengers. It is now well known that they are made to travel in goods waggons at the time of fairs. Government have been appealed to in the matter, but so far nothing has been done. A complaint has reached us to the effect that goods and horse trucks are nowadays attached to the passenger train running between Kolhápur and Miraj on the S. M. Railway and that passengers are made to travel in them. This, if true, is discreditable to the railway company, and we hope the attention of the authorities concerned will be drawn to it by Government. It is also hoped that the Mahárája of Kolhápur who claims to be the only *Chhatrapati* will try to earn the gratitude of his subjects by getting this grievance redressed.

Municipalities.

Alleged negligence of the Broach Municipality.
Broach Samáchár (61), 28th Jan.

47. We are afraid the increasing death-rate in Broach city owing to plague and cholera has so far failed to attract the notice of the local Municipality. But when the death-rate became abnormal, the Municipality had no alternative but to admit the prevalence of cholera in the city. It is strange that no notice was taken of the carelessness displayed by the Municipality at a time when public lives stood in so much danger. Looking to the condition now obtaining in the city we cannot but attribute the existence of cholera in our midst to the want of a plentiful supply of pure water. Although the Municipality admits that water in certain wells in the city and in the river is quite unfit for drinking purposes, it is unwilling to supply the want by means of waterworks, on the ground of want of funds. We, however, think that a careful disbursement of the Municipal Funds assisted by a Government loan would place in the hands of the Broach Municipality a sufficiently large amount for the creation of the necessary water-works. We wish that Mr. Wells, the popular Collector of Broach, would again come forward and bring the misguided Municipality on to the right track and would in justice take up the cause of the people.

Comments on the action of Government in the matter of the Vita (Sátára) Municipality.
Prakásh (143), 20th Jan.

48. Though the members of the Vita (Sátára) Municipality attributed their resignation to the changed circumstances of the time, there can be no doubt that they were influenced to take the step by the sentence inflicted on Mr. Tilak. We do not think that they acted very wisely in thus foolishly foregoing the rights of local self-Government. Government have now nominated six members to the Municipal Board in accordance with sections 10 and 11 of the District Municipal Act. We only wish that the public will learn from this incident the importance of safeguarding their rights.

Native States.

Comments on the result of the Kolhápur sedition trial.
Mahrátta (9), 24th Jan.

49. "The case against the printer and the editors of the *Vishwavritta* ended last week in the conviction of all the three accused for abetment of murder and sedition. Mr. Joshirao, the printer, was sentenced to 18 months' rigorous imprisonment, though, in the *Kesari* case of 1897 Mr. Bal, its printer, was discharged, and a precedent was laid down by the Bombay High Court for the guidance of Courts in respect of the treatment due to a mere printer. Of the two joint editors whose names appeared on the magazine, Mr. Joshi was the real editor and had accepted full responsibility in the matter; and Prof. Bijapurkar was only technically liable, as his formal declaration as publisher remained unwithdrawn. But Prof. Bijapurkar was sentenced to three years' simple imprisonment and a fine of one thousand rupees. Mr. Joshi, the real editor, was, of course, dealt with more severely and sentenced to three years' rigorous imprisonment.......... These sentences are obviously excessive; and considering the fact that none of the accused was the writer of the incriminating article, they were also very harsh. There was nothing outside Prof. Bijapurkar's diaries, and little in the diaries themselves, to connect Prof. Bijapurkar with the article in question; and the diaries moreover were wrongly admitted in evidence. If a man's diaries are to be regarded as relevant, and to have a conclusive probative value as regards the existence of a particular intention at a particular moment of time, then it were much better if no such law as the Evidence Act existed.......... Again what do these diaries contain? Prof. Bijapurkar may have entertained an unfavourable opinion about the Maharaja cf Kolhápur, but that is something radically different from animus.......... As regards the offending article the learned Sessions Judge has chosen to read into it a direct incitement to murder Englishmen; and so there is an end of the matter.......... The obvious conclusion to be drawn from the line of reasoning adopted by the learned Judge is that a writer who writes in troubled political times must do so at his peril, for Courts are allowed to read into his words any tendencies of mind which may account for any crime or crimes committed by any one in time of peril. And if that be so, then the responsibility of a political subject surely becomes of a far more comprehensive character than his responsibility under the moral government of God. But if innocence must be so sacrificed in order that terror may reign and rulers may be more comfortable and less shaky in their places, then let this car of judicial or rather political Jagannath roll on. This would be no doubt making history, but we must say infamous history. A careful perusal of Mr. Kincaid's judgment will show that he has failed to meet the argument of the Honourable Mr. Khare at many points. An identity which really does not exist between the Maharaja and Englishmen or the British Government has been throughout relied upon with a kind of unconscious sleight of the judicial hand. Mr. Khare had raised the pertinent point in the very beginning about section 124A. The Kolhápur Penal Code contains no such section, and though the Durbar could have made that section their own by special notification, they have not done so as a matter of fact. This fact lays the conviction under section 124A open to serious objection and doubt as to its validity. This identity might perhaps now be impressed on the mind of the public more by the circumstances attending the trial than by anything in the article itself in the *Vishwavritta* in question. For here were the familiar full contingent of an English Sessions Judge to decide the case and the well-known Mr. Branson and the indispensable Mr. Binning to conduct the prosecution. The combination of these and other circumstances have the effect of only reviving the memories of similar prosecutions in British territory in the past two or three years. Here the only difference consisted in the change of place from British territory to a Native State. Then, again, as regards the import of the article, it had to be taken as a whole, and when that is done, the only conclusion deducible therefrom is that the article was a general dissertation upon the ethical character of the Vedic teachings. The learned Judge interprets the article as being a wide cloak put on only to cover the specific incitement to murder. But reading the whole article together one irresistibly comes to the conclusion, that while the real object of the writer is to defend the Vedas against the charge of being slovenly and pusillanimous in their teaching, such of the references, as may be read into it, to contemporary events, are made only for the purpose of illustration. And this changes the point of view of the article very widely. The discussion of such an abstract subject as the teachings of the Vedas may require illustration; and even supposing for the sake of argument that some of the words used are suggestive of violence, still that cannot matter so long as the gist of the article is to carry on a literary controversy. But the learned Judge evidently makes an extravagant assumption about the writer's intention in writing the article and explains the words in the light of that intention. This is exactly reversing the process of arriving at a judicial judgment. The article speaks of so many things about rulers and other felons, in general, that hardly 5 per cent. apply to the Maharaja or the British rulers, and if the intention of the writer may be judged therefrom, then surely it must be judged with reference to the 95 per cent. than with reference to the 5 per cent. If the writer did want to incite people to murder some one in the living present, how could he have allowed himself to so cover the real point of attack as to make it effectually invisible, to so turn the handle of the steering gear as to sail hopelessly wide of the mark, or lay extraneous matter so thick upon his murderous thesis as to practically smother it. But the learned Judge's mind was too full of the supposed references to the present to allow him to think of the references to the past and the future. He, we are afraid, altogether missed the point of view of a magazine writer and fastened on the editors the responsibility which could not be their own. For these reasons we are of opinion that a judicial error of a serious character has been committed in the conviction of the editors, and much more so in the conviction of the printer; and we hope the Appellate Court will set the matter right."

Ráshtramat (45), 28th Jan.

50. The *Vishwavritta* trial attracts our special attention for more than one reason. The prosecution was lodged after the magazine had already ceased to exist, and we would be, therefore, fully justified in saying that it was the outcome of malice. It is very easy to guess why the prosecution was not conducted in British territory though the magazine had its circulation there also. The *Samarth Vidyalaya* having incurred the displeasure of the officials, they were devising means to do an ill turn to Prof. Bijapurkar; but as public opinion in the Presidency had already been exercised over the incarceration of several newspaper editors they had to look elsewhere for the accomplishment of their purpose, and they found a willing tool in the Kolhápur Durbar, who could show a plausible ground for undertaking the prosecution as the magazine was printed at Kolhápur. It seems Prof. Bijapurkar was utterly ignorant of the crooked ways of the world, for as soon as he knew that a warrant had been issued against him he voluntarily surrendered himself to the State authorities and was not careful enough to destroy the papers that were afterwards produced in evidence against him. The Durbar thus took advantage of his guilelessness and has surpassed the severity of British Courts by convicting three persons in a single prosecution. The responsibility of the prosecution rests with those that have brought it about merely to impede the progress of the *Samarth Vidyalaya.* The institution is doing patriotic work on constitutional lines and is not likely to suffer appreciably on account of Prof. Bijapurkar's incarceration. His fate will not deter others from taking up the work which he has commenced. The *Samarth Vidyalaya* is named after Ramdas, and is bound to prosper in the long run. The *Vishwavritta* case will immortalise the Kolhápur Durbar in the history of Mahárashtra and of the National movement. Shivaji, the founder of the Maratha empire, gained glory in one direction, while the present Maharaja is doing the same in another. Verily, the glory of Shivaji has thus been maintained! Let us, therefore, acclaim '*Chhatrapati Maharaj-ki-jai.*'

Ráshtramat (45), 29th Jan.

51. The Kolhápur Durbar instituted proceedings against the *Vishwavritta*, and the British Government assisted in the trial by lending the Durbar one of its Judges. The writer of the *Vishwavritta* article tries to prove that the doctrine of 'bear and forbear' is not to be found in the Vedas, but that there are clear Vedic texts enjoining the destruction of enemies with a view to the furtherance of human civilisation. The article was addressed to the whole of mankind and not to any individual. Mr. Kincaid says that some people attribute to the English the qualities of felons as defined in the article and that the policy of the *Vishwavritta* was anti-English and that the writer meant the

English when he talked of felons. Though the Judge who solemnly argues in this fashion is not ashamed to occupy the seat of justice, those who appointed him as a Judge will have to look down with shame. 'Felonism' has thus been thrust upon the English, and it has been taken as proved that the writer incited people to murder them. Mr. Kincaid has juggled with the law in the case, and it is to be noted that the Maharaja of Kolhápur is now admitted to be the only Chhatrapati in the world, not only by parasite courtiers of the Kolhápur Durbar but even by a British Judge.

Vande Mátaram (159), 24th Jan.

52. The decision in the *Vishwavritta* case need not surprise anybody, for the Kolhápur Durbar has evidently taken to aping the ways of the British Government. The article for which the accused in the case have been convicted was merely a collection of Vedic hymns bearing on the duties of sovereigns, and the writer in explaining the passages had not added very many remarks of his own; what ground, therefore, could any ruler have to take offence at the article? Why should he feel wrathful at the mere definition of his duties? Subjects do not take offence at being reminded of their duties by rulers. Then, why should some of the latter take umbrage if their duties are pointed out to them? It is only when rulers become blind to their obligations that such reminders become necessary. But does it do any good to the rulers to set the law in motion against those who do so? The *Vishwavritta* article was directed against all kings and therefore what reason was there for any particular ruler to apply it to himself merely on the strength of certain words occurring in the article?

Mumukshu (133), 23th Jan.

53. The decision in the *Vishwavritta* case will be viewed with intense sorrow by the whole of the Mahárashtra. Both Prof. Bijapurkar and Mr. Joshi are distinguished graduates and perfect gentlemen, who have selflessly devoted themselves to the good of their country. The times are so greatly changed that even these saintly Brahmins, who have never hurt anybody's feelings by so much as a light word, have been sentenced to undergo the hardships of incarceration! The present reign may be one of law, but new facts indicative of a divorce between law and justice and morality are every day coming into evidence.

Hindu Punch (115), 27th Jan.

54. The *Hindu Punch* publishes a cartoon on the decision in the *Vishwavritta* trial headed "A Present to the Chhatrapati". Mr. Kincaid is drawn as a huntsman kneeling by the side of Mr. Bijapurkar and Mr. Joshi, drawn as a dead lion and a dead tiger respectively, and addresing the Maharaja of Kolhápur sitting in a chair, "Victory to the Maharaja! I found these terribly ferocious animals in your jungle. I respectfully make a present of them to you." In the same cartoon the buffoon of the *Punch* is shown as holding up Joshirao, depicted as a sheep, by the neck and advising Mr. Kincaid as follows:—"Well, hero! Do you consider this sheep also to be ferocious? I simply laugh at you."

Sudhárak (157), 25th Jan.

55. No one can honestly say that the *Vishwavritta* article was innocently written or that it had any philosophic or historic bearing whatever. The Vedic hymns were grouped together in an objectionable manner and the exhortation to kill the English occurred in more than thirty places in the article. It must, therefore, be admitted that it preached incitement to murder. The charge of sedition, however, is not justified by the wording of the article. If mere scornful language used regarding the Maharaja of Kolhápur is held to justify the conviction under the charge, the attitude we dare say is not reasonable in this age of liberty of thought and speech. The sentences passed on the accused in the case are excessive and we hope that the Maharaja of Kolhápur will lessen them considerably.

Gujaráti Punch (28), 24th Jan., Eng. cols.

56. Commenting on the punishment awarded to Messrs. Bijapurkar and Joshi in the *Vishwavritta* trial, the *Gujaráti Punch* says:—"Their crime was that they published in their journal a synopsis of the interpretation of some Vedic texts in order to indicate their significance and potency. Their object seemed to be that of pure criticism and contrast, or rather that of philosophical analogy. But when publishing the article for which they are suffering a cruel incarceration, they unfortunately lost sight of one important factor. They did not pay due attention to surrounding circumstances or care to see which way the wind was blowing......... The times are now changed. The Vedic times are but a faint memory. The people have ignobly fallen from the high pedestal of honour, integrity, manliness and selflessness which their ancient sires occupied.......... When such is the existent state of things, is it any good to force upon the tottering intellect of the people the significance of the sublime *Vedas?* It is mere waste of energy and a foolish courting of danger to succumb to impossible ideals. This is the mistake which Messrs. Bijapurkar and Joshi committed.......... To men but ill-equipped, morally and intellectually, addressing such words was not unlike giving a burning brand to a monkey. And for this reason Messrs. Bijapurkar and Joshi should not have published the article complained of. We heartily sympathise with them, but what we have said above is the result of our honest conviction. Time is out of tune, and we are out of tune with Destiny. Why waste one's energy and court unnecessary danger in bootless idealism? Let us begin at the first rung of the ladder, and the time will come when, gradually progressing, we will find ourselves on the topmost.......... As the law stands and as things are, a conviction in this case was a foregone conclusion. Justice has been vindicated, but justice should be tempered with mercy. Mr. Kincaid wisely inflicted simple incarceration on Prof. Bijapurkar. His stooping figure doing hard labour in a State jail would have been the very extreme of tragedy. Mr. Joshi is a young man undoubtedly. But we wish the trying Judge could have exercised similar clemency in his case. As for the 18 months' hard labour inflicted upon the printer, we are constrained to say that it is out of all proportion to his culpability. He was a mere printer, a tool. But it is not yet too late. An appeal lies to His Highness the Maharaja. The divine quality of Mercy 'becomes a throned monarch better than his Sceptre'. Prof. Bijapurkar stands to him almost in the light of a *guru.* May we humbly appeal to His Highness to have mercy upon the unfortunate men and to reduce their sentences?"

Intelligence extracted from the Press.

Establishment of a National School at Dhárwár.

Kannad Kesari (93), 29th Jan.; *Karnátak Patra* (94), 29th Jan.

57. "The Karnatak Nutan Vidyalaya" was established at Dhárwár on the 28th of January 1909. The pictures of Shárada (Goddess of Learning) and Hind Mata (Mother-India) were placed on a high pedestal. Vedic rites and ceremonies were observed and the National song was sung. Mr. Dixit, pleader, and Mr. Alur, pleader, spoke on the occasion and dilated on the objects of the institution. Mr. Herlekar also addressed the meeting. Twenty-five students attended the school on the opening day. [Elsewhere in the *Kannad Kesari,* an advertisement signed by Messrs. Ramrao Bellary, Vasudevarao Abhyankar, Govindrao Alnavar, Dixit, Kulkarni and Alur, is published condemning the prevailing system of education as effete and lifeless. The signatories propose to educate students both in the primary and secondary courses. They also say that arrangements have been made to provide physical, religious and technical education. The *Karnátak Patra,* in a leader, hails the establishment of the school as satisfying a long-felt want in the Karnátak and mentions Mr. Alur as the soul of the movement.]

Report of a public meeting of cloth and grain merchants at Surat for protesting against the imposition of octroi duties by the Surat Municipality.

Bombay Samáchár (60), 26th Jan.

58. The Surat correspondent of the *Bombay Samáchár* writes:—In accordance with the suggestions made by Mr. Barrow at a recent interview with the local grain and cloth merchants a meeting of the latter was held at Mr. Khusaldas Keshavji's bungalow to consider what steps should be taken to remedy the evil caused by the imposition of octroi duties on cloth and grain by the Surat Municipality. The meeting, which was presided over by Mr. Kilabhai Dullabhram, was attended by about 150 merchants. The president in opening the proceedings remarked that the octroi duties had imposed a heavy burden upon the city and that the recent trade statistics bore ample testimony to the loss the commercial interests of the city had suffered. He observed that several representations were made by the merchants to the Municipality, but that nothing was done up till then in the matter. In view of the remarks made by Mr. Barrow, the president said, it was for the merchants to collect all possible information on the subject of the loss incurred by the trade on account of the duties on grain and cloth and to prove to the authorities that the Municipality was deriving double the income it used to derive from the tax on *ghee* and sugar. The president had no objection to the Municipality raising the necessary income to meet local requirements, but that should not be, at any rate, at the cost of the poor. He then quoted several figures to show how the trade in grain and cloth had suffered since the imposition of the octroi. Mr. Chunibhai Dayabhai then proposed and Mr. Mulchand Hargovindas seconded the appointment of a committee from among the merchants for the purpose of drawing up a fresh representation for submission to the Municipality. Several other speakers having addressed the meeting and proved from statistics the loss to the city, the meeting terminated with the usual vote of thanks to the chair.

Report of a dacoity on the Dákor-Kapadvanj Road (Kaira).
Bombay Samáchár (60), 28th Jan.

59. A correspondent writes to the *Bombay Samáchár* from Kapadvanj under date 26th January as under:—On the night of the 24th of January some native carts with passengers were proceeding from Dákor to Kapadvanj. After they had passed the government toll *naka* eight of them were suddenly attacked by about 35 dacoits armed with *lathis*. It seems that the passengers had a very hard fight with the dacoits. But as they all were without any arms and the dacoits were fully prepared for the scuffle, the former had helplessly to submit to the plunder of their valuable ornaments and other property. Besides, some of the passengers have been so severely belaboured by the assailants that their condition is very critical. The value of the plundered ornaments is not known, but it is estimated to be very large.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th February 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th February 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st January 1909.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khadilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár); 33.	600
	Anglo-Portuguese.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	Anglo-Sindi.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	Anglo-Telegu.				
53	Andhra Patrika	Bombay	Weekly	......	...
	English, Mara'thi and Gujara'ti.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	English, Portuguese and Concanim.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	Gujara'ti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued*.				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni ; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati ; Muhammadan (Khoja) ; 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt ; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma ; Hindu (North Indian Bráhman) ; 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur ; Hindu (Deshasth Bráhman) ; 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe ; Hindu.	100
129	Maháráshtrā Vritt	Satára	Weekly	Pándurang Bábāji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitrā	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) , 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50...	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

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	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
168	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	650
169	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
170	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	Jám-i-Jahannuma	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shávak Bania); 36.	2,400
178	Jain Mitra	Do.	Fortnightly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijay	Sáwantvádi ...	Weekly	......	...
	MARATHI.				
119A	Kámgár Samáchár ...	Bombay	Weekly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,300 and 2,500 respectively.

(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.

Politics and the Public Administration.

Lord Morley and the Muhammadan deputation.

Indian Social Reformer (4), 7th Feb.

*1. "We are pleased to see that the London Branch of the Moslem League has expressed itself as being satisfied with Lord Morley's acceptance of the principle of separate electorates for Legislative Councils. The modifying considerations to which the numerical standard may be subjected will, of course, be education and property. The idea put forward by the *Times* of making Muhammadan representation proportionate to the number of Muhammadan sepoys in the Army—assuming that this number is, has always been and will always be proportionately larger than that of any other community—is, of course, too grotesque to deserve consideration. Such a subordination of civil life to military considerations would be intolerable and can be contemplated only when the British Empire in India is on the verge of dissolution. There are legitimate ways of rewarding military service, and if His Majesty's Government throw open the higher ranks to Muhammadans and other Indians in the Army, the whole country will rejoice without distinction of caste or creed. The man in the army would appreciate such a concession much more than the gift of political privileges to Muhammadan traders, cultivators and politicians in excess of those meted out to traders, cultivators and politicians of other communities."

Akhbár-e-Souddgar (20), 2nd Feb., Eng. cols.; *Jain* (177), 31st Jan.

2. "We are glad the Muhammadans have at last found out that it ultimately pays to 'ask for more' like Oliver Twist. .... But since the Muhammadans were bent upon knocking loudly at the door of the India Office, they should have done so with a regard to practical politics. They actually spoiled their case by demanding that both Moslems and Hindus should have one representative each on the Imperial Legislative Council.......... Lord Morley held out hopes of re-considering a particular portion of his scheme, but at the same time he refused to grant the 'Moon' which our Islamite friends had demanded.......... The last demand put forth by our Moslem brethren we take first, because the reply given by Lord Morley will convince them that His Lordship does not subscribe to the Gospel of the 'Favourite Wife,' enunciated by a certain Lieutenant-Governor of Bengal. Lord Morley's language in refusing this 'Moon' was almost a paraphrase of an utterance of that great Muhammadan, the late Mr. Badruddin Tyebjee, when he said, as the President of the third session of the Congress, 'I am an Indian first and a Muhammadan afterwards.' In the noble spirit which inspired these words lies the future of the great ideal of having the purest *swarájya* even under a foreign domination." [Writing in an appreciative tone about Lord Morley's reply, the *Jain* remarks:—We earnestly wish that our countrymen would follow Lord Morley's advice and instead of giving preference to sectarian interests, would always be actuated by motives directed to the attainment of the national good.]

Muslim Herald (10), 3rd Feb.

3. "The Moslem deputation, which waited the other day on Lord Morley, accentuates the fact of the Muhammadans' unequalled, not to say unsurpassed, loyalty. Whatever their communal defects may be, we cannot shut our eyes to their unswerving fidelity to British Government......... They are content with whatever falls to their lot; they ask not, but if the paternal Government is pleased to bestow on them privileges, they receive the same with tears of gratitude.......... That this was fully appreciated by Lord Morley when he received the deputation, there is ample evidence to prove. The Secretary of State for India knows that in the Muhammadan community the British people have an unassailable stronghold. By patiently waiting instead of clamouring like others and by first showing their heart-felt appreciation of the reforms the Muhammadans have proved their fitness to enjoy higher privileges."

A defence of the All-India Moslem League and its demands.

Al-Haq (48), 23rd Jan., Eng. cols.

4. "The Hindu press says that the Moslem League is putting forward a plea for denominational representation with a view to keeping out of legislatures Moslems who show political sympathy with their non-Moslem countrymen, and arresting the slow evolution of nationalism. We do not know what importance may be attached to this by our rulers; but on behalf of the community, we deem it our paramount duty to repudiate any such suggestion. We are certain the Moslems are ever ready to promote the ideal of a United India, that is, if our Hindu contemporaries could see their way to bring about a reconciliation; but from the present tone of their writings, we are afraid the day is far off......... The Moslems regret that the nationalistic movement is pushing itself on in a wrong direction......... The interests of the Moslems are at stake, or are likely to be overlooked; hence the forming of the League for the protection of the community; and therefore we fail to see how it could be designated as unpatriotic. If a sentiment of united nationalism is, as stated, being evolved, then how could a simple political machine started to look after the interests of an important minority hamper its progress? As regards ourselves, we do not see an Indian but an aggressive Hindu nationalism......... We do not care to foretell the future, but looking at the situation at present, it is impossible to come to any other conclusion than that the Hindus are taking up a hostile attitude towards the Moslem demand for denominational electorates, for the simple reason that these will not suit their purpose of Hinduising the British administration."

Comments on the prosecution of the Indians in the Transvaal under the Registration Act.

Akhbár-e-Soudágar (20), 5th Feb., Eng. cols.

5. "What are our complaints and our sufferings, when compared with the execrable inferno in which so many of our countrymen are writhing in the Transvaal? It has very often been said that the battle of India's emancipation will be fought on British soil and on the floor of the House of Commons. But we think the battle of India's emancipation will be fought on the veldts of the Transvaal, on which was blood shed during the Boer War, ostensibly much to redress the grievances of British Indian subjects and which has not yet dried. We say this on the strength of the latest cable which announces that some prominent Indians have been sentenced to various terms of imprisonment under the new Registration Act for the atrocious crime of pleading that they are human beings, and that they are citizens of the mighty British Empire."

Outrage on the Queen's statue at Benares.

Jám-e-Jamshed (30), 3rd Feb., Eng. cols.

6. "The tarring of the Queen's bust at Benares is an outrage that will shock the sentiments of the whole Indian people. The repetition of offences of this despicable character points to the existence of a peculiarly perverted set of ruffians in all the provinces of the country; and it is to be hoped that the towns possessing such statues will, now at least, see the necessity of guarding them more carefully against this kind of outrage than hitherto. Some local authority must be everywhere made responsible for this duty......... Surely none would grudge the little expense that would be incurred in consequence, and every one would hold it to be a sacred duty to be reverently performed. There are mad men and black-guards everywhere, and it would be a mistake if the communities who have such memorials in their midst were to think that by taking special precautions against the possibility of such an outrage, they would be indirectly putting a slur on their own loyalty."

Indian Spectator (5), 6th Feb.

7. "What made the young men, who have been punished for the outrage at Nágpur, lose their sense of right and wrong, of the noble and the vile? It is the disease which makes one forget that to spit at the sun is to spit in one's own face. It seems that at Benares also a statue of Queen Victoria has been disfigured. It is time that the public authorities in charge of such statues made provision for guarding them from injury. As for the insult, whose face do these misguided youths tar? It is the face of 'Mother India,' who is disgraced by the conduct of such sons."

Alleged British prejudices against Hindus.
Jám-e-Jamshed (30), 4th Feb., Eng. cols.

8. "It appears that the Hindus are becoming more and more unpopular with the growing popularity of the Muhammadans. .... Is it owing to the erroneous impression that all Hindus are anarchists? The poor Hindu seems to be made the scape-goat for every evil that afflicts mankind in India; and we find young Hindus in England indiscriminately denounced as a frightful pest to English society, of which it must be freed at any cost. A friend in England has been furnishing us with a number of cuttings from English papers and magazines published in the course of the last few weeks, and nothing could be more painful than to read the fierce denunciations which appear therein of young Hindus in England and the Hindu community in India as a whole. Of course, the Hindus may say that their reputation can take care of itself; however, one cannot but wish that well-informed Anglo-Indians and others, who have come in contact with Hindus, who know their many lovable qualities, who are acquainted with their loyal, law-abiding instincts, would seek to correct the erroneous impression which is being thoughtlessly fostered against them in England. Such writings are calculated to do an immense amount of mischief.......... It is to be feared that these writers are doing everything that mischievous, irresponsible men can do to widen the gulf between the races here, for it would be a mistake to suppose that what is being written in England, for the delectation of the people there, at the expense of an unoffending community, goes unread and unstudied here. If Hindu writers here are doing an injustice to the British character, some English scribes are retaliating with a vengeance, and it is easy to realise how dire the consequences of this are bound to be in the end. Really something must be done, and even officially, to teach these papers greater self-restraint."

Appeal to Government to check the wild writings of Anglo-Indian journals.
Gujarát (65), 30th Jan.; *Shakti* (85), 30th Jan.

9. A meeting held in Bombay under the auspices of the Bombay National Union, to protest against the Bengal deportations, was too much for the Anglo-Indian journals of the city. The *Bombay Gazette* in particular was lavish in its abuse of the meeting and went the length of suggesting that Extremists were identical with Anarchists, and that they should be deprived of their freedom of speech. The Anglo-Indian papers in fact appear to look upon the words *swarájya* and Extremist as monsters. .... We would only say that the article of the *Bombay Gazette* is avowedly full of racial animosity, and is likely to hurt the feelings of the Indian public. Government should, therefore, take action against the paper under section 153A of the Indian Penal Code, and thus prove their impartiality and fairness. Unless Government check such rabid writings malice and rancour will not abate, and they will continue to mislead the public and Government. [The *Shakti* also condemns in strong terms this attitude of the *Bombay Gazette* as most wicked and cowardly.]

Comments on the Bombay Government's orders *re* the signing of declarations of loyalty by Government servants.
Praja Bandhu (35), 31st Jan., Eng. cols.

10. "We hear that the Bombay Government intend to take from their employees declarations of loyalty on their taking charge of their appointments. We do not know how far this is true, but in case it is so it must be said that they have hit upon a novel plan in this connection. There is, of course, no question as to the right of Government to demand such declarations, but it is a moot point how far such declarations will be desirable for practical purposes. Since they are not to be voluntary, one may be justified in suspecting their sincerity. For this reason we should not be surprised if in practice they turn out worthless. So far as the Government employees are concerned they are for the most part loyal, for they cannot be otherwise whether from self-interest or from purer motives. But if the Bombay Government think otherwise, the remedy lies in their own hands. With the timely fulfilment of all reasonable aspirations of their subordinates, and the promotion of the deserving among them in a thoroughly impartial manner, there will be scarcely any room for disloyalty amongst their ranks. In fact, it will be found to be a sovereign remedy even for what slight dissatisfaction

one may notice on the surface, and will certainly be far more efficacious than that of asking them to make declarations of loyalty."

Mâhi Kântha Gazette (75), 31st Jan.; *Hind Vijaya* (55), 3rd Feb.

11. Government appear to have been frightened by the present political activity in India and the appearance of a handful of anarchists into the belief that the whole nation has turned disloyal. We can consider this as nothing less than weakness or perversion of the mind. Their order requiring declarations of loyalty from Government servants is nothing but adding the stigma of ingratitude to that of disloyalty. We are quite sure that those who have no alternative but to take up Government service will be prepared to give not one but any number of declarations, because service itself means "selling oneself". Hitherto no declarations of loyalty were given, and yet the Indians in service have put up with abuse and even beating at the hands of their white superiors. In fact, Indians do not know what disloyalty is. The new order insinuates a doubt as to their loyalty, and thus adds insult to injury. Would it be wrong to say that it instils the poison of disloyalty in their yet untainted hearts? [The *Hind Vijaya* also characterises the order as uncalled-for and superfluous, and illustrating the fright which Government seem to have taken.]

Necessity of introducing Parliamentary Government in India.
Kesari (121), 2nd Feb.

12. It is a political fallacy that India is not and can never be a nation. Sir John Strachey has laboured to show that every ruler of the Native States is a foreigner and that one more foreigner in a land governed by foreigners does not matter. But the poisonous effects of the British rule are already showing themselves on the body politic and the only antidote for it is Parliamentary Government. Sir Bhashyam Ayengar suggested a Parliament of Indians on the model of the Representative Assembly of Mysore. But Parliament without any control over the administration would not win over the Nationalists at all. We would suggest that the English should retain control of the political departments of the administration and hand over the other departments to an Indian Parliament, the finances of these departments to be controlled by that body with the assistance of British officials. Such a change, without any way interfering with the British supremacy, would be an effective decentralisation of the Indian administration.

Irish history worthy of study by Indian politicians.
Kesari (121), 9th Feb.

*13. In the course of an unfinished article the *Kesari* writes:—Dr. Rash Behari Ghose at the time of the passing of the Seditious Meetings Act in the Supreme Legislative Council warned Government lest their repressive policy should turn India into another Ireland. We ourselves gave a similar warning some time back. There is a great deal of similarity between the political conditions prevailing in these two countries, and there has been an interchange of mutual sympathetic amenities between them. The history of political progress in other places teaches us how to proceed in our work of political agitation in this country, but the history of Irish Home Rule enables us to gauge the feelings of English statesmen. It is natural, therefore, that our people should draw instruction and enlightenment from Irish history. But that country being considerably in advance of India and having passed through several political phases unknown to this country, it would be to our advantage to give close attention to the study of Irish politics. This study would enable us to take an unbiased view of our situation and furnish us with ideals for our guidance. [The paper then proceeds to give a description of the geographical situation, political divisions, and the early history of Ireland.]

Value of the works of Rámdás for those who are striving for the regeneration of the country.
Râshtramat (45), 3rd Feb.

14. While reviewing the third Part of the poems of Rámdás published by the *Satkâryottejak Sabha* of Dhulia the *Râshtramat* writes:—All those who are desirous of bringing about the regeneration of their country should carefully study the works of Rámdás and draw inspiration from them. Before Rámdás was born, *Mahârâshtra* had sunk to the deepest depths of poverty and degeneracy, and there were not a few of the so-called

Brahmins to be found at the Moghul Court who for motives of selfishness were not ashamed to betray their country to the enemy. The life-work of Rámdás, however, awakened the people to a sense of their duty and inspired Shivaji to achieve independence for *Mahárdshtra.* It is a matter for satisfaction that the study of Rámdás has become popular since the awakening of the national spirit amongst the people. Rámdás, it appears, did not relate the whole story of the Rámáyan over again, but selected only a few of the events. He describes how Rámachandra managed to liberate the gods who had been thrown into prison by the demons and how he punished the wicked Rávan for having forcibly carried away Sita, *i.e.*, the produce of the soil. That Rámdás especially selected these events with a view to awaken the people of the time to a sense of their duty for achieving *swarájya*, is well shown by the editor in the preface. The book richly deserves the patronage of the public.

Professor Lees Smith on the alleged economic drain on India.
Jám-e-Jamshed (30), 3rd Feb., Eng. cols.

15. "Professor Lees Smith has administered a very telling rebuke to the grievance-mongers among the Indian politicians, who always harp on the drain theory. India pays for what she receives in the shape of merchandise, capital and personal service; and though everybody chooses to groan, nobody seems to be able to prescribe a remedy. The only remedy hitherto suggested for preventing the 'drain' is of a nature which one may be sure Indians themselves would ere long dislike. We have seen many a valiant Indian patriot suggesting that Englishmen should not retire to their own country after amassing large fortunes, but stay in the country and thus spend India's wealth in India. But, then, nobody seems to have thought of the inevitable consequence this would entail. A European colony in India, if powerful and wealthy, would be obnoxious to the natives, and when it deteriorated, would be a heavy burden on the State. We all know what a powerful, exclusive white population has meant for South Africa and its native population. We also know what the Eurasian problem is to the State in India to-day. When one ponders on the two pictures, one cannot but feel that the remedy would be worse than the disease. It is, perhaps, for the best that the white man does not make India his home and leaves it when he has finished his fortune-making. On the whole, the price now paid by India seems far lighter than what she would otherwise be called upon to pay."

Comments on Professor Lees Smith's remarks on Protective tariffs.
Sánj Vartamán (37), 4th Feb., Eng. cols.

16. In the course of a contributed article the *Sánj Vartamán* writes:—"Professor Lees Smith in his lecture on Tuesday evening rightly observed that one part of the policy of *swadeshi*, upon which all were agreed in this country, was that it sought to establish by voluntary action what other States had established by State protection. He himself differed from this view and said that protective tariffs would not prove beneficial to this country.......... One of the chief objections raised by Professor Lees Smith to protection appears to be that it would still more impoverish the poor ryots by restricting their market if export duties were imposed on food-stuffs and raw materials. He seems to imagine that the ryots are directly dealing with merchants of the West. As a matter of fact the ryots sell their crops, when standing, to pay debts which they may have incurred. Such crops are bought by European companies, like that of Messrs. Ralli Brothers, for instance, who are the chief exporting firms and who swallow all the profits. If a duty on exports is levied and exports are discouraged, the ryots will not be the sufferers, for they cannot get less than what they are already getting for their pains. It will be the exporting firms only who will suffer.......... One of our contemporaries thinks that restriction on exports tending to lower prices of food-stuffs will lead them to go in for non-food crops. This process is going on even now and will not be hastened by export duties on food-stuffs, which as we pointed out before will not affect the ryots much. The case for Protective Tariffs for India is even stronger as regards foreign goods dumped on the Indian market. It is well-known that the flourishing in-

dustries of India (Professor Lees Smith tripped when he said that industrialism was opposed to the genius of the Indian nation) were steadily undermined by imports from Great Britain and the Continent against which there were no countervailing duties. Rather to help the increase of these imports, the inequitous excise duty was levied on the produce of our weaving mills. And thus the fiscal policy of Great Britain in India is not one of free-trade but of protection not of indigenous industries but of those of Lancashire. Indian people want protective tariffs to protect their industries in competition with goods coming from Great Britain which can fitly be called 'bounty-fed.' The usual Anglo-Indian argument is that cheap goods from Great Britain are to the advantage of the masses who would suffer much if import duties were increased. The false and misleading nature of this argument is seen in the fact that the poorer classes generally go in for strong and durable *swadeshi* cloth in preference to tawdry finery from the West. The Indian nation will rather welcome with joy an announcement on the part of Government that the excise duty is done away with and that duties are levied on foreign imports. It will show, as nothing else will, that the British Government is genuinely interested in the development of indigenous industries. We may show one point of difference between British and Indian Protectionists: while the former are moved to protection by the Imperialistic policy of retaliation against other powers, the latter are inspired by a love for the motherland, not hatred against foreign nations."

Suggestion that a Commission should be appointed to inquire into the causes of prevailing high prices.

Pársi (34), 31st Jan.; **Kaiser-i-Hind* (31), 7th Feb.

17. For the middle class people living has become very dear owing to the high house-rents, and now it has been made much more so by the prevalence of high prices, not only of food-stuffs but almost of all the articles of daily use. A fall in prices was naturally expected as the last monsoon was good, but it is surprising to see that instead of a fall the same level has been maintained. Can monopoly on the part of selfish traders be the cause of it? The question deserves inquiry, and we expect Government to give serious attention to the matter and appoint an influential Commission to find out the causes of the prevailing high prices. [The *Kaiser-i-Hind* suggests that in case such a commission is appointed, Government should place on it expert Indians rather than Europeans unacquainted with conditions prevailing in this country.]

Native piece-goods dealers and European indent firms.

Sánj Vartamán (37), 1st Feb., Eng. cols.

18. "The long pending controversy between the local piece-goods merchants and European indent offices has at last come to an end, and success has attended the efforts of the former to secure legitimate changes in the Indent form. The old Indent form was framed years ago and worked primarily to the advantage of Officewallahs at the expense of local traders.......... A spurious agitation was set up in the columns of some of our Anglo-Indian contemporaries, and the contention was brought forward that the terms proposed by the local piece-goods merchants were too rigorous to be accepted by any European office. That this contention was thoroughly false is shown by the fact that within a month of its being made almost all the offices have accepted the new Indent form as framed by the Piece-Goods Association. In fact those who were fulminating against the new Indent form were trading upon the supposed want of union among local piece-goods merchants who have falsified the estimate formed of them. The new Indent form has placed the relations between the buyers and sellers on a just and equitable basis.......... We read in this success of the piece-goods merchants a deeper lesson—that our merchants have gained a consciousness of the important place they occupy in this country, and also of the fact that an undue advantage was taken by foreign merchants of their ignorance. Such a realisation is synchronous with the recognition by Government of the rights and privileges of Indian merchants."

Comments on Sir E. Baker's opening speech at the last meeting of the Bengal Legislative Council.

Gujaráti (26), 7th Feb., Eng. cols.

***19.** "Lord Minto was right to a large extent when he said that it now rests with the people of India and their leaders to make the reforms a success. Sir Edward Baker added the necessary supplement when he declared that a solemn duty rested upon the officers of Government in all branches, and more particularly upon officers of the Civil Service to comport themselves in the inception and working of the new measures so as to make the task of the people and their leaders easy. He was outspoken enough to remark that the new scheme of reforms involved the surrender of some portion of the authority and control they now exercised and some modification of the methods of administration, and that reluctance on their part to loyally accept the situation would result in sowing the seed of failure and in forfeiting 'our claim to receive the friendly co-operation of the representatives of the people.' The proposed reforms are certain to impose additional burdens upon Government and their officers. It is clear that the remark applies to the representatives of the people with equal force. On both sides there must be hearty co-operation in the right spirit. On one side it will be necessary 'to resort to the more difficult arts of persuasion and conciliation in place of the easier methods of autocracy,' and on the other to recognise the difficulties of Government and to co-operate with them in a spirit of cordiality in all matters affecting the well-being of the people."

Pársi (34), 7th Feb., Eng. cols.

***20.** "As a pleasing and well-timed complement to Dr. Rash Behari Ghose's exhortation to his countrymen to rise to the height of the new responsibilities which the reforms will put upon their shoulders, comes the statesman-like speech of Sir Edward Baker at the Bengal Legislative Council, pointing out the duties the reforms entail on the Civil Service.......... The most hopeful aspect of the whole affair is that these calls to duty have come to each of the parties most concerned from their own heads, in place of the more usual, and often more humanly natural way of each party telling the other what it ought to do.......... Dr. Ghose, who may justly be regarded as the people's spokesman for the occasion, and the Lieut.-Governor of Bengal, who is by way of being the most important member of the Civil Service, each spontaneously said the right and necessary thing."

Bombay Samáchár (60), 5th Feb.; **Gujaráti* (26), 7th Feb.

21. The speech made by Sir E. Baker at the last meeting of the Bengal Legislative Council cannot but commend itself to the public throughout the whole of India. His declaration that the reforms had been warmly welcomed by all representative Indian journals, coming as it does from an officer of his high standing, will go far to strengthen Lord Morley's hands. Sir E. Baker has placed the Indian public under an obligation by plainly pointing out that if there were any people likely to place obstacles in the way of these reforms, it would be, not the Indians, but narrow-minded Anglo-Indian officials. He has further earned the gratitude of the Indian public by calling upon the officials as a class to help in the successful carrying out of Lord Morley's scheme and pointing out to them that if they neglected to do so they would be sowing the seeds of failure and forfeiting their claims to the friendly co-operation of the Indian public. These words come in the more appropriately in view of the fact that in Bengal the enemies of reform have taken advantage of the disturbed state of affairs to suggest that the reforms should not, at least for the time being, be brought into force. His sympathetic declaration will be highly effective in checking the growth of the tension between the officials and the public. We hope the Bengal officials will respond whole-heartedly to Sir E. Baker's appeal. It is, in our opinion, to be desired that His Excellency Sir George Clarke would address a similar warning note to the officials under him and at the same time assure the public that no obstacles will be placed in the way of these reforms. [The *Gujaráti* thinks that the warning advice given by Sir E. Baker is proper and opportune. In justification it cites, as an instance in point, the

introduction of municipal government by Lord Ripon. This well-meant reform, it says, has been hampered a good deal by the Anglo-Indian officials' inordinate love of power.]

Comments on the appointment of Sir L. Jenkins to the Chief Justiceship of Bengal.

Akhbár-i-Souddgar (20), 3rd Feb., Eng. cols.; **Kaiser-i-Hind* (31), 7th Feb., Eng. cols.; **Pársi* (34), 7th Feb., Eng. cols.; *Oriental Review* (11), 3rd Feb.

22. "The appointment of Sir Lawrence Jenkins to the Chief Justiceship of Bengal has just been officially announced, and we hearily congratulate Sir Lawrence on the highest Indian judicial post in India being conferred upon him. The post of Chief Justice is an onerous one, but the responsibility multiplies a hundred-fold when times are what they are at present. The man selected for such a place must not only be a sound lawyer, but he must also have a thorough insight into the psychology of the moment, must take sympathetic interest in the aspirations of the people, and even make allowances for their prejudices and idiosyncracies.......... That Sir Lawrence Jenkins possesses all these qualities in a high degree, people on this side at any rate do not require to be told. Hence it is a distinct gain to Bengal that, in its present perturbed condition, that unhappy province should have for its highest Judicial officer such a man as Sir Lawrence." [The *Kaiser-i-Hind* writes :—" By a curious co-incidence India is again to welcome back, but this time at Calcutta, Sir Lawrence Jenkins our late popular Chief Justice. The *Pársi* and the *Oriental Review* also express great satisfaction at the appointment of Sir Lawrence Jenkins to the Chief Justiceship of Bengal.]

Jám-e-Jamshed (30), 3rd Feb., Eng. cols.

23. "Circumstances demanded that the successor of Sir Francis Maclean should be not only a gifted lawyer and a man of parts, but an unprejudiced outsider who could always be relied upon to hold the scales of justice even and to inspire confidence in the public that the justice dispensed in British Courts would be always pure. Bengal has got the strong man it wanted. There is no Englishman better loved and trusted in India than Sir Lawrence Jenkins; and his appointment ought, therefore, to be hailed with universal satisfaction and approval throughout Bengal. A stronger, abler, and more trustworthy Chief the Bengal Judiciary could never have found; and the appointment will inspire confidence and thankfulness among all classes of people in Bengal. At the present juncture, when Bengal appears to be so much distracted by her peculiar woes and grievances, the advent of an Englishman like Sir Lawrence Jenkins in Calcutta is bound to be looked upon as a sign of good omen."

Comments on the prohibition of the Nágpur Congress.

Ráshtramat (45), 31st Jan., Eng. cols.

24. "The Inspector-General of Police, Nágpur, observes in his report to the Deputy Commissioner that the 'methods and speeches of the Nationalists have, during the past two years, provoked disorder, affrays, riots and annoyance to persons lawfully employed, and disturbances of the public tranquility.' He does not, however, take the trouble to quote one single instance in support of his allegation. It is true that many Nationalists have been punished for sedition, but such punishment does not disqualify any person from holding a political meeting.......... It was well known that Ajit Singh, Haidar Reza and Lajpat Rai were to attend the Surat Congress. But the District Magistrate of Surat was not approached for the purpose of issuing a prohibitory order against the holding of the Session.......... The Inspector-General apprehended that there was likely to be a breach of the peace and a disturbance of public tranquility if the Congress was allowed to meet at Nágpur; it was the duty of the Inspector-General of Police to take precautions to prevent it. But merely because an Inspector-General apprehended a breach of the public peace he is not entitled to ask a Magistrate to order people to abstain from exercising their private rights....... The Police force at Nágpur seems too busy in such trumpery work as the taking down of the names of Deccanis and Bengalis visiting Nágpur....... The Inspector-General should certainly employ his men to better purpose.......... If the Inspector-General of Police and the Deputy Commissioner of Nágpur are proud of their exploit, we must frankly say that some of the C. P. officials are very poor specimens of the English race. True Englishmen will be ashamed to own that some Anglo-Indian officials, instead of allowing free citizens to exercise their ordinary rights, put all sorts of legal obstacles in the path of even those who were going to assemble for a constitutional and legal purpose. When the Inspector-General reported as above to the Deputy Commissioner nobody knew what resolutions the Congress was going to adopt. The statesmanlike course for the Nágpur authorities would have been to allow the Congress to assemble and watch its developments.......... The Magistrate of Nágpur, of course, became a ready tool in the hands of the Inspector-General. But it is against such unholy and illegal combinations that the Congress has to protest. Both the Deputy Commissioner and the Inspector-General of Nágpur have grossly insulted the majesty of English law and jurisprudence by their actions and beyond the precincts of Nágpur their doings will meet with nothing but merited condemnation."

Suggestion that the use of four quarter-anna stamps on *hundis* should be legalised.

Sind Gazette (17), 29th Jan.

25. "The use by ignorant merchants of four quarter-anna stamps on *hundis* payable at sight has caused a good deal of inconvenience in Bombay and possibly in other parts of the country. We hope that Government will see their way to legalise the use of four quarter-anna stamps, as in the interests of business it is desirable that there should be as few unnecessary restrictions as possible. Since two half-anna stamps may be used there can be no objection to the use of four quarter-anna ones."

Work done by the Bombay National Union in 1908.

Ráshtramat (45), 6th Feb.

26. Political institutions controlled by Moderates having recently fallen into comparative inactivity, some of the young and energetic men of the city have established the Bombay National Union for openly and vigorously carrying on public agitation. This Union, as seen from its last year's report which has been recently published, advocates the principles of Nationalism and appears to have done good service in giving expression to public opinion by holding meetings in matters connected with *swadeshi*, boycott and other important questions. Some of our contemporaries have adversely criticised the Union as not being backed up by the mature intelligence of the country. We, however, would point out that men like Dr. Deshmukh, Rao Bahadur C. V. Vaidya and Mr. M. R. Bodas are taking interest in the working of the institution which has at present 90 members on its roll.

Exhortation to the students of the *Samarth Vidyálaya* at Talegaon (Poona) to carry on their work during the absence of Prof. Bijapurkar and Mr. Joshi.

Vande Mátaram (159), 31st Jan.

27. Students of the *Samarth Vidyálaya*, a great calamity has befallen you! The news of the sentences inflicted on Prof. Bijapurkar and Mr. Joshi must have plunged you into grief, and the thought that your revered *guru*, who had devoted his all to your school and who had been exerting himself day and night for your physical, moral and spiritual advancement, would not be in your midst for three long years as he has fallen a prey to the cruelty of British justice, must have caused you great uneasiness. But calamities like this are now in store for you, and you ought to learn to face them courageously. Your school has been started with the avowed object of imparting national education to boys of this country, and is thus in direct rivalry with Government educational institutions. It is, therefore, quite natural that the authorities should hate your school. Government has, we admit, done something for Indians. But it has not done all that was desirable. It is not prepared to go beyond what it has done during the last 50 years. People have, therefore, come to be of opinion that the education that is imparted in Government schools and colleges is worthless, defective and unsubstantial. It is this deplorable state of things that has actuated our leaders to take up the cause of national education into their hands in right earnest. In Maháráshtra it had fallen to the lot of Messrs. Tilak, Bijapurkar and others to move in this direction; of these Mr. Tilak is undergoing incarceration at Mandalay and Prof. Bijapurkar and Mr. Joshi have now been sentenced to three years' imprisonment at Kolhápur. All this must be looked upon as divine dispensation. You should not, therefore, lose courage, but continue your studies perseveringly. Beware of the enemies of your school. May God help you!

Interpellations in the Bombay Legislative Council.
Akhbár-e-Soudágar (20), 6th Feb.

28. From the reply given to the Honourable Mr. Setalwad at the last meeting of the Bombay Legislative Council it appears that the solution of the questions of the location of Elphinstone College, as also of the recent abolition of the Science chair in the Gujarát College will be postponed till the question of science teaching in the Presidency is finally decided. This shows that the question of science teaching is likely to produce far-reaching results in higher education in the Bombay Presidency. As pointed out by the *Bengalee*, the popularity of Sir George Clarke depends upon the successful realisation of the scheme outlined by him, and we are quite sure that His Excellency will never do anything without consulting public opinion. In reply to the Honourable Mr. Setalwad's interpellation inquiring as to what test Government intended to lay down for medical practitioners who had not taken the L.M. & S. degree, Government laid on the table the report of the Committee appointed to consider the question. The Committee has suggested that a diploma should be granted to these by a committee of 13 persons, but Sir Bhalchandra has dissented from the suggestion and rightly urged that the Committee should consist of 5 official members and 5 members appointed by medical practitioners of more than ten years' standing in Bombay. As regards the use of improper language towards his colleagues by the President of the Lonavla Municipality, Government declared themselves unwilling to interfere in such minor matters, but it would be better if Government issued departmental orders with a view to check the recurrence of such episodes in future.

Bombay Samáchár (60), 8th Feb.

***29.** The unusual length of the list of interpellations at the last Legislative Council is indicative of the great pains taken by the Honourable members to study closely the requirements and grievances of the public. The very fact that in spite of its length, the list received a fairly good reception at the hands of Government shows the unfounded and hasty character of the complaints sometimes made by officials that the interpellations are sometimes too many. Among the subjects touched upon, those relating to education naturally claim our greatest attention. The first and most important of these was that relating to the localisation of the Elphinstone College........ We wish that in view of the fact that even if a central science institute is established it would not be advisable to drop the science classes in various colleges, Government had kept the Elphinstone College question distinct from that of science teaching. At any rate we would insist upon Government's publishing the report of the Committee so as to enable the public more fully to discuss the question. We would also point out that it is not at all advisable to remove the College from its present locality, the more so as the Central Science Institute is also to be located in its vicinity. The next question in this connection was that of the abolition of the Science chair in the Gujarát College. The College Board appears to have been in part moved in this matter by the fact of Mr. Chinubhai's offer for a science college in Ahmedabad. But in our opinion, it ought, on the contrary, to have tried its best to secure the donation to itself. We hope, even at this stage it will try to do so. The honourable Mr. Dixit's question with regard to the filling of the Physics chair in the Medical College from the I. M. Service is one of principle and has rightly voiced public opinion. We could have wished that instead of simply declaring that the arrangement was a temporary one, Government had gone further and informed us if they were prepared to accept the principle of appointing a capable native to the post. We cannot also understand how Government could have declined to lay the report of the proceedings of the Abkári Committee before the public on the ground of the Committee being merely an advisory body. The publication of the report is particularly necessary in view of the startling disclosures made by some of the witnesses regarding the sharp practices of the vendors of liquor.

Adverse comments on the Honourable Sir John Muir Mackenzie's speech at the recent meeting of the Mill-owners' Association.

Kál (118), 5th Feb.

30. The remarks made the other day by the Honourable Sir John Muir Mackenzie about non-official members of Legislative Councils are misrepresentations pure and simple, and insulting to those who are working for the good of their country according to their own lights. On a former occasion the discussions at Legislative Councils were characterised as circus performances, and now the motives of our elected Councillors are called into question. We would suggest to the Honourable Mr. Gokhale to find out some way to requite this kindness of the Honourable Sir John Muir Mackenzie. [Elsewhere the paper writes:—By an irony of fate the English became the masters of India and gave a definite turn to her social, industrial and religious thought. Indians were taught that the British rule was necessary to work out their political salvation. Attempts were also made to convince them that the British Government was the only potent factor that would allay the conflict of castes and creeds prevalent in India. But in spite of it a party has sprung up which considers it a sin to depend upon England and trust her any longer to work out India's salvation. It is the natural right of every man to work out his own future. But warrants are issued and our leaders sent to jail the moment they take the first step in self-reliant agitation. Our leaders do not desire to create disaffection towards Government, but it is being created as a matter of course by the tyranny of the bureaucrats. It is the bureaucrats who commit the sin of creating discontent, and our leaders are needlesly being punished for it. The bureaucrats cannot defend their policy and so they make it their duty to hang some one and be done with it. It is suicidal to lose what little confidence Indians still have in the English. To tell them bluntly not to expect anything from Government as Sir J. Muir Mackenzie has done is only to aggravate matters. The old impression that the British were the protectors of the liberty of Indians no longer prevails because the adoption of a repressive and selfish policy by the bureaucrats has led to a general belief that the latter intend to prosecute the Nationalist leaders. Indians cannot tolerate for long a situation in which they find that Government are neither willing to satisfy their aspirations themselves nor would allow others to do so.]

Vande Mátaram (159), 2nd Feb.

31. If the people are not to expect any help from Government, from whom are they to expect it? What is a government meant for but to assist the people? If a government responsible for the protection of the people ruthlessly treats them, to whom should they run for succour? Is it proper for a government to disregard the just demands of the people when it expects the subjects to be loyal? A government which considers it the duty of the subjects to be loyal should first see whether it is itself devoted to the interests of the people. It is but plain that if Government have no confidence in the people the latter can have no confidence in them. The people do not pay their taxes in order to listen to such heartless words as those uttered by the Honourable Sir John Muir Mackenzie the other day. India is already seething with discontent. The Honourable gentleman has only added fuel to the fire by his speech. Government do not want us to start national schools. Government do not like the boycott movement blessed by Jesus Christ himself. Government deem it treason to entertain the ambition of attaining *swarájya*. All this points to a diseased state of the bureaucratic mind. Indians do not want such bureaucrats. These bureaucrats who trample upon the people and wound their feelings are responsible for creating a gulf between the rulers and the ruled and sowing seeds of discontent. It would be better for Government to dismiss them.

Eulogy on His Excellency Sir George Clarke and the Moharram Committee for the peaceful termination of the Moharram holidays.

Jám-e-Jamshed (30), 5th and 6th Feb.; *Sánj Vartamán* (37), 3rd Feb.; *Akhbár-e-Islám* (58), 5th Feb.; **Rást Goftár* (36), 7th Feb.; *Muslim Herald* (10), 5th Feb.; *Political Bhomiyo* (79), 5th Feb.

32. After some days of anxiety the Moharram has passed off quietly in Bombay. After the Moharram disturbance of last year there naturally prevailed a feeling of anxiety among the authorities as well as the public. But the united efforts of all have removed all causes of anxiety, and the Moharram has this year passed away quietly. The work of the Moharram Committee, with Mr. DuBoulay as president and Syed Shamsuddin Kadri as secretary has been so successful that the experiment needs to be repeated every year. The Police Commissioner with Mr. DuBoulay was indefatigable in his efforts to see that everything went on smoothly. Special thanks are, therefore, due to His Excellency and all those who have assisted him in the peaceful passing off of the Moharram. [The paper then goes on to exhort the leaders of the Muhammadan community to follow in the footsteps of the Suba of Navsári and try to establish amicable relations between the various sections. In this connection the paper praises the efforts made by the *Akhbár-e-Islám* to remove all misapprehensions caused by various mischievous rumours which were afloat during the Moharram. In its issue of Saturday, 6th February, the *Jám-e-Jamshed* writes:—Through an oversight we forgot to notice the commendable efforts made by the Mullaji Saheb of the Bohra community to bring his great influence to bear on his followers. The *Sánj Vartamán* writes:—Sir George Clarke has taught a serious lesson to the authorities throughout the country on the subject of averting a disturbance. In spite of the precautionary measures usually adopted by the authorities the peace is generally disturbed and in such cases the best way out of the difficulty has been found to be the co-operation and advice of leading Indians with the authorities. What satisfactory results can be produced by this course is made manifest by the Bombay authorities during the Moharram. The *Akhbár-e-Islám* writes:—As a result of the efforts of the Moharram Committee the *tabut* day has passed off without any disturbance. This brings us to an undoubted conclusion that if the work of controlling the Muhammadan mob during the Moharram is left in the hands of the community, much of the anxiety usually attending the festival would disappear. In the very first year of its existence the Moharram Committee has successfully discharged the duties entrusted to it and endeavoured to promote good-will and friendly feelings between the Shiahs and Sunnis. Profiting by this experience if care is taken to appoint a permanent Moharram Committee we are sure there will remain no cause for anxiety during the Moharram. The *Rást Goftár*, the *Muslim Herald* and the *Political Bhomiyo* express satisfaction at the work of the Moharram Committee.]

Akhbár-e-Souddgar (20), 3rd Feb., Eng. cols.

33. "Everybody heaved a sigh of relief yesterday evening when the last day of the Moharrum festival passed off peacefully. We heartily congratulate both the sections of the Muhammadan community on having shown such good sense and mutual amiability in celebrating their great religious festival. Equally hearty congratulations must be given to Mr. Gell, our experienced Commissioner of Police, for the elaborate precautions taken by him to avert any untoward occurrence. Fortunately, nothing serious happened and guardians of the City's Peace had a comparatively easy day. But here we must offer our sincere and grateful thanks to His Excellency Sir George Clarke for the great personal interest and solicitude evinced by him. His inviting and sympathetically meeting influential and leading representatives of both the sections of the Muhammadan community did, not a little, to pour oil over troubled waters, and his earnest and touching appeal for peace in general seems to have gone home to the Muhammadans. Thus all is well that ends well; and, let us hope, yesterday's perfectly peaceful Moharrum will be only a harbinger of many such to follow."

Akhbár-e-Islám (58), 8th Feb.

***34.** The *Akhbár-e-Islám* reports the proceedings of a meeting of the Coronation Literary Society, held on Saturday the 6th at 6-30 P. M. Khan Bahadur Mahomed Hussain Hakim was in the chair, and many of the leading Muhammadans and several members of the Moharram Committee were present at the meeting. The president in his speech eulogised the efforts made by Sir George Clarke with a view to ensuring peace during the Moharram and for the appointment of the Moharram Committee. The following resolutions were then unanimously passed:—(1) That the Society views with relief and satisfaction the peaceful passing off of the Moharram ceremonies of this year and attributes the successful result to the great interest taken and the timely and inestimable advice given by His Excellency the Governor, and humbly offers its sincerest thanks to His Excellency. (2) That the Society also attributes the happy result to the popularity, tact and mature experience of Mr. J. H. DuBoulay, President of the Moharram Committee, to the unceasing efforts of Mr. H. G. Gell, M. V. O., Police Commissioner, of Mr. Phillips, the Deputy Commissioner; to the arduous application to duty of the Police Staff, as well as to the earnest devotion of Syed Shamsuddin Kadri, the Secretary of the Committee, and offers its cordial thanks to these officers. (3) That the Society is convinced that the Moharram Committee have left no stone unturned in co-operating fully with the Police officers in their management of the Moharram affairs, and have proved themselves worthy of the confidence reposed in them by His Excellency, and consequently evoke the Society's sincere thanks.

Bombay Samáchár (60), 5th Feb.

35. The Moharram has passed off peacefully in spite of threatened disturbances, and the Muhammadan as well as other communities have heaved a sigh of relief. Great praise and thanks are due to His Excellency, the Moharram Committee and the Bombay Police for this happy termination of these ten critical days. We can cite in this connection, for the edification of all concerned, the example set by the Suba of Navsári. There on the Moharram night when the police prevented some *tolliwallas* from brandishing burning torches in a narrow street, the latter left the *tabuts* in the street and refused to move them. The Suba hearing of this at once repaired to the spot and told the *tabutwallas* that they were insulting the memory of their own revered dead by thus deserting the *tabuts* in a public thoroughfare. These words produced the desired effect, and the Muhammadans quietly marched off with the *tabuts*. If the Moslem religious preachers in Bombay impress upon the minds of their followers the fact that in case of disturbance the sacred character of the *tazias* cannot be preserved and that their desertion amounts to a sacrilege, we have no doubt that profound effect would be produced on so religious a community as the Muhammadan.

Sultán-ul-Akhbár (175), 4th Feb.; *Shamsher-i-Hind* (174A), 4th Feb.; *Urdu Daily* (176), 5th Feb.

36. We entertained hopes of peace and safety during the Moharram from the very day His Excellency invited the Bombay Muhammadans and delivered a speech which produced its effect not only upon the minds of the hearers but upon the general public. The quiet passing off of the Moharram is a clear proof of this; as is also the fact that some *toliwalas* had written on their placards: 'Thanks to His Excellency, congratulations to the Police Commissioner and praise to the Moharram Committee.' No doubt His Excellency deserves thanks from the Bombay public and especially from the Moslem community. The President of the Moharram Committee, Mr. DuBoulay, was the right man in the right place. We have heard much of his tact at the time when plague was severely raging in the city, and now we have learnt that nature has endowed him with courtesy, zeal and tact. He was always seen with the Police Commissioner either sitting at Sulleman Chouki or Doctor Street. Messrs DuBoulay, Gell and Syed Shamsuddin Kadri were on the scene throughout the Moharram night and the Ashura day. These officers deserve every praise for the hard work they have done. The public is also deeply grateful to the Moharram Committee whose unceasing efforts have brought about this peaceful result. In this connection we should specially mention the names of Mr. Suleman Mitha Kasim and K. S. Sheikh Ibrahim who worked hard and with great tact, to keep in hand those who had influence with the rowdy element. [Similar views have been expressed by the *Shamsher-i-Hind* and the *Urdu Daily*.]

Indian Spectator (5), 6th Feb.

37. "The elaborate precautions taken to prevent a recurrence of last year's Moharram riots have proved to be either entirely successful or altogether unnecessary. On the former supposition we must congratulate His Excellency the Governor and the Committee appointed at his instance to co-operate with the Police Commissioner; and on the latter we must congratulate the Muhammadan community. We are inclined to congratulate all parties concerned.......... We cannot say in the circumstances that the precautions were unnecessary. We must, on the other hand, heartily congratulate Mr. DuBoulay and his Committee on the uneventful character of the celebration."

Jám-e-Jamshed (30), 5th Feb., Eng. cols.

38. "Bombay has, surely, drawn a long sigh of relief on finding that the Moharram has passed off as quietly and peacefully as was desired. The strain and anxiety of not merely days but weeks terminated on Tuesday evening in a way gratifying to all; and if there is one thing which now remains to be said, it is to give expression to the feeling of public gratitude towards Mr. Gell, his able lieutenant Mr. Phillips, and the officers and men who so zealously and loyally assisted them during all these trying days. Mr. Gell knows Bombay and its people as no other man does, and his firm grip on the city did not relax even under the most trying circumstancs.......... A word of acknowledgment is also due to the Muhammadan gentlemen who so enthusiastically co-operated with the authorities. Most of them were busy men of affairs; but they ungrudgingly responded to the call of duty, and lent their services in the cause of civic peace. They have thereby nobly served both the city and their own community; and it is to be hoped that this service will not go unrewarded by the *Sarkar*. As to the debt we owe to His Excellency the Governor and to Mr. DuBoulay, nothing more than a reference is needed to show that the public is not unmindful of it. Without His Excellency's prompt action in adopting precautions and without the indefatigable efforts of Mr. Du Boulay to have the services of the Moharram Committee utilised to the highest advantage, possibly the state of affairs would have been quite different from what we are witnessing to-day."

Indu Prakásh (43), 6th Feb., Eng. cols.

39. "When writing a few days ago about the welcome step which His Excellency Sir George Clarke took in calling upon the local Muhammadan leaders to share the responsibility of maintaining peace during the Moharram days, we had said that the new policy was sure to prove of immense use both to Government and the public. The very satisfactory manner in which the recent Moharram passed off fully justifies the opinion expressed by us, and the public were quite pleased with the good results which have followed from the sympathetic and far-sighted policy introduced by the ruler of this Presidency.......... The admission of popular representatives into the confidence of Government in all matters connected with public interests naturally inspires a sense of responsibility in the minds of the leaders, and induces them to try their utmost to be useful to the country. This 'responsible association' in the task of managing public affairs must, as a matter of course, prove a potent source of good and is calculated to render the relations between the rulers and the ruled more cordial and more satisfactory. Under the present peculiar state of affairs, when the governing classes have somehow or other come to look upon the governed with suspicion and distrust, the independence of character and the political sagacity and foresight displayed by His Excellency Sir George Clarke were most opportune and most welcome. Distrust begets distrust and only a courageous and prudent step like the one taken by the Governor of Bombay is likely to revive the sentiments of confidence and faith in the wisdom and good intentions of Government."

Comments on the report of the administration of the Abkári Department of the Bombay Presidency for the year 1907-08.
Mahrátta (9), 7th Feb.; *Sudhárak* (157), 8th Feb.; *Kesari* (121), 9th Feb.

***40.** "The Abkári Department seems to have been sorely uneasy at its being frequently described as 'the creator of drunkards,' and is anxious somehow or other to purge itself clean of the charge of 'having encouraged drinking in much the same proportion as it has increased the revenue.' In the administration report of the Abkári Department of Bombay for the year 1907-08, in paragraph 51, an attempt has been made, by comparing statistics of 1867-68 with those of 1907-08, to surprise the incautious readers by showing that drunkenness has not risen during the last 30 years. A little bit of statistical jugglery is resorted to, in order to bring about this agreeable surprise; but unfortunately the surprise is only statistical and not real. If the Department was meant, as we are repeatedly told *ad nauseam*, to put a stop to 'the dire new plague' of 'drinking,' then admitting the correctness of the figures, why has the consumption increased by nearly 60,000 gallons during the 30 years referred to? Really one cannot but feel astounded to read that, among a population consisting largely of teetotalers, whose religion teaches them to look upon the vice of drinking as a heinous sin, drunkenness has advanced, instead of retarding, by the enormous quantity of 60,000 gallons, in 30 years! And for this the Department compliments itself with glee! Surely a department patronising drunkards alone can do that. The report laments that 'the working classes should spend so much of their earnings in drink,' and admits that 'the number of shops is certainly excessive in many large towns and perhaps in some districts.' At the end of the report remarks are made to the effect that the temperance agitation carried on at various places was conducted on 'lines of terrorism and violence,' and picketers soon found themselves 'in conflict with the law.' We do not know that the picketing was conducted by any other means but moral persuasion, prayers, and entreaties. And we cannot conjecture how, such methods can come into conflict with the laws of a righteous government. It has been nowadays the practice to cry down as leading to violence and terrorism every movement of popular agitation which is conducted vigorously and is productive of *real* awakening in moral, political, or religious matters. Almost every movement, which is not conducted according to the dictates of officialism, is looked upon with suspicion and misgivings; and every opportunity is carefully watched, which would afford the least ground for putting the encyclopœdiac police laws and other regulations into action to thwart the movement.......... When such a state of mind exists, it is but natural that every nerve should be strained to put down movements which are considered as opposed to the political or financial policies of Government. When the picketing movement showed, even in its short existence, signs of telling severely on the revenue of the Abkári Department, then the machinery of law and police was put into full action; and on some pretext or other the movement was put a stop to. 'All honour to the civilised British Government,' we mused in those days of picketing 'which persecutes temperance preachers and invites the drunkard to come and get drunk if he likes, under the protection of police bayonets!' It might be legal, as anything and everything might be; but we ask, is it consistent with righteousness, justice and humanity?" [The *Sudhárak* makes similar comments and complains that Mr. Logan has left out of consideration the sale of foreign liquor in his contrast between the Abkári figures of 1868 and 1907. The *Kesari* writes:—The Abkári farmer loses from 1 anna 8 pies to 8 annas per gallon as the cost of the country liquor ranges from Rs. 5-1-6 to Rs. 5-8-0 per gallon, and Government orders that it should be sold at Rs. 5-0-0 to Rs. 5-4-0 per gallon. Why is it then that the Abkári farmers bid for licenses? A liquor-shop is certainly not a free drinking house. There is no doubt, therefore, that the liquor is sold in false measures and is also adulterated. It is rather strange that Mr. Logan should express regret at the spread of intemperance amongst labourers and agriculturists. If the spread of intemperance is a sign of prosperity, as contended by Mr. Logan, it is then a matter for congratulation! It may be right to link intemperance and prosperity together in Christian countries where drinking is considered a luxury. But in India whose religion and morality condemn drinking as a heinous sin, intemperance connotes only broken fortunes and moral depravity. The answers to the interpellations at the last sitting of the Legislative Council revealed the seamy side of the Abkári Department. Government negatived the demand that representatives of the Temperance Associations should be appointed Honorary Abkári Inspectors. Government declined to publish the proceedings of the Abkári Committee. Mr. Jackson was asked to withdraw his circular which had allowed peaceful picketing. Government have written to the Poona Temperance Association that the standing order directing that liquor-shops should be closed by sunset was superseded by a condition in the licenses issued in 1878 to the effect that the shops were to be closed at 9-30 P.M. How is it then that the standing order in question is retained in the Standing Orders Compilations up till 1902-1903? Besides, the above-mentioned condition was, in the licenses of 1878, meant only for four districts. By what authority was it extended to all the districts of the Presidency?]

Comments of the Proceedings of the Committee to investigate the subject of the import and consumption of foreign liquor in Bombay.

Kesari (121), 2nd Feb.

41. Indians are day by day growing a race of drunkards owing to the policy of the Abkári Department. The tale unfolded by the witnesses before the Foreign Liquor Committee now sitting in Bombay is one of sorrow and shame. One cause of the spread of foreign liquor in India is the ruinous and delusive impression found current among the masses that it acts as a preventive against plague. Is it not a wonder that the bureaucrats who tried to stamp out plague by 'kicking it out' during its first ravages, and the parasites who are now leading a campaign of inoculation should have blindly allowed Government coffers to be filled by allowing this strange idea to spread amongst the people? We would suggest that all the foreign liquor-shops should be closed and that the selling of foreign liquor to an Indian be made penal. If the Police who are now engaged in hunting out imaginary sedition be told off to do this duty, the social and moral tone of society would surely improve. If Mr. Kathoke's disclosures before the Committee are true—Mr. Kathoke is himself a foreign liquor merchant—Indians are adding to the heinous sin of drinking that of drinking cows' blood!

Bombay Samáchár (60), 2nd Feb.

42. The line of inquiry taken up by the Abkári Committee now sitting under the presidentship of the Honourable Mr. Logan is not quite satisfactory. The major portion of the witnesses examined by the Committee consists of dealers in liquor, Abkári Inspectors and consumers of liquor. The manner in which most of these witnesses have given evidence shows that they have been influenced in their statements by the fear of injuring their interests by placing the true facts before the Committee. This is but natural in view of the fact that they are interested parties. It is thus clear that unless the Committee procures the evidence of disinterested and expert scientists, it will not be able to do justice to the inquiry it has taken in hand. The necessity of the services of such experts is emphasised by the startling evidence which has been already recorded by the Committee, and which throws some light on the sharp practices of the trade. The activity of the Abkári Department has been all along confined to testing the strength of liquor, and the Department have been totally unable to check these sharp practices which have been acting so ruinously on the health of the drinking public. We trust the Committee will in its report accept the necessity of putting a stop to this disgraceful state of affairs. The question of the public health is of more vital importance than that of Government revenue or the profits of liquor merchants; and the Committee will have done a valuable service to the public if they prove successful in solving this problem. As Mr. Lorimer, Assistant Excise Collector, Gujarát, stated in his evidence, there are some merchants who import spirit in casks, mix it with water and burnt sugar and pass it off as brandy on the ignorant classes. The hands of the Abkári Department should be strengthened so as to enable them properly to deal with this process of downright cheating. It is really deplorable that the Abkári Department, in their anxiety to increase the revenue, have not only had no time to check these growing evils but have, by unduly raising the price of liquor, been instrumental in giving rise to them. The only way, in our opinion, of remedying this state of affairs is so to cheapen pure liquor, both native and foreign, as to make it impossible for these adulterated foreign liquors to enter into competition with it.

Pársi (34), 7th Feb., Eng. cols.

***43.** "Though there is a proverbial saying that man cannot be made sober by act of Parliament, legislators have good reason to believe that the law is not entirely impotent to curb drunkenness and similar vices. The Abkári Committee which has lately been sitting in Bombay gathered a lot of interesting evidence about the liquor trade, but nothing, apparently, on which to found any special legislation.......... One fact was repeatedly testified to, and that was that methylated spirit is never misused as a beverage in this country—we have our degenerates, but none quite so far gone as that. There is no reason, therefore, why a useful industry should be hampered any longer. Several jungle products, notably the prickly pear, are capable of furnishing high-class spirit, for the want of which several profitable industries cannot get under way. It is rather ridiculous that industrial spirit, which ought to be cheaper than kerosene, should be retailed under the Abkári Act as if it were '48 Port.'"

Warning to intending purchasers of liquor licenses in the Khed Taluka of the Poona District.

Kesari (121), 2nd Feb.

44. Messrs. V. K. Lagavankar and K. P. Dixit write to the *Kesari*:—Our efforts on behalf of the Poona Temperance Association have succeeded in inducing many people in the Khed Taluka (Poona) to abstain from drinking liquor, and the movement is spreading fast amongst them. The people have determined not to drink any longer and, therefore, we would warn those who may wish to take up liquor licenses in the Khed Taluka to think twice before they do so. We had given a similar warning last year, but it was disregarded and the license-holders had thus to undergo considerable pecuniary loss. We are writing this now in order that the same thing may not come to pass again.

Alleged hardships of the ryots during revenue collection.

Gujarát (65), 30th Jan.

45. It seems that in issuing the very pressing orders as regards revenue collection in Kaira, the authorities are wholly unmindful of the interest of the agriculturists. High officers of Government have no knowledge of what petty tyranny the ryots can be subjected to by petty officials under the cloak of such an order. Those who collect the revenue are as inexorable as Death, and it would melt a heart of stone to hear of the miseries of the wretched ryot when revenue collection begins. If he fails to pay up the dues, he loses even that little which he has, and there is no one to pity him. If the Talati were not to press hard for the dues, the Mámlatdár would declare him unfit for Government service; and if the Táluka demands are not strictly realised, the Mámlatdár himself would run the risk of being declared unfit. If unfortunately the defaulting agriculturist happens to be a Sáwkár, he is doomed as if his land yields ten times more than that of others. The poor Sáwkár loses the most,—he loses the money advanced to the farmer, he loses the money spent for seeds and manure, and to crown all, there is no remission of Government dues! Thus justice and mercy are entirely kept out of view in collecting the revenue demands. We expect the authorities to be a little more lenient to the ryot, and not to slay the goose that lays golden eggs.

Suggestion that the leaflets published by the Agricultural Department should be translated into vernacular.

Sind Gazette (17), 29th Jan.

46. "We would suggest that the information contained in the valuable leaflets which the Agricultural Department has of late been issuing should be put in the vernacular languages in a simple and direct style, free from technicalities and foreign expressions and should be circulated broadcast among the zamindars. For instance, a leaflet which speaks of a most useful scraper being made on the Mirpur Khas Farm, deserves the widest publicity, which it cannot have unless translated with care into the vernacular and sent to all the zamindars. It would involve too much expenditure of time and money to post such leaflets directly to individual zamindars. But we are sure the vernacular newspapers would be glad to give publicity to them through their columns, provided the leaflets are made quite readable."

Comments on a report of an agrarian outrage at Charai, Tarf Tale (Kolába).
Sudhákar (156), 6th Feb.

47. A correspondent from Goregaon (Kolába) writes to the *Sudhákar*:— Reports of collisions between agriculturists and sáwkárs or khots are nowadays frequently heard. One Makanji Khushal Gujar, vahivátdár in the service of Mr. Gádgil, the khot of the village Charai, Tarf Tale (Kolába), had gone there ten days ago to collect revenue dues from the Mahárs, the tenants of Mr. Gádgil. Eight Mahárs who came up to Makanji apparently to pay in their arrears, assaulted the latter and one Rámbháu Dánge and belaboured them mercilessly. Both of them are lying at present in hospital at Mángaon in a very precarious condition. There was no personal enmity between Makanji and the Mahárs. This outrage, therefore, is inexplicable.

Complaint against the alleged cruelty and high-handedness of the Police.
Ráshtramat (45), 3rd Feb.

48. The repressive measures recently passed by Government have their origin in the outcry raised by selfish Anglo-Indians against the development of a spirit of self-reliance amongst the people. But these measures have put into the hands of the Indian Police a fresh instrument of persecution. The Police have already earned an evil reputation as is proved by the report of the Police Commission of 1905, and the appeal of Mussamat Guláb Bánu recently decided by the Punjáb Chief Court helps to show to what lengths they are capable of going in their cruel and beastly acts. It is to be seen if Government is prepared to hold an inquiry into the matter as suggested by the Chief Court, to bring the guilty parties to book. It is needless to say that the Police who have made it their business to extort false confessions are likely to bring British rule into jeopardy some day or other. A double sin is committed when innocent persons are convicted and the guilty let go only for the sake of prestige, and this is the surest way to hell. In the present case we have to congratulate both the Chief Court and the Government of the Punjáb, the former for having saved a poor, helpless innocent woman from the clutches of the law and the latter for being saved from the sin resulting therefrom.

Complaint against the alleged incapacity of the Nadiád Police.
Gujarát (65), 30th Jan.

49. Owing to the inefficiency of the Police, Nadiád has been of late infested with thieves. Not a single day passes without some report of theft reaching us. Even daring dacoities are committed and anarchy seems to prevail here. It seems that either the Police are unable to protect the people or the system under which they are working at present is faulty. The people here petitioned the Collector and requested him to inquire into the matter, but in vain. The petitioners were asked to wait upon another officer who instead of listening to them, rebuked them for complaining against the Police. Of what use are the Police if they are brave only in oppressing the poor, and not in facing *badmashes*? We are firmly convinced that the Police under the present system will never be efficient enough to detect crimes; and therefore we request the authorities to go back to the ancient system of a responsible village police, which can still be found working in small villages.

Alleged grievances of Hospital Assistants.
Oriental Review (11), 3rd Feb.

50. "We would draw the attention of Government to a long-standing grievance of the Hospital Assistants in this Presidency. These assistants are called upon to undergo a severe training for a term of three years, and when they pass out they are rewarded with the salary of Rs. 20 or Rs. 25. In the mofussil they are called upon to discharge duties often as doctors and sometimes as surgeons. They are called upon to give their opinion in cases of murder and suicide. All this important work must be done on the magnificent salary of Rs. 20 or Rs. 25

Whilst we were talking with an I.M.S. man the other day on this subject he said that the way in which Hospital Assistants were treated was a scandal, for he himself paid Rs. 20 to his cook, whilst these poor assistants after such hard study and work had only Rs. 25 to Rs. 40 given to them as salaries. We are perfectly certain that if the attention of Government is drawn to this subject, especially of the Government of His Excellency Sir George Clarke, the long-standing grievance will be removed."

Suggestion for reducing the rent of rooms in the Belgaum Civil Hospital.
Belgaum Samáchár (105), 1st Feb.

51. The new Civil Hospital at Belgaum is sure to prove a boon not only to the city but also to the whole of the Karnátic. We would, however, bring to the notice of the authorities that the rent for rooms in the hospital as at present fixed at Rs. 2-8 per diem per room is most exorbitant and likely to act as a deterrent on those desirous of availing themselves of the benefits of the institution. We would, therefore, suggest that the rate should be reduced to Rs. 5 per month to bring the benefits of the hospital within the reach of all people.

The Honourable Mr. Gokhale's notice for defamation to the editor of the *Hindu Punch* and the reply thereto.
Hindu Punch (115), 3rd Feb.

52. Referring to the notice served on the editor of the *Hindu Punch* for defamation by the Honourable Mr. Gokhale, the paper remarks:—It is certainly a compliment to this paper that an attempt should be made by one who enjoys the confidence of Government to put it down after it has outlived the general sedition crusade recently undertaken by Government. But this is more than a mere personal matter. The case will decide how far the public actions of our leaders can be criticised in the press. And it is with this end in view that the *Hindu Punch* has courted prosecution at the hands of Mr. Gokhale. As this will be a test case, and as the finances of this paper are not in a satisfactory condition, it behoves those who may think that we are discharging a public duty of the utmost importance, to extend pecuniary help to us in making our defence. [The following is the reply given by the legal counsel of the editor of the paper to the above notice:—Mr. R. N. Thosar writes to Messrs. Dikshit, Dhanjisha and Soonderdás, Solicitors to the Honourable Mr. G. K. Gokhale:—"My client, Mr. Krishnáji Káshináth Phadke, is sorry to say that he does not find, as your client the Honourable Mr. G. K. Gokhale does, even a single imputation or statement concerning him in the *Hindu Punch* for the last several months or at any time before, which could be styled as false, or malicious or grossly libellous. Independent of the question, whether a statement, if made to the effect, 'that your client instigated Lord Morley to prosecute Mr. Bal Gangadhar Tilak so that he might be removed from the political arena,' can be called outrageous, my client demurs to the fact itself of ever having made any such statement.......... My client emphatically refuses to apologise and pay any penalty."]

His Excellency the Governor of Bombay's tour in Sind.
Phœnix (13), 27th Jan.

53. "We may at once state without any fear of exaggeration that duringt his short stay in this Province, His Excellency has, by his remarkable tact, sympathy and charming personality, won for himself quite an extraordinary amount of popularity. He has put into practice the gospel of sympathy which the Prince of Wales enunciated in his famous Guildhall speech soon after his return from this country and upon which special emphasis was rightly laid by the Sind Hindu Sabha in the concluding portion of its address to His Excellency. .... Then, again, the system of granting private interviews to the leaders of different communities, and of thus knowing at first-hand the difficulties and grievances under which the people labour, which His Excellency pursued here may well be expected to bear very far-reaching results in the promotion of good relations between the people and the powers that rule their destinies. .... Thus, it may be safely prophesied that the recent visit of His Excellency will mark an important epoch in the annals of this Province."

An "Open letter" to His Excellency the Governor of Bombay on the woes of the ryots in Sind.
Sind Journal (18), 28th Jan.

54. An anonymous contributor in the *Sind Journal* summarises his "Open letter" to His Excellency the Governor of Bombay:—"What with reduction in the value (on account of the closing of the Mints) of their silver ornaments—the only way in which the poor ryot lays by for a rainy day—the general rise of prices, the steady rise of land-tax at every new Decennial settlement (peculiar to Sind alone), the extortionate demands of Government underlings, the unlicensed pranks played by the police, the ransacking of their sacred homes by the Abkári Inspectors, principally on account of the wretched salt-tax, the harassment of one thousand and one other evils due to the retention of such a tax, and the costly and slow administration of justice, the attitude of the patient ryot towards the British Government—until lately considered truly benign—is undergoing a sure and certain, if not rapid change, and it requires a statesman of very strong calibre, untrammelled by official reports, to stem this tide of unpopularity. I implore you in the name of the Giver of all blessings and of all earthly rule to face this problem boldly and solve it unswervingly."

Comments on His Excellency the Governor of Bombay's reply to the address of the Sind Hindu Sabha.
Phœnix (13), 27th Jan.

55. "We are very glad to notice that, unlike the Muhammadan address which not only dealt largely with partisan questions but treated every question from a decidedly sectarian standpoint, the Hindu Sabha took up only such questions as belonged to its non-sectarian aims and aspirations. It is also very pleasing to note that the Sabha's reference to the very friendly relations between the powers and the people which obtain in this Province was at once dignified and eloquent. And if the Sabha did, with admirable ingenuity, turn the tables of the fetish of 'representation of minorities' upon the Government itself and thus make out an additional strong point to correct the strange anomaly, and show why the cream of the population in Sind should have a definite and effective voice in the administration of the Province by the presence of its own representative in the Bombay Legislative Council, we are sure no reasonable man will be disposed to find fault with the Sabha. It cannot be denied that the interests of the Province will never be adequately represented in the Bombay Council, until a leading member of the only cultured community of the Province is returned to the Council. Every impartial and level-headed well-wisher of the Province has, therefore, reason to cherish a feeling of sincere pleasure at the Sabha having elicited from His Excellency the hopeful announcement that we may now well expect to find the interests of the Province ably and adequately advocated in His Excellency's Council in the near future. When the great Reform Scheme of the Secretary of State becomes an accomplished fact and when the promised franchise is granted to the Municipal bodies of Sind, we hope and trust that these bodies will not lose sight of the fact that the privilege is extended to them mainly for the purpose of nominating a representative Hindu to the Council, similarly as the present constituency of Jaghirdars and Zamindars is, by reason of the overwhelming majority of Muhammadans, a close preserve of Muhammadans."

Alleged grievances of assessors in the Sukkur District Court.
Sindhi (51), 16th Jan., Eng. cols.

56. "We learn that the Sessions Judge, Mr. Boyd, holds his Court in the morning and commences work between 8 and 9 A. M. Assessors from the mofussil have to bear each day a lot of expense, in addition to their expenditure in town......... We doubt whether Government have a right to call upon assessors to assist Judges at a Sessions trial without attempting to re-imburse them at least their actual expenditure.......... Why should the assessors spend for the duty which wastes their time?......... The next, and more serious complaint is that the assessors are summoned to appear at 7 or 7-30 A. M......... The poor assessors, afraid of being *heavily* fined, as they have been twice by the predecessor of Mr. Boyd and the additional Judge, are always anxious to be in time according to the hour mentioned in the summons.......... We learn that the recent severe cold has actually attacked some assessors and the poor men have fallen seriously ill....... We anxiously await the change in the hour mentioned in the summons."

Suggestion that the head-quarters of the resident Magistrate should be transferred from Sakro to Tatta.
Phœnix (13), 27th Jan.

57. "It was rumoured some time ago that the head-quarters of the resident Magistrate, Sakro, were to be transferred from Mirpur Sakro to Tatta. Provision was also being made there for office buildings, but nothing seems to have been done yet.......... We trust that the matter is receiving the attention of the authorities, and that the desired change will be made at no distant date. We are also strongly of opinion that the head-quarters of the Subordinate Judge, Kotri, should likewise be transferred from Kotri to Tatta. Tatta being a town of some importance and being centrally situated is very convenient to the people of the Lar side. Will the Judicial Commissioner effect this reform? We do not know on what grounds Kotri was originally selected, but as it is, the town is fast falling into ruins, it has no trade, and the only advantage it has over Tatta is that it is conveniently situated for the Hyderabad pleaders."

Protest against the appointment of Mr. Wardle as a Deputy District Superintendent of Police.
Phœnix (13), 3rd Feb.

58. "The reply of the Under Secretary of State for India to a question whether Deputy Superintendentships were open to Europeans was clear, and we hope it has not escaped Mr. Younghusband's attention. The question, therefore, he has to decide is whether Mr. Wardle, the recent recipient of such a favour, is or is not a European. If he is, he must at once be removed from the appointment he holds. The fact that he was born in England of European parents, and belonged to a European regiment before his transfer to the Police is, we think, conclusive, and he cannot for one single day hold the office he fills. If the authorities, however, persist in keeping him where he is, the Sabha should come out with a memorial to Government protesting against the breach of faith that is being committed by bestowing a berth on a European which was expressly reserved for Indians."

Delay in issuing grain compensation in the Sind Postal Department.
Musáfir (49), 30th Jan., Eng. cols.

59. "All the Departments in Sind have drawn the grain compensation for the last season, but we are sorry to find that the compensation bill of the Postal Department has not yet been issued. We do not understand why the poor lower grade subordinates of the Postal Department have been kept waiting for so many days. We hope the authorities will not allow more delay in disposing of the correspondence dealing with this matter."

Legislation.

Comments on the Bill before the Legislative Council to amend certain enactments and to repeal certain other enactments.
Bombay Samáchár (60), 3rd Feb.

60. The Bill prepared by the Bombay Government to amend certain enactments and to repeal certain other enactments will on the whole be welcomed by all. One of the amendments is aimed at putting a stop to gambling in Race specials. Gambling in these trains had become a serious evil and when the highest tribunal could not, under the terms of the existing law, bring the offenders to book, the necessity of amending the gambling Act was loudly urged upon the notice of Government. It is but gratifying to learn that, though late, Government have seen their way to accede to the public request. Side by side with this the Bombay Government should also endeavour to check the evil of gambling on the sea. The disastrous consequences of this evil are well-known, and the authorities would, therefore, do well to put a stop to it as well. While on this subject we would suggest that those who are known to be gamblers should be permanently disqualified for service under Government, the Municipality, the Port Trust, and the City Improvement Trust, and that for those who are found to be habitual gamblers the punishment of hard labour should be prescribed under the law. There is no objection to increasing the number of the Trustees of the Port of Bombay from thirteen to fourteen and assigning the new place to a representative of the Railway Companies. This amendment of the Bombay Port Trust Act, however, is not complete, and opportunity should have been taken to reform the system of the election of Trustees. As the interests of the Indian and Anglo-Indian merchants are not always identical and as the prosperity of the port depends upon Indian commerce and Indian merchants, a representative of the Indian Chamber of Commerce should also have a seat on the Board. Again, a change is needed in the manner of representing the Corporation on the Board of Trustees. The Municipal Commissioner has a seat on the Board, but when Government and Municipal interests clash he finds it difficult to act independently. In view of the fact that there is a sufficient number of representatives on the Board to safe-guard Government interests, it is but necessary that the Corporation should be effectively represented there. The development of the Port has naturally added to the responsibilities of the Corporation, and so the latter body should have the right of sending two representatives to the Port Trust. Government have taken a wise step in amending the Bombay Municipal Act empowering the Corporation to maintain a town-band, and further in removing the disabilities under which municipal debentures now lie as compared with Government securities and Port Trust debentures. If the Corporation had further been empowered to open deposit accounts, many of the difficulties that usually come in its way in raising loans would have disappeared, and it would have been possible for the Corporation to borrow money on easy terms. The amendment of the Bombay City Land Revenue Act would be appreciated by all as it is likely to save a good deal of the time and trouble that is being annually wasted in the recovery of land assessments of very small amounts. By the present amendment the old practice is revived, but it would have been better if the provisions had been extended to cases of land asssessments of higher amounts as well.

Education.

Comments on the alleged deteriorated character of the teacher class.

Mahrátta (9), 31st Jan., and *7th Feb.

61. In the first of a series of articles the *Mahrátta* writes :—‘ We often fancy that a teacher of the present day might often be saying to himself somewhat as follows :—‘ Woe to the day when I thought of being a teacher. I had an ample choice before me when I decided to be a pedagogue......... For now I have the misfortune to belong to a herd of cattle, which far from being respected and taken good care of, is spurned at by every passer-by, and is not allowed even to chew the cud of silent thought in comfortable obscurity.’ Yes, they have been recently getting hardly any rest ; they are pressed from above by an unappreciative and suspicious department ; pressed from below by an ungrateful and scornful growing generation ; and pressed from sidewise by the wanton and unthinking public......... As for self-defence, they have no voice : they are like dumb-driven cattle ; and it is a far-off cry to call the hasty undiscerning public to help and think over the matter less impulsively and more thoughtfully. Abuse of the teacher seems to be the fashion, we shall not say the epidemic, of the day. And there is not even one advocate to be found in the whole literary public who will espouse the cause of and plead for justice to the poor devil of a teacher. ‘ Let us first of all summarise the grounds of the charges brought against the teacher class. It is alleged that they have deteriorated as a class......... They do not like or love their calling and they spend the whole of their life discontended and yearning for something which lies outside the sphere of their profession. They are literary mercenaries, who only practise their drill in the class-room, but cannot enter with true zest in the fight with ignorance. They are thus not what the *gurus* of old were in India......... Now, how far are these charges true and justifiable ? The correct answer to the question would be that they are intrinsically neither far better nor worse than the men of their class in any previous period of time since the system of education was remodelled under British rule. .... The Resolution of the Bombay Government recently issued speaks in not very complimentary terms of the teacher-class.......... We admit that the latter day teachers as a class look somewhat dwarfed in comparison with those of the older generation. But the real causes of the phenomenon require a patient and searching scrutiny. They are not to be found in the subjective imperfections of the teachers, but in the objective surroundings which we shall deal with in the next article." [In the course of the second article the paper writes :—" The first cause of the dwarfing of the present generation of teachers appears to us to lie in the multiplicity of schools and the consequent multiplicity of Head Masters.......... The next cause lies in the fact that teachers in the olden times had the avenues of literary fame open to them. They could write in the press and edit journals. In Mr. Chatfield's time Mr. V. K. Chiplunkar was actually editing a magazine like the *Nibandhmala* for a number of years before any notice was taken of it, and even his ultimate resignation was voluntary........ Things like that will hardly be tolerated now. Then again Head Masters could take part in public meetings. It is true that politics was not then so much advanced and specialised as it is at present. But there was less of jealous restriction of the teacher's activity in that respect at the time......... The next cause is that students and teachers were proud to openly own each other, and each gained by the reflected credit of the elevation of the other.......... But the present day teacher class finds itself surrounded by a class of men distinguished in other departments such as journalism, politics and authorship. The eye, therefore, can no longer remain fixed on the teacher as before ; and so without any appreciable self-deterioration he has suffered by comparison with his own pupils. So far from the point of view of the general public. But there are also other causes of the dwarfing in the eyes of the students. In the first place the Education Department itself subjects the teachers to too much discipline.......... There is one more thing about which no legitimate complaint can be made even by the class of teachers. The growth of the press and the rise of a generation of public workers in every department has had the result of opening many new channels of instruction to the students who refuse to look upon the teacher as the one Sir Oracle, who has a right to give them all the enlightenment that may be good for them. The students may be prevented from attending public meetings, but they cannot be prevented from reading newspapers at home. Above all, they cannot be prevented from breathing the atmosphere of public life in which they live......... In these circumstances the teacher has to maintain the level of his respect by his own character, and his utility as a teacher, by a system of discipline. But he finds limitations even in some of these directions. As regards character there can of course be no limit to it, and it is a matter in which a teacher has to bless or curse himself.......... The same teacher hardly comes into contact with the student for more than two or three hours, and most of this time is necessarily taken up by the routine work in which display of the nice points of character can hardly enter.......... It will be thus seen that though no one wants to bring the teacher class into contempt, still as a matter of fact it has been brought into contempt, by causes beyond the control of the teacher himself.......... The *gurus* of old had certain special privileges, but they in return kept the fire of learning and disinterested scholarship burning brightly.......... It is all well for the writer of the Government Resolution to make a sentimental allusion to the old ideal of *gurus* in the land of Ind. But he evidently forgets what the relations were between them and their students on the one hand, and between them and the rulers on the other......... Ideals are a matter of sentiment, but unfortunately they depend for their realisation upon things more material than sentiment. That being so, the complaint too that the students of to-day are not found to entertain sufficient reverence for their teachers is also groundless. This is the sad tale of the teacher."]

Alleged need of reform in medical education in the Bombay Presidency.

Oriental Review (11), 3rd Feb.

62. In the course of a long letter to the *Oriental Review* an anonymous correspondent writes:—"The project of the Medical Congress formulated and developed by His Excellency Sir George Clarke opens up many perplexing questions relating to medical education in this Presidency which would hardly redound to the credit of Government. If schemes like those of the Medical Congress are to be fully realised, it must needs be that medical education itself ought to have its standard raised and be freed from the somewhat hampering influences under which it is labouring. A great deal of attention is now being paid to scientific education. Why cannot a part of this be devoted to education which will benefit the suffering humanity? The chief defect we find in the present-day medical education is the lack of quality and originality in graduates of the Grant Medical College.......... We attach the blame for all this to the Medical College which moulds them all in the same prosaic way, unfitted for everything else but writing prescriptions which they have crammed in their college course. The college shows the same parsimony which has characterised the educational and administrative policy of Government and has destroyed the good effects which would have been otherwise produced by Government institutions.......... Besides parsimony, the Medical College is suffering from the usual Government tendency to provide for a certain class, the favoured class in this case being members of the Indian Medical Service, who in addition to lucrative offices they may be already holding, are allowed to have private practice and are appointed as Professors in the Medical College to lecture to students in their leisure time.......... Why should professorships in this college be restricted to members of the Indian Medical Service (generally Europeans) and not be open to well-qualified Indian gentlemen with educational and professional qualifications not inferior to those of members of the Indian Medical Service?.......... We may point to another grievance of Indian medical men in that all the higher posts in the Medical Service are also reserved for Indian Medical Service men. Does it mean that Indian medical men, able to hold posts of Civil Surgeons, are not available?.......... It is this neglect of their claims which must be held in no small degree responsible for the lack of initiative and originality. This closing of doors against all ambition cannot but work harm. This again, when coupled with the fact that professors like Dr. Mackenzie, Dr. Carter and Dr. Hatch are no longer to be seen in the only Medical College of the Presidency, will sufficiently explain the dearth of efficient graduates from the Grant Medical College."

Alleged need of a high school at Lárkána.

Phœnix (13), 3rd Feb.

63. "Elsewhere will be found a petition sent by both the Hindu and Muhammadan residents of the Lárkána district to the Director of Public Instruction for opening a Government High School at Lárkána. The petition is ably written and a case in favour of a High School is well made out. Lárkána has recently been formed into a Collectorate; and it is, therefore, quite in the fitness of things that a High School should be established there by Government. The reasons assigned by the petitioners for the same are, in our opinion, unassailable; and we hope Government will not fail to do the needful in the matter without loss of time."

The order of the Principal of Sind College *re* meetings.

Praja Bandhu (35), 31st Jan., Eng. cols.

64. "We understand from the *Sind Journal* that Principal Farrell of the Sind College has ordered his students that they should obtain his permission before attending even non-political meetings. The Principal thinks that he is justified in issuing such an order in consequence of the recent Resolution of the Bombay Government on the subject of discipline in schools and colleges. We are afraid, however, that he has entirely misunderstood the scope of that Resolution. It is preposterous to believe that the object of the Resolution can be put to every non-political meeting under a ban so far as the student-world is concerned......... It is, therefore, difficult to understand how the Principal of the Sind College has been led to interpret the Resolution in the way he is said to have done. If students were required to obtain previous permission from their Principals for attending meetings even of a non-political character, *e.g.* meetings convened for religious lectures or for lectures on temperance, it would seriously inconvenience both parties. We, therefore, trust, the Principal of the Sind College will see the advisability of withdrawing his unreasonable order. It shows the bent of mind of an average Anglo-Indian official who smells sedition even in non-political meetings."

Municipalities.

Comments on the recent nominations to the Bombay Municipal Corporation.

Indu Prakásh (43), 5th Feb., Eng. cols.

65. "There are signs that the notorious Caucus is still alive and will continue to be so in the future. The most recent evidences of the influence which this clique exercises are to be seen in the various nominations which Government have lately made. The return of Dr. Temulji in the place of Prof. Sharp, and that of Mr. Birkett in the place of Mr. Harrison, against veterans like Drs. Katrak and Jehangir distinctly proves the existence and activity of that body. We wish, therefore, to give a warning to the electorates in this matter, and to draw their attention to the necessity of forming an organisation as complete as that of the Caucus. It is also rumoured that there is going to be formed a powerful Caucus clique like that of the last time under the leadership of Mr. Todd, a local European merchant, and that to avoid friction and unpleasantness, the promoters of the new movement propose to include the Honourable Sir P. M. Mehta in the ticket. The popular side, therefore, ought to be on the alert from the beginning."

Surat Municipality and octroi duties.

Bombay Samáchár (60), 4th Feb.; *Gujarát Mitra* (27), 31st Jan.; *Surat Akhbár* (86), 1st Feb.; *Deshi Mitra* (25), 4th Feb.

66. It is deplorable that no satisfactory solution has yet been arrived at in the matter of the dispute between the Surat Municipality and the local merchants over the octroi duties on grain and cloth. At a recent meeting of the merchants it was declared that the Municipality derived from the duty on grain and cloth double the income of that derived from sugar and *ghee*. If this is a fact, it is incumbent on the Municipality to give some relief to the merchants. Beyond this it is impossible for us to support the view of these merchants. The Municipality is not free to take its own course in the matter of the octroi, and any addition to the direct taxation is likely to raise a cry of indignation from people of all conditions. Unless, therefore, the merchants are in a position to satisfy the authorities that there would be no outcry against the imposition of a direct tax, we are afraid their representation would be of no avail. As regards the condition of trade in grain and cloth we can only say that the trade conditions in other districts are much the same; and so in the disposal of any representation from the grain and cloth merchants the Municipality is bound to approach the question from a wider standpoint than that of local needs. [The *Gujarát Mitra* supports the contention of the local merchants, but is pessimistic about the institution of any direct tax which, it thinks, would fall heavily on the poor. The *Surat Akhbár* appeals to Government to remove the octroi on grain and cloth, which has caused much irritation, and to re-impose the duty on sugar and *ghee*. It questions the propriety of styling Municipal administration as local self-government if popular representatives have not the freedom to conduct their local affairs. The *Deshi Mitra* warns the President and other Councillors of the local Municipality against doing anything calculated to add to the burden of taxation already falling on the poor. The paper is afraid that any scheme of direct impost is likely to stir up opposition, and so it trusts that utmost care would be taken to find a way out of the difficulty.]

67. The tailors, gold smiths and other artisans of Sholápur have been unavailingly complaining against the action of the local Municipality in levying the house-tax on their shops at the rate of 10 per cent. as in the case of dwelling houses instead of 2½ per cent. at which other shops are taxed. In case justice is not done in the matter at an early date, we understand that the aggrieved parties intend going to law. The Municipality has recently increased the burdens of the rate-payers of the city and granted promotion to the Municipal Secretary to the tune of Rs. 100 per mensem which he has not done anything to earn. We hope the Municipality will redress the grievances of the artisans in the matter.

Complaint about the alleged heavy assessment of artisans' shops by the Sholápur Municipality.

Shiváji Vijaya (150), 29th Jan.

Native States.

68. "Bad blood was already existing between the Kolhápur State and Prof. Bijapurkar, and the State officials were too wary to let slip a golden opportunity. Again, they had to emulate the example of the officers of the superior British *raj* which was carrying on a remarkable campaign against sedition, real and imaginary, and had thus to demonstrate their loyalty and devotion to the imperial Government. Prof. Bijapurkar, moreover, as representing the cause of National education in the Deccan, had incurred the odium of the authorities and hence nothing was so desirable as to curb his activities in that cause on this side of India. National education could not be suppressed by any direct measures, but there was no doubt that it was strongly disliked by the bureaucracy. Thus it was that the Kolhápur State initiated a costly and unpopular trial for sedition, not against the Kolhápur State but against the British Government.......... But such is the zeal of some of our Native States that they even surpass the British Government in their rigorous administration of Criminal Law. In the light of these considerations one need not be surprised at the result of this trial."

Comments on the result of the Kolhápur sedition trial.

Navsári Patrika (77), 31st Jan., Eng. cols.

69. As every Nationalist knows full well that the path of National regeneration is beset with difficulties, and as he is determined to endure all hardships, he or his followers have no fear of prison. Prof. Bijapurkar, therefore, did not care for his imprisonment, but he could not but feel for the future of his pet institute, the *Samarth Vidyálaya*. The Professor's efforts to develop and extend the system of National education throughout the Deccan had naturally exposed him to the wrath of officials. Consequently no escape was possible for Prof. Bijapurkar from the ordeal through which leading Nationalists have been required to pass of late. In the present awakening, Deccan stands next to Bengal; and so it was but natural that the series of prosecutions recently instituted in Bengal should have a counterpart in the Deccan. The only remarkable thing in this case is that Prof. Bijapurkar lies in the prison of a Native Prince.

Shakti (85), 30th Jan.

70. During the last hundred years or so, Government have been in direct communication with Káthiáwár through Political Agents, and the Agency as well as Government have from time to time been subjected to adverse comments on account of favouritism and the existence of antagonistic parties. The real virtue of the British Government has always existed in the dealing of equal justice to all sects and communities without racial distinctions. And relying on this sense of justice we have advocated the appointment of a Muhammadan as administrator of the Porbunder State, and our suggestion has been supported by representative papers like the *Akhbár-e-Islám* and the *Mahi Kántha Gazette*. The latter has properly suggested the names of Mr. Baig

Affairs in the Porbunder State (Káthiáwár).

Political Bhomiyo (79), 5th Feb.

and Mr. Kadri for the post. But as Mr. Baig is at present filling a more important post as the Dewan of Junágadh, and cannot, therefore, be expected to take up the post, Mr. Kadri, Oriental Translator to Government, might well be appointed. The appointment would do justice not only to the personal abilities of Mr. Kadri but to the Porbunder State and its people as well. The appointment would also go a long way in removing the stigma of race favouritism which has attached so long to the Káthiáwár Agency.

Intelligence extracted from the Press.

Proposed republication of the *Swarájya* newspaper of Sholápur.
Ráshtramat (45), 5th Feb.

71. A Sholápur correspondent writes to the *Ráshtramat* that the defunct *Swarájya* newspaper is about to be resuscitated and expresses a hope that it will receive popular support.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th February 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th February 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khadilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	Anglo-Gujara'ti.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,350
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
39	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
40	Dnyánodayá	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár) ; 33.	600
	Anglo-Portuguese.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	Anglo-Sindi.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	Anglo-Telegu.				
53	Andhra Patrika	Bombay	Weekly	......	...
	English, Mara'thi and Gujara'ti.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayá	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania) ; 41.	600
	English, Portuguese and Concanim.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	Gujara'ti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe ; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	600
166	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
168	Sind Sudhár	Karáchi (Sind)	Weekly ...	Khánchand Rahumal ; Hindu (Amil) ; 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
170	Bombay Punch Bahádur...	Bombay ...	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 54.	2,000
171	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig ; Muhammadan ; 40.	1,000
173	Jám-i-Jahannuma ...	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla ; Muhammadan ; 48.	500
174	Liberal	Bombay ...	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
175	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Shráwak Bania) ; 36.	2,400
178	Jain Mitra ...	Do.	Fortnightly ...	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra,* it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
45A	Sardesái Vijay	Sáwantvádi ...	Weekly	......	...
	MARATHI.				
119A	Kámgár Samáchár ...	Bombay	Weekly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,200 and 2,500 respectively.

(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.

Politics and the Public Administration.

Comments on Mr. Rees's letter to the London *Times* with regard to the treatment of Indians in the Transvaal.

Gujaráti Punch (28), 8th Feb., Eng. cols.; *Praja Bandhu* (35), 7th Feb.

1. "We do not pretend to know what must have possessed Mr. Rees when he wrote to the London *Times*, comparing the disabilities under which Europeans are placed in Native States and those which the Indians resent in British Colonies.......... We are constrained to say that he is doing Government a positive disservice by raising up every now and then questions which are injudicious and harmful. One thing is certain and patent to all, excepting those that will not see, that these disabilities are very diverse and disproportionate, and when taken with surrounding circumstances, incomparable in their nature and effect. The difference between the almost royal treatment of Europeans in Native States and the humiliating and degrading taboo under which Indians have to suffer in British Colonies is as great as it is self-evident. And then Mr. Rees overlooks an important fact. It was not at the desire of Native States that the so-called disabilities were imposed; nor had they indeed the power to back up such a demand, even if they wished it, against the omnipotent British Government. The real fact is that they were created by the Supreme Government themselves mainly on Imperial grounds, and consequently it is not for Native Princes alone to retain or withdraw them. Again, there were no former European inhabitants in those places, whose rights could be jeopardized by them. On the other hand, in the Transvaal the case is quite the reverse; everything that could be done by the Indians to secure the rights of domicile and citizenship, every sort of sacrifice and self-denial have been offered; and the rights are theirs, by all laws human and divine......... We are pained to see that, when Lord Morley and His Excellency Lord Minto are trying to smooth down the deeply-felt restlessness of Indians in Colonies by sympathy and concessions, irresponsible men like Mr. Rees, oblivious of the trend of the times, should raise questions which can result in nothing else but increased feelings of bitterness." [The *Praja Bandhu* writing in a similar strain remarks that if the policy of exclusion had been adopted by Indian Princes in the past, a handful of British traders would never have become masters of India.]

Indians in South Africa.

Gujaráti (26), 7th Feb.; *Jain* (177), 7th Feb.

2. In spite of all that the Indians in the Transvaal have done to make a stand againt the oppressive policy of the Transvaal Government, that body have not seen the impropriety of their policy. So the Indians have now decided to leave that country for good. The European merchants in the Transvaal advised their Indian brethren against taking such a step. But they have refused to go back on their resolve, thinking it a disgrace to live any longer in South Africa under the existing circumstances. None can breathe a word against this resolution of the Transvaal Indians. This step of the Indians will not only leave a dark stain on the name of the Transvaal Government, but will demonstrate the inability of the Supreme British Government to do justice to its Indian subjects, and will thus lessen its prestige in this country. India will in future look on the Transvaal with feelings of animosity, and the Indian Government too, if it respect Indian public opinion, can no longer keep up amicable relations with its Government. [The *Jain* writes:—The oppression of the Indians in the Transvaal has falsified the saying that the sun never sets on the British Empire, for evidently the sun does not shine in the dark Transvaal. This oppression began with the conquest of the Transvaal by the English. The Indian Government, though sorry for this, is not strong enough to remonstrate with the Home Government which in its turn is unable to bring the Transvaal to terms. The English Government should, by all the means in its power, bring to reason the Transvaal authorities and then only will the Indians sing the praises of the British Government. A feeling of loyalty will in consequence become manifest everywhere, and repressive measures will not be necessary.]

Pársi (34), 14th Feb., Eng. cols.

***3.** "Affairs in South Africa have taken a bad turn again this week, and the Court has given an extraordinary ruling to the effect that a man who has once been deported (whether justly or not, it apparently did not say) cannot be described as a resident. The unification of South Africa has been decided upon, and its first-fruits appear to be that Natal is treating the Indians as badly as the Transvaal. The younger Gandhi and several others are sent to prison as criminals, numerous residents are marked down for deportation, and altogether it seems to be the same weary old round of persecution with added severity. It is said that the opposition of the Indians is weakening, for half of those in the Transvaal are said to have applied for registration under any conditions. If this is true, they must recognise that the registration of to-day will not save them from the continual steady pressure and persecution designed to thrust them out of the country altogether.......... The fact that the country itself is bound to suffer in the end is poor consolation to those who are suffering to-day. If they return to India with hearts full of bitterness against the Imperial power under which they are citizens, the Government of India should not blame the people for any untoward consequences that might follow as the natural result of such bitterness."

Lord Morley's Reforms and the Indian Civil Service.

Mahrátta (9), 14th Feb.

***4.** "We cannot stand still, we must advance—this is the unanimous verdict of all whose opinion was sought on the Reform Scheme, a tribute to the real significance of the epoch-making events of the last two or three years. But as we descend down to details the unanimity disappears and perfect concord changes by imperceptible degrees into considerable divergence of opinion. The Government of Bombay observe that 'the associations and individuals consulted have for the most part considered how their own interests can be furthered by the proposals of the Government of India or by such modifications therein as they have suggested in their replies, and since these interests are frequently conflicting, the result is a number of irreconcilable proposals'.......... It is this inclination not to part with even a tittle of power on the part of one and all that has produced discord where concord ought to have reigned. Even Lord Morley is not an exception to this rule. The Secretary of State does not wish to part with even one iota of his power and influence; no slackening in the supremacy of England is suggested; no subordination of the interests of England to the interests of India is advocated. The Secretary of State in Council respects the opinions of the Government of India, but the constitution provides no check on the absolute power of the responsible Minister for India............ The three Blue-books containing papers relating to the constitutional reforms in India give us only a few opinions of the representatives of the Civil Service; but to understand these opinions properly one must know their particular angle of vision. The Civil Service are not opposed to the Reform Scheme, for they think the reformed Councils will mark the decadence of the influence of the educated classes. For the promised reforms are nothing but additions intended as counterpoises on the increasing influence of the educated middle classes.......... The Commissioners of Divisions in the Bombay Presidency in their joint report declare that the elective principle, an exotic of the West, is still on its trial in the East, and is little understood in India except perhaps by the small body of educated men who have taken the greatest advantage thereof; and therefore, they propose that the Council should be limited to 32 members, of whom 11 should be elected and 21 nominated. The counterpoises of the representatives of the Muhammadan community and the land-lords are intended to be always placed under the thumb of the Civil Service, and the Commissioners jointly recommend nomination and not election in the case of these vested interests.......... In short, the Civil Service of the Bombay Presidency are for those proposals in the Reform Scheme that create checks and counterchecks on the influence of the educated classes, and are against those proposals that would encourage bold criticism of their doings in their little kingdoms."

President Roosevelt's eulogy of the British rule in India.

East and West (3), for Feb.

5. "The Muhammadan deputation gave Lord Morley a convenient opportunity for an exchange of international compliments. Mr. Roosevelt had eulogised the work of civilisation which England had carried on in India, and Turkey is a friend of England. A few Hindus are said to have gone to the United States to disseminate freely from that centre over the whole civilised world the grievances of those who are alleged to aspire after self-government in India. They conduct a newspaper, and other newspapers may be induced to echo the sentiments to which they give publicity. No international question will arise out of the newspaper criticism of the British Government in India. Yet the material prosperity, if nothing else, of this country requires that the faith of the civilised world in the stability of the government here is not shaken. Trade and capital are sensitive to political rumours, and the reputation for having secured the contentment of the people is an asset which Government cannot very well allow to depreciate. Hence Mr. Roosevelt's encomium on the British Government in India was very valuable and deserving of hearty acknowledgment by the Secretary of State for India, who has ordinarily no occasion to refer to affairs east of the Bay of Bengal or west of the Arabian Sea. Moreover, a colonising and expanding Power like England cannot afford to earn a bad name for its treatment of subject races. There is a more vital connection between the Muhammadans of India and the Sultan of Turkey than between Indian Home rulers and American newspapers. This connection is not formal. Yet some of the resolutions passed in Muhammadan meetings show that it is not imaginary."

Lord Morley and the Muhammadan deputation.

Indian Social Reformer (4), 14th Feb.

***6.** "It is high time that a definite decision was arrived at and announced regarding the question of Muhammadan representation in the Legislative Councils. The prolongation of the discussion, especially in the London press, is not likely to conduce to the growth of greater harmony. Meanwhile, we are glad to see that the Muhammadan leaders have taken Lord Morley's hint and are beginning to evince some desire to make their claims accord with those of the vastly larger non-Moslem section of the population. We have noticed with great pleasure that the bulk of the Indian press throughout the greater part of the country has studiously refrained from taking up an attitude of hostility to the demands of our Muhammadan countrymen, the *Indian Patriot* of Madras going so far as to ask that a Muhammadan gentleman shall be first appointed as a member of the Viceroy's Executive Council. We are sure that the interest of the other communities will be as safe in the hands of an Indian Muhammadan of high character and education as those of the Muhammadans will, in our firm belief, be in the hands of any other Indian similarly chosen. Nobody denies that there are divisions of class and creed in India. The question, however, is, which is the sounder policy, whether to seek to minimise and confine these differences to the narrowest possible limits, or to exaggerate and extend them to spheres where they were never allowed to intrude in the best days even of Muhammadan rule? Is British Rule in the twentieth century to have a less lofty ambition than the Moghul rule in the sixteenth? Is one of the two communities of which Akbar spoke as his two eyes, to be regarded as politically inferior to the other, is its loyalty to be assessed at a lower value, its numerical, educational and economic advantages whittled down? Happily, we have in Lords Morley and Minto British statesmen who are not likely to be swept off their feet by considerations of short-sighted political expediency. We think that if a conference be arranged between the leading men on both sides, a most satisfactory arrangement will be agreed upon in a few hours. His Excellency the Viceroy may yet see his way to bring about such an exchange of views, face to face, between representative men of the National Congress on the one hand and of the Moslem League on the other."

Comments on the representation submitted by the Presidency Association to the Bombay Government in connection with the new scheme of reforms.

Bombay Samáchár (60), 10th Feb.; *Akhbár-e-Souddgar* (20), 9th Feb.; *Jám-e-Jamshed* (30), 9th Feb.

7. The representation submitted by the Bombay Presidency Association to the Bombay Government in connection with the new Reform scheme is as important as it is commendable. The main point urged in the representation is that in order to preserve the essential principle enunciated in Lord Morley's despatch, the number of elected members should be substantially larger than that of the nominated and official members put together. This demand is quite rational, and Government will, in acceding to it, be able to guard the interests of all classes. Government should not adopt the principle of nomination except in the case of those classes that are not competent to select their own representatives, and whose representation Government should, therefore, keep in their own hands. The other point urged by the Association is that of holding the Council sittings at least once every three months, and on special occasions on requisition from the non-official members. The advantages of this course are obvious, for on many occasions great mistakes have been committed and great harm done owing to Government's inability to get in timely touch with the public. The present practice is to hold the Council meetings only when there are laws to be passed; but this limits the right of frequent interpellation. In our opinion, all the demands of the Association are appropriate, and we hope Government will be far-sighted enough to accept them. [The *Akhbár-e-Souddgar* similarly supports the two points urged by the Association. The *Jám-e-Jamshed* points out that under the present system of irregular Council meetings, the public have sometimes to wait for as long as six months before getting a satisfactory reply to an interpellation; while the officers, on the other hand, have to supply a mass of information in answer to questions lumped up together. It thinks, therefore, that it would be more convenient to both the public and Government if instead of allowing interpellations on the occasion of the Council meetings only, the Honourable members were allowed to put questions before a fixed date in every month and the replies published every month through the Press. If, it says, there be any apprehension that this would unduly multiply the number of questions and so increase the work of Government, a limit might be imposed upon the number of questions to be asked by each member.]

Indian Spectator (5), 13th Feb.

8. "Lord Morley must have imagined himself a very adroit person when he argued, to the satisfaction of the Congress party, that it was not necessary to provide for an official majority in the Provincial Legislative Councils, and proposed an equal number of officials and non-officials in each Council, excluding the official President—a scheme which could not but give satisfaction to the Government of India and the local Governments, as it practically assured a Government majority. It was a clever compromise to make sure of a Government majority, and yet profess to surrender an official majority. There are, however, more ingenious persons in India than the experienced Secretary of State. The Bombay Presidency Association, in a representation to Government, argue that it 'follows' from the language of the Secretary of State's despatch that the non-officials may well be 'in a clear and substantial majority.' We are not sure if Government will understand how the expediency of a clear official minority follows from the superfluity of an official majority. The ultimate result of this game of chess between a Government that is anxious to please, and an aspiring popular party that will revise its demands with every concession, may be that Government will seek safety in converting the Legislative Councils into Advisory Councils, in which case the non-official majority would not signify. The other corrollary which the Association draws from the sanctioned reforms is that the Council should meet more frequently than heretofore. We heartily welcome the prospect—so will all true journalists, for obvious reasons."

Gujaráti (26), 14th Feb., Eng. cols.

***9.** "The Bombay Presidency Association request Government that they should so work out the new scheme of reforms that the non-official members should be in a clear and substantial majority and that they should be elected non-official members............ Anglo-Indian publicists, who have now supported the Muhammadan contention that nominated representatives are not looked upon as truly representative of the wishes and feelings of the people, and endorsed their demand for independent Muhammadan electoral colleges, ought not to fail to realise the force of the argument that the allowance of a majority of non-official members in Provincial Councils would be no concession worth the name, if Government are to be at liberty to exert their moral pressure on nominated members and convert the so-called majority into an impotent minority and thus reproduce the old state of things under the guise of reform. The Council of the Association have made one more suggestion which is very important. The present restriction limiting Council meetings only to occasions when legislative measures are brought up, or the financial statement laid before the Council, considerably mars the usefulness of the Councils. It is, therefore, suggested that the new Regulation should contain a definite provision for periodical meetings of the Legislative Council. It is surely not an extravagant demand to ask for quarterly meetings of the Council and special meetings called by Governmeat either of their own motion or on a requisition by a substantial portion of the non-official members.......... The Association rightly observe that if the power of bringing administrative questions before the Council for debate is to be usefully exercised, more frequent meetings of the Council than at present are obviously necessary.......... It would, in our judgment, lighten the work of Councillors and that of Government, if complaints and grievances were not allowed to accumulate but could be placed before the authorities at regular intervals with sufficient promptitude."

Pársi (34), 14th Feb., Eng. cols.

***10.** "The Bombay Presidency Association have addressed Government on the subject of the enlarged Legislative Council, asking that the majority should not be merely non-official, but elected as well. The distinction is important, because, with the various changes that are taking place and that will take place, it would be possible to pack the Council with nominated members for the purpose of securing support for an unpopular measure. There is, of course, no immediate anticipation of such a thing being done; everybody hopes that the Councils as reconstituted will give the non-official members that sense of responsibility which alone can convert them from critics into statesmen and make the attitude of 'peevish opposition' a thing of the past. But the assurance that such a thing could not be done would be a great aid in the attainment of this attitude, and would secure for any unpopular legislation (and legislation, we may as well recognise, cannot always be popular) that consideration which the interests of the people demand."

Comments on the representation of the All-India Moslem League to His Excellency the Viceroy.

Bombay Samáchár (60), 10th Feb.

11. The representation submitted by the All-India Moslem League to His Excellency the Viceroy is of special importance as an indication of the fact that our Muhammadan brethren have at last recognised the true state of affairs, and have seen the great harm involved in emphasising racial distinctions. The enemies of reform have been trying to wreck Lord Morley's scheme by inciting the Muhammadans and the Sikhs against it; but warned by bitter experience in the past these two communities have refused to become the tools of these intriguing persons. The representation submits some new suggestions, but these do not contain anything objectionable or savouring of sectarianism. The League appears to have recognised that the Legislative Councils do not take up any sectarian questions, but only discuss matters affecting the interests of the general community and should, therefore, be made up of members, who would look at questions from a general point of view. They have, therefore, suggested that while separate Electoral Colleges should be maintained, they should be at liberty to return as their representatives persons who need not necessarily be Muhammadans. This suggestion is a really wise one, and is likely to promote harmony and confidence between the various races in India. It is, however, to be deplored that in regard to the Executive Councils, they have stuck to their original demand of reserving one seat for Muhammadans. We would have readily backed up this demand were it possible to expand the Executive Councils so as to accommodate the representatives of both communities in it. But, as it is, this is impossible and can only tend to wreck the scheme altogether. The best course we would suggest to our Muhammadan brethren is to pray to Government that in order to ensure that the person so appointed to the Executive Council should be one enjoying the confidence of all races, he should be chosen by the elected members of the Legislative Councils.

Gujaráti (26), 14th Feb., Eng. cols.

*12. "The Moslem League asks Government to grant the Muhammadans separate electorates from municipal and rural boards upwards and holds that effective Muhammadan representation is otherwise impossible. It is, however, something that the League is not altogether insensible to the dangers of the racial isolation thus perpetuated. With a view to minimise them it is suggested that so long as the electorates are Muhammadans, there should be no restriction on the selection of their representatives on the enlarged Councils....... The League claims one representative of their own community on the Viceregal Executive Council and requests the Government to create a membership for education and sanitation. Those who have encouraged the Muhammadan demand for the constitution of racial electorate have of course not seen their way to support this demand for racial representation on the Viceregal Executive Council for reasons which will not commend themselves to our Muhammadan countrymen.......... Even our Muhammadan countrymen will have to learn by experience that those who are now patting them on the back are shrewd enough to understand when and where they should indulge in this agreeable pastime and at what precise stage they should quietly part company from the objects of their affectionate solicitude."

Relations between Indians and Anglo-Indians.
Indian Spectator (5), 13th Feb.

13. "We publish elsewhere a letter from Professor Lees Smith, which has already been severely criticised by the Anglo-Indian press. The retort of his critics, that he has been in India only for a few weeks, is not in the circumstances very happy; for if he could be shocked by what he had seen in such a short space of time, his indictment would presumably have been fuller if his experience had extended over a long period, unless his critics are sure that familiarity with the unexpected would have made him silent and acquiescent. The contemptuous treatment of Indian travellers by English 'bullies' is an old complaint which was discussed so much in Lord Curzon's time that, in the interests of decency and good feeling, he had to deprecate any further discussion of it. Nothing is gained by reviving such acrimonious controversies.......... We are not prepared to admit that the colour barrier which excludes Indians from English clubs is, as a matter of fact, 'unworthy of the British spirit.' Perhaps it ought to be so, but if we may derive an idea of the actual Anglo-Saxon spirit from the treatment of the coloured races in America and in the British Colonies, we doubt if anything unworthy of that spirit is seen in India."

Oriental Review (11), 10th Feb.

14. "It has now become almost a truism to say that the much talked of unrest in India is due to a great extent to the un-English behaviour of Anglo-Indians towards Indians even of education and culture, and that he will be the greatest friend of the British Empire who will find out the best means of uniting by a close tie Anglo-Indians and Indians.......... Opinions so frankly and boldly expressed by Messrs. Nevinson and Keir Hardie and by Dr. Rutherford are not unknown to the public. We have now another Englishman expressing himself in strong terms against the prevalence of the vice of colour prejudice amongst Anglo-Indians.

We find that soon the sympathetic writer of this letter will be made the target for sharp and offending criticisms alleging 'ignorance' on the part of the Professor. Already we have a foretaste of this in comments of some of our Anglo-Indian contemporaries.......... It is a strange kind of 'ignorance' indeed which affects all those who are sympathetically inclined towards Indian people."

Ráshtramat (45), 10th Feb., Eng. cols.

15. "Professor Lees Smith is a recent arrival from England, and he has not yet degenerated into a sun-dried Anglo-Indian. .... The demoralising atmosphere of Anglo-Indian officialdom has not yet succeeded in warping his judgment of men and manners. Professor Lees Smith is delightfully outspoken in the strictures he passes on the conduct of Anglo-Indian bullies. The Anglo-Indians are never weary of harping on the evils of caste distinctions in India, and some so-called social reformers re-echo these sentiments.......... But Professor Lees Smith's out-spokenness, far from bringing the ill-bred people to their senses, seems only to have offended their self-esteem and conceit. The Anglo-Indian papers, who have been belauding to the skies the Professor's efforts to justify the economic and industrial policy of Government, have fallen foul of him and are openly hinting that Professor Lees Smith is not qualified to speak of Anglo-Indian manners.......... Really the Professor has gauged the situation with remarkable accuracy of judgment and that is just the reason why the *amour propre* of the Anglo-Indians is hurt. That the leading Anglo-Indian newspapers should fall foul of their mentor, instead of taking to heart the well-meant lesson he tried to inculcate upon them, is proof positive that the Anglo-Indian is not only a bully but takes pride in being one and has champions in the Press to fight out his cause even against disinterested persons like Professor Lees Smith....... Professor Lees Smith appealed to the good sense of the Anglo-Indians. But the Anglo-Indians are offended at the temerity of a mere Professor to teach them manners. The Anglo-Indians in India are an Imperial and superior people, and in their opinion their superiority cannot be asserted without an amount of insolence and roughness of behaviour which is sufficient to shock a mild-mannered and cultured Professor of Economics."

Rást Goftár (36), 14th Feb., Eng. cols.

***16.** "Manners are half morals: in this country want of good manners is a sin in the ruling race. Political and social considerations are here so welded that the ruling community has always got to be on its good behaviour, alike in social intercourse as in administrative methods. The man in the street cares not one fig whether the popular element in the Councils is amplified or weakened. He measures the advantages of an alien rule by the character of the community which rules him. The men whom he encounters on railway stations and tram-cars, on business exchange and the offices, in highways and bye-ways of the town, are to him the men who govern him. If they are rough in manners and offensive, he mutters an execration on the race; and from race to rulers is not a far cry. .... We are told that Englishmen who behave discourteously with the natives do not belong to the class of gentlemen. They certainly cannot, but if we hold the deportment of Anglo-Indians towards natives as a criterion of gentlemanliness, a very large number of them would be at once pronounced as cads.......... The fact of the matter is that many Anglo-Indians who pass as gentlemen and are received as such in polite society have one code of manners for Europeans and another for the coloured races......... Professor Lees Smith must have realised that he could not have chosen a more thorny subject of discussion for a farewell address to India. Any way, the reception given to him in the Press must have impressed him that deficient manners is an imperfection not confined merely to railways and public resorts. If his leisure hours permit of a study of Indian affairs, he might find suavity of diction as good a subject to discuss as suavity of manners."

***17.** "Professor Lees Smith's letter has evidently 'touched the spot.' For the three English dailies in Bombay, we regret to note, have poured out the vials of their wrath upon his devoted head. What they find peculiarly offensive is the fact that Mr. Smith has not qualified himself to speak on these subjects by thirty years' residence in this country. It is a well-known fact that it takes at least this period of residence for an unsympathetic European to learn to distinguish between offensive conduct and oriental politeness—at least so we infer from the general assertion that it is impossible for a man only five weeks in the country to recognise rudeness when he sees it. On the whole, Mr. Smith has every reason to be satisfied with the remarkable effect of his little circular—the explosion of printed matter which has reverberated round it proves that its rather bald phrases contain a powerful fulminate of thought."

Pársi (34), 14th Feb., Eng. cols.

18. "Educated Indians owe a deep debt of gratitude to Mr. H. B. Lees Smith for representing one of their worst grievances to the public through both the Anglo-Indian and the Indian press of Bombay. It has been pointed out over and over again that the principal cause of the present unrest in India is the high-handed and unsympathetic attitude usually assumed by the Anglo-Indian rulers towards the ruled. Anglo-Indian officials and non-officials have, for obvious reasons, been endeavouring to account for this unrest in diverse ways, but it cannot be denied that the canker which is eating the very vitals of good government in this country is the most undesirable treatment, in matters political as well as social, accorded by the governors to the governed.......... Mr. Lees Smith in his memorable communication distinctly gives the public to understand that the present deplorable state of things is due to racial distinctions observed in this country, and it is only by way of emphasising and illustrating these distinctions that he alludes to gross insults offered by Englishmen to Indians in railway travelling....... Let the Anglo-Indian rulers and their organs say what they will, but educated Indians are honestly of opinion that the principal cause of the unrest is the high-handed and unsympathetic policy pursued principally by young English officials, who have not much regard for those over whom they are placed to rule. The malady of colour distinction has unfortunately of late developed into mutual misunderstandings and bickerings and even hatred, widening the gulf of separation more than ever throughout the country....... Mr. Lees Smith has done a distinct service to the country, including the Government, by giving vent to his ideas in the matter of race distinctions which, we are afraid, are not going to die out in the near future.......... Unfortunately, our Anglo-Indian friends leave their keen sense of fairness and justice behind somewhere on the shores of Aden to be picked up again when they return to their native land.......... We notice that our Anglo-Indian contemporaries, who had not even the fairness to give a proper place to Mr. Lees Smith's communication, which was carefully concealed in some convenient nook or corner of their papers, have attacked and have allowed others to attack that gentleman in a most violent manner for giving publicity to what he thought to be the truth and which is in reality an absolute truth. .... We make ourselves bold to assert that the wild attempts made to cover the truth with the dust of extravagant abuse will not enable our contemporaries to accomplish their object. Mr. Lees Smith has hit the nail on the head, and it has already been driven home. The latter is worth its weight in gold, and should be distributed far and wide into every nook and corner of the world where Englishmen reside." [In its issue of the 9th February the same paper writes:—"We have been placed in possession of certain facts relating to an incident which recently took place at the Dhond Station, and which, we have reason to believe, is the one referred to by Professor Lees Smith in his communication to the press. It would appear that a party of Indian gentlemen returning from the Madras Congress got down at the Dhond Station for refreshments. During

Sánj Vartamán (37), 10th and 9th Feb., Eng. cols.

their temporary absence, two European officers got into the compartment, carrying with them the carcass of an animal. The Indian party, among whom were two Muhammadan lawyers, protested against their carrying the carcass in the first class compartment, but to no purpose. It is said that strong language was made use of by the officers, who eventually entered the carriage with a dog, and proceeded on their journey. The Bombay Government would do well to enquire into the matter and call upon the officers for an explanation for their conduct, which has been so freely talked about in higher circles."]

Praja Bandhu (35), 14th Feb., Eng. cols.

***19.** "We may assure Professor Lees Smith that incidents like those witnessed by him are by no means rare............ The venom of race-pride pervades all the services of the State, though undoubtedly there are numerous honourable exceptions, especially in the Civil Service.......... With all deference to the friendly and gentlemanly views of the London Professor, we think the real and most effective remedy lies in the hands of Indians themselves.......... Every one has, within the limits allowed by the law, a right to exercise his right of self-defence against a European as against any one else. It is possible that he will be tried by one of his own countrymen, while the Indian will be tried by a subordinate Magistrate, and there are risks of a failure of justice. Now the point we would enforce is that it is necessary that those risks should be faced if we are ever to improve our position. So long as we go on putting up with insults, we shall continue to receive them. A blow for a blow is not a good maxim to recommend, yet with all its drawbacks it has the merit of securing safety from molestation by brutal men.......... We should, also, hold ourselves as aloof from the European, as the latter does from us. It is time that we fully realised that it is more to his interest that the natives of the land should be friendly to him, than that he should be so to us.......... It is the interest of the ruling race to co-operate for the securing of the result. They want us more, even socially, than we want them."

Gujaráti Punch (28), 14th Feb., Eng. cols.

***20.** "Sir E. Baker's exhortation has not come a day or a moment too soon. And the letter of Professor Lees Smith following in its wake proves conclusively that a better state of things is dawning in India. The ever-increasing insults to Indian gentlemen and often reported outrages on the modesty of Indian ladies disclose a state of things rotten to the very core. The great eagerness and anxiety universally shown by Indians as regards the Reform Scheme should not make Government indifferent to their real wants. Even the enlargement of Representative Institutions in this country is a small matter if almost invariably Indian ladies and gentlemen continue to be insulted with impunity by men who intellectually and morally may be their inferiors, if invidious distinctions remain unchecked and unreprehended even by commercial concerns like railway companies, and if in cases between Indians and Europeans, the latter, tried by a jury of their own countrymen, get off scot-free and the former are heavily sentenced.......... We would ask our Anglo-Indian brothers, be they officials, non-officials or representatives of the Press, to look at these doings from a standpoint other than personal. They have the high privilege to represent a mighty Empire, and if by their actions they undo the good done by Britain to India, they themselves must be the first to suffer; and therefore in their own interests they should beware. The verdict of History is clear. The Divine Providence makes trifles of the physical resources of nations, and can pay them back in their own coin."

Jám-e-Jamshed (30), 8th Feb., Eng. cols.

21. "Will the very sensible, outspoken letter of Professor Lees Smith on the treatment of Indians by Europeans be received in the right spirit by the Anglo-Indian community, or will they only sneer at it, ranking the writer of the letter among birds of passage whose opinion and views are of no value?......... One of the saddest mistakes Englishmen in India can make, at the present time, is to believe that Indian discontent will be, or can be, removed by the concessions made by the expansion of Legislative Councils and the putting of one or two Indians on the Executive Councils of the different provinces. The *people's* grievances would not be removed thereby. The problem will be tackled only when a radical change is brought about in the treatment of Indians by Europeans as a whole......... Unfortunately the Anglo-Indian has, by his unsympathetic and un-British treatment of the Indians, set a bad example to other whites as well, and the result is that, very often, European foreigners are found treating Indians with brutality which would be tolerated nowhere but in India. Of course, the poor, uneducated Indian cannot distinguish between a real Englishman and a foreigner. So every personal ill-treatment, every injury rankles in the breast of the offended Indian as the doing of the *Sirkar* and the revenge is sought to be wreaked on the *Sirkar*—the Englishman and the British Government. Anglo-Indians do not ever appear to have given so much as a thought to the immense possibilities of mischief arising from the acts and attitude of designing foreigners who come here as traders. They never seem to have realised what this class of men can do to undermine British popularity, prestige and influence among the Indian people....... By their own bad example, Britons in India have themselves taught Europeans and foreigners to ill-treat the Indians, to be harsh, cruel, oppressive.......... What wonder, then, that so keen a resentment is felt against Europeans, and Englishmen in particular?............ That a European, because he is a European, can and should ill-treat an Indian because he is an Indian, is outrageous, and the day appears to have come when the Indians will seek to maintain their rights in this, if they are not duly protected by their British masters."

Daily Telegraph (2), 10th Feb.

22. "The spirit of the age just now in India is towards a social equality between the educated Indian of any caste or creed, and the European. The Maharaja of Baroda, in proposing the health of Colonel Meade, at a banquet given by him to the retiring Political Resident, referred to this in a very friendly way....... It must be admitted that there have been some changes in the relations between Anglo-Indians and Indians.......... It is to the interest of all Anglo-Indians that they should dwell on terms of amity and, if possible, cordiality with the people about them, and it seems only right that candid attempts should be made to examine the change of feeling which is said to have occurred. The statement implies an admission that till recently they were fairly good. Many of us are old enough to remember what they were...... There is no reason why the Anglo-Indian should abandon his traditional attitude, which on the whole has been very successful. But the change has come on the other side......... We do not believe that the Anglo-Indian is less kindly or less considerate than he ever was. But he has been 150 years in the country and he has picked up something of the natural conservatism and cautiousness of an ancient and much tried race. He is more Indian in many ways than the New Indian and therefore perhaps more in sympathy with the millions over whom the New Indian naturally enough aspires to rule......... The case is not one for Extremists in either faction, but for a cautious and friendly consideration of all the sentiments which both have in common."

Alleged unsympathetic attitude of Englishmen towards Indian aspirations for *swarájya*.

Arunodaya (99), 7th Feb.

23. A person who has lost his liberty is considered to be a dunce and even his good qualities are regarded as shortcomings. It is owing to this fact that the English, though they are the greatest champions of liberty and though they have every now and then assisted and sympathised with other nations striving to attain independence, are looking askance at public movements in India. Lord Morley, for example, does not think a Parliamentary form of government feasible for India under any circumstances, and Lord Ripon also thinks the same. The Anglo-Indian officials not only think Indians unfit for *swarájya*, but they are even of opinion that they must be trampled under foot and always severely handled. Englishmen seem to labour under the strange delusion that they have been predestined to govern this country. But the glorious ancient history of the country gives a complete lie to this idea. Our ancient rulers were certainly superior to the present ones in their principles of administration. Though fate has put India in the manacles of slavery, the spirit of nationality has now taken a deep root in its soil, and therefore it does not reflect credit on English statesmanship and wisdom to declare that India would never enjoy *swarájya*. This attitude of English statesmen towards India is most reprehensible from a moral point of view as the responsibility of making India fit for enjoying *swarájya* rests with England which has been ruling the country for over a century. Such a consummation will benefit both England and India, and we, therefore, hope the King-Emperor will follow the example of the Sultan of Turkey and grant us a representative form of government.

Comments on Government prosecutions for sedition.
Gujaráti (26), 7th Feb.

24. Ever since local Governments were given a free hand by the Government of India in the matter of instituting State prosecutions there has grown up an unprecedented crop of sedition cases throughout the country. The authorities in Bengal, Bombay, Madras, the Punjáb, the United Provinces and elsewhere have spared no pains to detect sedition in newspaper writings and in the speeches of public speakers. As if these strenuous efforts on their part were not enough, Judges are requested to pass the heaviest possible sentences on the accused. The authorities deceive themselves in supposing that these prosecutions and heavy sentences will put down sedition in the country, for, in our opinion, they are calculated more to stimulate the spirit of disaffection than otherwise. A list of cases instituted for sedition during the last year bears witness to the official activities in this direction; but the masses can in no way bring themselves to support the action of Government. This, however, does not mean that they view with favour seditious writings and speeches. They know full well that journalists and public speakers are carried away by their patriotic zeal into making exaggerated statements which are far from likely to spread sedition. Everything depends upon the way in which the people think of the system of administration. Government must know that they are an alien Government. England, and not India, is the native land of their high officials. It is useless to expect perfect loyalty under such circumstances. The utmost that can be expected of the people would be that they should strive for the maintenance of British rule in India, simply from motives of self-interest. And the great majority of the people do wish to see British rule continue in India on these grounds alone. What they want is to rise to the level of the self-governing colonies. A hundred and fifty years of British rule have not yet elevated them to this level, and hence it is but natural that impatient journalists and speakers should be led to utter unpalatable and bitter words. Government might by such prosecutions silence them in public, but they would be powerless to put a gag upon the use of their tongues. Besides an evil effect would be produced if the idea finds currency among the people that by these means Government desire to hide their failings from the public. Government may hope to profit by such a course, but to us it seems to be a mistaken policy. It may be that Anglo-Indian officials and the Anglo-Indian press advocate this policy; but in view of the fact that British rule in India mainly depends upon popular good feeling, they should think twice before carrying this policy any further. The authorities should know that these journalists and orators are of the people, their fellow-countrymen, and that the people think they are thus being sacrificed in the cause of their country. Under these circumstances it behoves the British Government to abandon at once this ruinous policy.

Observations on the history of Ireland under British rule.
Kesari (121), 16th Feb.

***25.** The *Kesari* in its second article on Ireland and India gives an account of the early history of Ireland till the end of the Tudor period, and incidentally remarks as follows:—The connection established between Ireland and England in the twelfth century shows no signs of being severed. Unless England is itself invaded or rendered incapable even of self-defence, it will not willingly give up its supremacy over the island. The Irish, however, are not disheartened by the fruitless struggle of eight hundred years. British rule in Ireland is maintained mainly with the help of mercenary Irish soldiers. Indians are familiar with such a state of things and need not wonder at it. The English kept themselves aloof from the Irish, and during the reign of Edward III a law was passed to hang Englishmen if they learnt Irish. Tyrannical laws were in force in Ireland and Irishmen suffered untold miseries for two hundred years. Henry VII and Henry VIII established British rule more firmly in Ireland. The persecution of the Irish Roman Catholics made feelings still more bitter, and the present situation in Ireland is mainly the effect of this religious hatred.

Necessity on the part of Nationalists to adopt guerilla tactics in the future in dealing with Government.

Rdshtramat (45), 9th Feb.

26. Under the heading "We must now resort to guerilla tactics" the *Rdshtramat* writes :—The last three years have witnessed the trial of strength between the Nationalists and Government, but the victory still remains undecided. The parties, however, now know of each other's strength. While Government are armed with all the parapharnalia of the criminal law of the land for dealing out punishment to their opponents, the Nationalists are dependent for their strength on their sense of patriotism and their readiness to face difficulties for the sake of duty. Mr. Tilak's fate has not acted as a deterrent on his followers, and the zeal of his party in the national cause remains unabated to this day. It is no doubt our duty to be firm and remain unshaken in our principles, but it is not of any advantage to our party to undergo self-sacrifice when we can strengthen our position by other means. Sometimes a flank attack is more successful then a frontal one. The Nationalists, therefore, should now change their defiant attitude and resort to guerilla tactics. Some of the methods of the Moderates might be safely adopted to escape the clutches of the law. The *swadeshi* movement which has well-nigh succeeded in ousting foreign piece-goods from Indian markets may now be directed against foreign sugar. In order to popularise our views we should now carry on our movement under the cover of religious agitation and preach our propaganda at temples and places of pilgrimage. Even our every-day social functions should have a political garb. We should have a corps of National volunteers to keep an eye on our enemies. But this corps should have neither a roll of members nor any regular organisation nor should it keep any accounts. The National work should be carried on cautiously and without creating much fuss and as Ramdas has said, in a dexterous manner. Moreover, we should have a sign and a watchword by which the Nationalists should be able to recognise one another. We should now definitely adopt guerilla methods and carry on our political work.

The great good fortune of the Mandálay jail.

Hind Swarájya (66), 8th Feb.

27. Oh Goddess of Fate! thy ways are inscrutable. None can escape thy power, benignant or wrathful. It is the law of thy court of justice that one should suffer for another. Thou didst desire to make the prison of Mandálay and the land of Burma blessed, and for this thou didst cause the transportation of that Tilak (*lit.* ornament) of the Aryans, that holy Mahátma who dwells in the hearts of Indian men, women and children. O Goddess! have mercy, and trouble this leader of millions no longer. O Burma! All your sins are destroyed by the mere touch of Tilak's feet on your soil. The prison at Mandálay, and the prisoners with all their sins, nay, even the very bricks of the prison have been sanctified by the presence of this patriot. Even the gods deem a patriot like him worthy of worship. O Goddess of Fate! give him strength to bear up against this calamity. Thou art all-powerful, O Fate! And thou alone canst protect our Tilak—our life, our breath, our soul, our protector, our all! [The same paper elsewhere reproduces an incomplete translation of an article from the *Indian Sociologist* referring to the Sepoy Mutiny of 1857. It refers in confused language to alleged atrocities committed by the British Government on native soldiers.]

Exhortation to renounce the pleasures of the world and to espouse the cause of the country.

Shakti (85), 6th Feb.

28. The *Shakti* publishes some verses entitled, 'Asceticism' of which the following is the purport:—Brethren! asceticism is dear to me. Seeing my brethren starving I do not like to take my food or to play. With heavy fetters on one's legs it is distressing to laugh, and moving about for pleasure is like death. Seeing the foreigners making themselves merry while Indians are miserable, terrible wounds are inflicted on the heart. To speak the truth, the best course we can take is to renounce the world and espouse the cause of the country.

Comments on the Bombay Government's orders *re* the signing of declarations of loyalty by Government servants.

Kál (118), 12th Feb.

29. The British Government desire that their subjects should be loyal. But loyalty is also a public necessity. It is better, however, that the people should remain loyal by appreciating the advantages of loyalty. It is the duty of every loyalist to denounce the anarchist outrages and assist Government to root out the bomb conspiracy. He who remains loyal in times of danger is a true loyalist. But it is regrettable that the Bombay Government should think of making all intending Government servants sign a declaration of loyalty. To doubt our loyalty is very cruel and is shocking to our feelings. Loyalty dwells not in the tongue but in the heart. To swear by it is to disgrace it.

Suggestion that the duty on salt should be abolished.

Jám-e-Jamshed (30), 8th Feb.

30. During the year 1907-08 there has been a great increase in the consumption of salt, due to the lowering of the salt-duty from Rs. 1-8-0 to Re. 1-0-0. The official Report states that owing to this decrease in the duty, the people have begun to make a free use of it with their food as well as for agriculture. This clearly shows how necessary an article salt is, not only as an ingredient of food, but also for agricultural and industrial purposes. We are glad to know that Government are endeavouring to increase its annual produce by opening new salt-farms at Bhandup and such other places and we earnestly request Government to abolish the salt-duty entirely, considering the vital importance of salt as an indispensable article of food.

Protest against the discussion of political subjects by students of the Anjuman-i-Islam Schools.

Sánj Vartamán (37), 13th Feb., Eng. cols.

31. In the course of a contributed article dealing with a variety of subjects of Muhammadan interest, a Muhammadan correspondent writes:—"The Government of India last year, and the Local Government recently, have issued resolutions against school-boys mixing themselves up with politics. Of the propriety of enforcing that wish in the strictest manner, there can be no two opinions, and it is only necessary to look around to see the evil effects which past license in this respect has had on the student class, it would be more correct to say on the Hindu students. Hitherto the Muhammadan boys have strictly held aloof from politics. The evil to which I refer is the growing custom of discussing politics in the different Anjumans in India. These institutions are schools, and they ought to confine themselves solely to educational aims. When meetings take place, as is now the custom throughout India, the students usually take part, and what effect political discussion has on them is a question of extreme moment. I apprehend the effects will, in the end, be identical with those obtaining in Bengal.......... But the meetings held in the Anjuman-i-Islam of Bombay, in the first place, are not representative of the whole of the Muhammadan community, as they represent only Khoja and Bora gentlemen; and the sooner the Sunnis and the Shiahs dissociate themselves from these meetings, the better will it be for all concerned."

Feared officialisation of the Indian National Congress.

East and West (3), for Feb.

32. Mr. P. J. Pádsháh, Bar.-at-Law, in the course of an article on the Madras Congress writes:—"I have been always under the impression that the Congress was an independent body of men, endeavouring for years to interpret the feelings, wishes and aspirations of their countrymen to the rulers. This year, it seemed, the function of the Congress would be changed. It looked as if the leaders of the Congress met together to interpret the wishes and feelings of the rulers to the mass of their countrymen. It is quite true that by dint of political education many of our rulers—many, if not most of the officials—have become 'congressised.' It does not follow that the Congressists should be 'officialised.' I cannot get rid of the impression that a good many of the delegates, and almost all their leaders, have been officialised. They have begun to talk and think in the language of officials. There is, therefore, the danger ahead of which it is desirable to take warning in time. The Congress will have abdicated its proper functions when it begins to interpret for Government and not to Government. Its usefulness in the past has been very great indeed. It has achieved splendid results by continuing the line of action formulated by its great initiators. A departure from that line of action may entail unpleasant consequences. The Congress may cease to be an independent institution, and develop into an organ of the official classes. The official classes can, however, speak for themselves and with very great effect, but if the National Congress as an unofficial body is gone, who will speak for the people?"

The Alipur outrage.

Indian Social Reformer (4), 14th Feb.

***33.** "Whatever excuse there might have been in the case of the murder of Inspector Banerji, the assassination in broad daylight of Public Prosecutor, Mr. Asutosh Biswas, is a reflection on the solicitude of the Executive Government to protect its officers. The deceased had in his official capacity taken a prominent part in bringing some of the anarchists to book. His life had been threatened, and we read that he himself was sure that he would be murdered. He had been pressed by his relatives to give up the office, but had stuck bravely to his post. That such a man should not have been accorded some measure of Police protection even when he was returning from the discharge of a public duty, is a circumstance which is not likely to escape the attention of so earnest an administrator as Sir Norman Baker. Some of our contemporaries, we see, write of this incident as if it were due to the absence of sufficiently stringent laws. No penalty could deter a man who believed that in killing another he was discharging a mission. But, as a matter of fact, it is not the law, but the Police that has to be improved. An ordinarily efficient Police, which did not forget that the first principle of police work was prevention, could and should have prevented Mr. Biswas's murder, at any rate at the time and place of its occurrence. It is no exaggeration to say that the anarchists in Bengal have proved themselves more than a match for the Police of the Province whom they have befooled and beaten all along the line. They have proved themselves in point of brain-power as well as energy and determination by far the superiors of the salaried guardians of public safety. We trust that the gross and palpable neglect to take precautions to protect Mr. Biswas from not merely probable but certain anarchist attempts will be brought sternly home to the Police officers in charge of the station. One newspaper thinks that this crime has something to do with the protracted proceedings of the case in which a number of persons are being tried—we have forgotten for what offence. On the contrary, it seems to us that the fact that the arrest and detention of practically all the reputed Nationalist leaders of Bengal has not availed to prevent these crimes is a presumption in favour of the innocence of these men of complicity with the organisers of assassinations and other violent crimes. It is worthy of note that the murderer in this case did not aim a single shot at the European who was walking along with Mr. Biswas."

34. "Anarchism seems to be still rampant in Bengal. Babu Asutosh Biswas, Public Prosecutor at Alipur, was shot dead by a young Bengalee for no other reason than that he, in the performance of his duty, had to lead evidence against anarchists.......... The present day seditionists and anarchists have not only disgraced Bengal and the Bengalees, but they have given a bad name to Indians in general of all creed and castes.......... Educated Bengalees, if they are at all desirous of mending the present most unsatisfactory state of things in the Province, should denounce the conduct of these anarchists, and condemn it in most unmistakable terms both on the platform and in the press.......... Unless the Bengalees themselves seriously take up the matter in hand, there is not much chance of anarchism being terminated in Bengal in the near future." [The *Indu Prakásh* writes :—" We believe that the dastardly murder of Babu Ashutosh Biswas marked a lower moral depth than the previous crimes of this kind....... The meetings held by the students of the Scotch Church College and School and those of the Ripon College, the unqualified detestation of the crime shown by responsible journals of all shades of opinion in Bengal and the splendid appeal made in the *Bengali*, in language which Babu Surendranath alone could command, to the young men of his country to come forth and range themselves on the side of truth, morality and righteousness and of the laws of God and Man—these indicate a revulsion of feeling, which, if fostered with skill, should produce beneficent results.......... Indian anarchism counts amongst its deluded adherents a preponderating number of boys and youths hardly yet men. They are evidently misled by older people who are not undergoing the dangers into which they allure their dupes to fall. We must save these boys and youths at all costs, and the leaders of society must wage a relentless campaign against not only the secret instigators of anarchism but also against those whose mischievous teachings lead demented youths to draw as corrollaries therefrom the doctrines of anarchism.......... Let no time be lost in teaching again and again that only by righteousness can a nation hope to rise. And as an earnest in the matter we should like to tell our friends in Bengal and elsewhere to begin the new campaign by thoroughly uprooting the tendency to make heroes of men like Khudiram or Kanayya Lal Dutt. Busts of the former are said to be finding a ready sale in the bazars! Could the right-minded not inaugurate an effective boycott of these?" The *Jain* deplores the assassination of Mr. Biswas as harmful alike to the interests of the rulers and the ruled, and considers it all the more deplorable coming at a time when the scheme of Lord Morley is on the anvil. At the same time it attributes the continuance of these outrages to the repressive measures of Government which, it thinks, are goading the Bengalis on to further desperate acts. The best course, it remarks, is for both sides to let by-gones be by-gones and for Government, as the *Mábáp*, to try to conciliate public opinion. It further deprecates the attempted outrages on His Excellency the Viceroy and Mr Hume.]

Sánj Vartamán (37), 13th Feb., Eng. cols.; **Indu Prakásh* (43), 15th Feb., Eng. cols.; **Jain* (177), 14th Feb.

***35.** "The murder of Mr. Biswas was a shocking outrage, and, on the eve of an extension of executive power to Indian officials, is anything but encouraging. The anarchist programme is altogether too large, and totally unsuccessful though it has been (in aught but murder), it suggests a worse tyranny than any which it pretends to destroy. It is directed not against Europeans alone, but against all who recognise that there is such a thing as a Government; it levies forced contributions, and commits anything from assault to arson and murder in collecting its funds. Whether the gallows or the lunatic asylum is the more fitting destination of the murderers it would be difficult to decide. Every outrage they commit narrows the circle of their admirers in proportion to the enlargement of the circle of possible victims. When they come to be regarded universally as something more than a nuisance their vile excesses will probably cease."

Pársi (34), 14th Feb., Eng. cols.

Jám-e-Jamshed (30), 12th Feb.; *Akhbár-e-Souddgar* (20), 12th Feb.

36. Yet another victim has fallen at the hands of the anarchists in Bengal. The sudden death of a prominent Bengali pleader has cast a gloom over the entire country, and everywhere the dastardly act has been openly denounced. Though there is a consensus of opinion condemning outright these atrocious crimes, there is a class of people who try to make the most of so-called martyrs like Khudiram Bose and find the means of making a huge profit out of their ashes or by striking medals in their memory. Unless this is put down and a unanimity of opinion is built up among the masses condemning in no measured terms the anarchical misdeeds of these maniacs, there is no likelihood of our seeing the end of them. For the attainment of this object it behoves all the representative leaders of the people to make strenuous efforts to impress upon the minds of the younger generation the serious harm that is being done to the country by this band of mad men. [The *Akhbár-e-Souddgar* condemns the outrage committed by the youthful anarchist, and deplores that so useful a life should have been thus prematurely cut off.]

Rást Goftár (36), 14th Feb., Eng. cols.

***37.** "The promise of reforms has been discharged with a care bordering upon a religious undertaking. It imposes a counter obligation upon the people to observe their part of the pledge with a similar conscientiousness. The ways of the anarchists, it is true, are not those of the whole of India.......... If, however, public opinion cannot assert its moral influence on an infinitesimal minority, people must allow the law to take its course and relegate to those who are responsible for peace the duties which they cannot themselves discharge. If every fresh anarchist crime is a reason for furnishing the armoury of law with an additional weapon, the public, without waiting for Government to provide themselves with such a weapon, may spontaneously press for the adoption of the most violent measures for its suppression. The foul murder of the Public Prosecutor of Alipur will bring it home to the Bengalis that anarchism is not a terror for Government only, but for society at large. The country's demand for a greater share in the administration is equivalent to a claim that the principal offices should be filled up by Indians. The anarchist's hatred for law and constitution must find its vent in the long run on the people themselves. The sooner the Bengalis realise this danger, the better for them and for the country."

Sind Gazette (17), 12th Feb.

38. "The shameful murder of Babu Asutosh at Alipur affords a proof of the extent to which anarchy has become prevalent in Bengal, and of the fact that the crimes of violence which are being committed are merely attacks upon law and order, and do not come within the limits of crime committed for political reasons. The new legislation curtailing legal procedure has evidently not been introduced a moment too soon; though if this form of crime continues, even more rapid methods should be introduced. An offender caught thus red-handed should be hanged without trial. The certainty of immediate execution following on capture, by its effect on the imagination, acts as a powerful deterrent. Serious ills demand drastic remedies, and now that the anarchists have taken to murdering their fellow-countrymen it could not be argued that such remedies were introduced as the outcome of racial feeling. We shall not be surprised if some demand of this sort comes from the people themselves once they realise the risks they run at the hands of anarchy."

Comments on the revival of the Deccan Sabha of Poona.

Dnyán Prakásh (41), 16th Feb.; *Kesari* (121), 16th Feb.

***39.** The Deccan Sabha was revived in Poona on the 13th February 1909 and Sirdar Kupuswámi Mudliar elected as its president. Messrs. Hari Narayan Apte, G. B. Deval and V. R. Gupte were appointed secretaries. The late Mr. Justice Ranade had laid down clearly the aims and objects of the Deccan Sabha, and in the last meeting, they were but re-affirmed. The Honourable Mr. Gokhale in his inaugural address laid stress on the necessity of constitutional methods of political agitation and of excluding students from public meetings. It is the duty of political institutions to assist Government especially when their motives are misunderstood owing to their recent repressive policy. We know full well that the cry of "treachery" will be raised the moment we talk of assisting Government. But the times are such that plain truth must be spoken. The whole of Bengal is already under the sway of anarchical ideas, and there is a danger of the spread of this plague elsewhere also. It is the duty of every patriot to deprecate nihilistic tendencies and uphold the British Government and stand by peace and order. Our public meetings are mostly attended by students, and of late they have grown disorderly in their conduct. Parents should see that their children do not take upon themselves the work of interfering with the conduct of public meetings. [The *Kesari* writes:—The Deccan Sabha was first started in 1896 under the patronage of the late Mr. Justice Ranade to destroy the Sárvajanik Sabha. What purpose does the revival of the Sabha serve now? The already existing creed-bound associations were able to deal with the remnant of the Nationalist party. We are afraid that the Moderates will one day end in being parasites of Government. If the bureaucrats are of opinion that their actions are misrepresented, they are welcome to lay their own case before the people and show up the agitators. But why should the Moderates work as unpaid servants of the bureaucrats? The Deccan Sabha seems to have been revived to deceive the youths of Maháráshtra and force them to a policy which entails neither patriotic work nor a life of ease.]

Proceedings of the Bombay Legislative Council.

Bombay Samáchár (60), 9th Feb.

40. It will be remembered that at the last Legislative Council Government, in spite of the protest of the non-official members, passed the Bill to amend the City of Bombay Improvement Trust Act. They have now to admit that the assumption upon which they had proceeded to hurry the Bill through was quite unfounded and that they had used the official majority to guard interests of Government which they erroneously supposed to be affected. In connection with the Karáchi Improvement Trust Bill, too, they wanted to proceed with the same despatch, and it was only through the intervention of His Excellency that the Bill was referred to a select Committee, where it has undergone various changes now finally accepted by Government. The case of these two Bills shows the necessity of allowing time to every Bill so as to enable Government to know the popular verdict about it and to give the non-official members a more effectual control over it. With regard to the City of Bombay Improvement Trust Bill, which has been held over, the Honourable Mr. Jenkins' declaration that Government were waiting for an important report on the pecuniary condition of the Trust, is somewhat alarming. We are afraid that as predicted by some experts the Trust has come into money difficulties. This state of affairs appears to be due to the low prices fetched by the land granted to it by Government and its over-zeal in acquiring property. We wish Government would take the public into their confidence in this matter. The primary, if not the sole, cause of the present difficulties is the obstinacy of the Trust in keeping the public ignorant of its workings, and it is time that it now set itself to working hand in hand with the public and the Corporation. In any case, Government should force it to adopt that policy. It should also be noted that it would be dangerous to leave the work begun by the Trust unfinished, and Government should be the first to give it the largest and most effective assistance. It is true that under the Act the Corporation is liable for the pecuniary liabilities of the Trust; but there should be a limit to this liability. Another thing to which we would refer is the objection raised by the Honourable Sir Walter Hughes to the addition of a representative of the Native Chamber of Commerce to the Board of Port Trustees on the ground that the Board would thereby become too unwieldly. We trust the select Committee will take up this question and will also consider the claims of the Corporation to a seat on the Board of Trustees.

Interpellations in the recent meeting of the Bombay Legislative Council.

***Oriental Review* (11), 10th Feb.**

41. **"The large number of minute questions concerning even petty details of administration is apt to arouse adverse comment, but we are glad to find that one of our Anglo-Indian contemporaries, which formerly used to write against such interpellations, has provided now an adequate defence for them.......... We may instance as such interpellations those put often by the Honourable Messrs. G. K. Parekh, C. H. Setalwad and Daji Abaji Khare. They appear trivial, but concern really the vital interests of the mofussil agricultural community and the generally neglected student world. It may not be to the knowledge of the general public that these interpellations have proved instrumental in setting right many a wrong. In fact we do not exaggerate when we say that they act as a bridle many times on the energies of subordinate officers of Government departments which would prove mischievous."**

His Excellency the Governor of Bombay's recognition of the work done by the Moharram Committee.

Jám-e-Jamshed (30), 10th Feb., Eng. cols.

42. "His Excellency the Governor has asked Mr. DuBoulay to convey his warm thanks to the Moharram Committee for their exertions, 'which were largely instrumental in maintaining peace and order.' This gracious recognition of the work done by these gentlemen should, in the future, encourage not only them but others to co-operate with the authorities in the cause of peace and good-feeling in the city. His Excellency further observes that he attaches 'great importance to this experience, as showing that co-operation between freely elected representatives of the Muhammadan community and the Police is the best means of averting disturbance on these occasions, of promoting mutual understanding and good-feeling.' It may accordingly be taken that this experience will be largely utilised in the future not only in Bombay, but also in other parts of the country where feelings of the various sections or communities often become strained.......... Indeed, Sir George Clarke's timely measures in this connection have given British authorities all over India a most valuable object-lesson for future guidance."

Press-Note issued by the Government of Bombay *re* Co-operative Credit Societies and *takávi* loans.

Gujaráti (26), 14th Feb, Eng. cols.

***43.** "The Government of Bombay have issued an important Press Note bearing upon the question of granting *takávi* loans to Co-operative Credit Societies. Government can not see their way to approve of the proposal made by the Registrar of Co-operative Credit Societies to grant loans to the societies under the Agriculturists' Loans Act on the ground that such a Society is not itself a landholder and is therefore legally ineligible for a *takávi* loan. When Government refuse to supply working capital to such societies except under prescribed conditions, they are right in their contention that they are not justified in doing so under cover of *takávi*. It is, therefore, also clear that Government are not wrong in refusing to accept the resolution of the third Conference of Registrars of Co-operative Credit Societies that *takávi* loans to Credit Societies should be treated in the same way as the rest of their working capital and that in times of scarcity and famine *takávi* loans might legitimately be given by Government to keep those rural societies alive which are unable to raise them elsewhere.......... The Bombay Government have, however, seen their way to accept the first resolution of the Registrars' Conference that all *takávi* loans destined for members of Co-operative Credit Societies should be given through such societies, with a necessary modification. These organisations have been started for the obvious purpose of promoting thrift, co-operation and self-reliance. They must, therefore, learn to manage successfully their own affairs so as to accumulate capital and acquire credit and to depend on their own resources and not on those of Government.......... The logical corollary of this fundamental principle is not to grant advances to the members of those societies which are in a position to help their members. But in this connection Government seem to have lost sight of the fact that the members of such societies will have to pay a higher rate of interest on the advances they obtain from their respective societies than they would be called upon to pay if they had obtained *takávi* advances direct from Government. What becomes then of the incentive to join such societies if non-members are going to be placed at an advantage over the members of flourishing societies, and if the members of those societies only which are not able to help themselves are to be assisted by means of advances through the agency of their respective organisations? But in the latter case an elaborate procedure has to be gone through by the Sub-Divisional Officer for determining the financial capacity of a society and obtaining for Government a surety bond from it and also by the society for protecting its interests. It is fairly open to argument whether a non-member will not be able to arrange for a loan in a much shorter time under the usual procedure in which his own solvency is the only question to be considered and not the question of the financial resources of some other person or body of persons. The societies would have to become sureties for the grant of *takávi* to their members and distribute the money, levying in return for their trouble a security fee not exceeding 2 per cent. of the amount of the loans. We doubt if even the payment of this 'licit brokerage' would be an adequate guarantee against the risk and a fair return for the trouble the society would have to incur. Fuller light is needed on these points. The Press-Note at any rate is not sufficiently illuminating in this respect, as it is in others."

Kesari (121), 16th Feb.

***44.** Government declare that the one main object of Co-operative Credit Societies is to enable people to work up their own credit instead of applying to Government for aid. They, therefore, propose that agriculturists should become members of the Credit Societies and borrow from them. If the Societies have not sufficient funds at their disposal, the members should be given *takávi* advances through the Societies which should charge a fee of 2 per cent. on the amount of loan. It thus seems that in place of illicit brokerage Government desire that open brokerage should be recognised. The agriculturists pressed by poverty would either have to pay illicit brokerage to the village officers or to join the Co-operative Credit Societies and pay a 2 per cent. brokerage for getting the *takávi* advance. Each of these arrangements may have its own advantages, but to the agriculturists both are equally harmful and annoying. The problem of the poverty of agriculturists cannot be solved by any such off-hand treatment.

Comments on the report of the Abkári Department of the Bombay Presidency for the year 1907-08.

Oriental Review (11), 18th Feb.

***45.** "Again we have the grim truth presented to us that the sale of liquor and toddy in the Presidency is increasing in an alarming way. This vice of intemperance is a threatening evil, to contend against which the joint efforts of Government and the people are required...... We cannot view with satisfaction the statement made in the Resolution of Government on the Report of the Excise administration that 'of any restraint induced by the efforts of the public there is, as in the preceding year, exceedingly little trace,' and again further on that 'there is thus not merely no advance but an actual falling off, in the results of endeavours to promote habits of abstention from liquor in the year under review.' We know that in Poona and parts of the Deccan, the Temperance movement was carried on with a great deal of enthusiasm and that successful results were shown in a short time by a remarkable drop in the consumption of liquor. It was at such a juncture that the interference of executive authorities in the work of 'peaceful persuasion' put a stop to any successful work in this connection. Picketing is one of the best methods resorted to in the West to fight against the demon of drink. Government through some reason or other misread the meaning of picketing here and proscribed it. Honest efforts were thus made by the public, efforts of an organised and systematic character the like of which were seldom witnessed in this Presidency, but unfortunately these efforts were not backed up by Government.........

The public appreciate the appointment of committees to regulate the procedure of licenses in Bombay and the mofussil, but there must be a greater popular element in these committees and a greater increase of taxation on liquor before any tangible results in the shape of decrease of consumption of liquor can be shown."

Indian Spectator (5), 13th Feb.

46. "Speculation in trade is what eloquence is in politics. Yet there are certain branches of trade in which it is not desirable to allow it, and the Bombay Government think that the liquor business falls in this exceptional category. It has directed that in the disposal of shops by auction, 'no person known or suspected to be a mere speculator, or to belong to a company or syndicate formed to buy liquor-shops, should be permitted to bid.' The bidders should be local people who will manage business for themselves, and will not sub-let. Then again, a Collector is required not to accept a bid which is more than 25 per cent. in excess of what has been calculated as a reasonable bid. In certain districts the shops will be disposed of by selection, and not by auction. The Revenue Member said in his Financial Statement last year that the local Government wished to introduce these reforms earlier, but the Government of India would not agree. We believe that under the new decentralisation policy, the local Government has since been allowed a free hand in this matter. The Bombay Government in its turn does not seem prepared to allow a similar discretion to District Officers. Do unto others as you would others should do unto you, is apparently too Christian a maxim for governments. It will be remembered that Government sided last year with the officers who prohibited the picketing of liquor-shops. The local officers were responsible for the public peace, and if they thought that within their particular jurisdictions picketing was carried on in a manner likely to provoke a breach of the peace, it was desirable for Government to interfere. But the Collector of Násik thought that in his district there was no danger to the public peace; and it seems that Government have asked him to 'revise his orders.' Another interesting feature of the 'spirituous politics' of the presidency is that the proceedings of the Abkári committees are held to be confidential, because the committees are 'advisory bodies.' Perhaps no advice is fit to be received by Government if it is at the same time fit to be published for general information! Where the advisers object to the publication for personal reasons, their opinions may be privileged and protected. But what is the good of secrecy in all cases?"

Daily Telegraph (2), 9th Feb.

47. "The Chapter on intoxicating drugs in the Report of the Commissioner of Customs shows that in spite of efforts to the contrary there was an increase in the use of these during the year under report.......... In the resolution the auction system of liquor-shops is exhaustively discussed. The increase or decrease of taxation on country spirits depends on the bids of the auction purchasers.......... Notwithstanding the decrease in taxation in Belgaum, consumption fell, while in Sátára, Poona and Ahmednagar the increase in taxation was accompanied by a marked increase in consumption. The facts exemplify once more the inefficiency of the method of auctioning the privilege of vend as a means of checking consumption by increasing taxation and consequently the cost of liquor. The Commissioner shows yet once more that this method renders impossible an honest trade on the part of the auction purchaser.......... After reviewing the whole question the report continues: 'It seems to follow clearly from the foregoing review of the course of taxation and consumption that the auction price of a shop is an absolutely ineffective weapon with which to fight increased indulgence in intoxicating drink.......... Where there is an increase in consumption, notwithstanding an appreciable enhancement of duty it can be found with certainty that special causes operate to check the reduction in consumption which should take place.' But inside and outside of all this rigmarole, if Government chose to limit the production of liquor and decrease the number of shops, the chances are that there would be a falling off in drinking after a while, and a better state of things would exist than does at the present time."

***48.** "The most important interpellations in the last meeting of the Bombay Legislative Council related to the temperance movement and the Abkári policy of Government. The apologists of the Abkári Department declare in season and out of season that it exists simply for the purpose of restricting the vice of drunkenness, and, therefore, the Abkári Department, so far from being in favour of drinking, is, on the contrary, a valuable help to the temperance movement of the people. If this be true, why should they decline to accept the disinterested services of Temperance workers as Honorary Abkári Inspectors, as they did in reply to a question on this subject? Why this attitude of suspicion towards temperance workers with whose object Government admit that they sympathise? The next important interpellation related to the Standing Order about the closing hour of liquor-shops. The answer was something like the answer recently received by the Poona Temperance Association. Government say that in 1878, when the New Abkári Act was passed, Government admitted in the license form 9-30 P. M. as the closing hour of liquor-shops; and that this condition in the license should be held to have cancelled the previous Standing Order about the closing of liquor-shops at sunset. If the previous Standing Order is to be held to have been cancelled by the subsequent condition in the license, why should the same Standing Order continue to appear even in the latest edition (of 1902) of the Abkári Standing Orders? If the abovementioned condition about the 9-30 P.M. closing hour was then applied only to the four monopoly-system districts only, how and when was it made applicable to the liquor-shops of all other districts? In our opinion, the above explanation, resorted to by Government to escape from a difficult position, is an afterthought. The peculiar ways of the Abkári Department are illustrated by a circumstance which has been recently brought to our notice. The Honourable Mr. Parekh had in an interpellation asked for a return showing the consumption of every liquor-shop in the Poona District; but Government then absolutely and emphatically declined to accede to the request. But now, we learn, that a statement giving the total consumption of each liquor-shop during the last year has been put on the notice board in the Collector's Office for the information of every one who chooses to be a bidder at the ensuing auction sale of liquor-shops! Do Government think that these bidders are more worthy of consideration and confidence than the Honourable Members of Council?"

Comments on the Abkári policy of Government as illustrated by certain interpellations in the Bombay Legislative Council.

Mahrátta (9), 14th Feb.

49. "At the last meeting of the Bombay Legislative Council, the Honourable Mr. Dikshit inquired whether Government would consider the desirability of exempting from the usual payment of commission money orders remitting land revenue. The reply was that the system of remittance of revenue through the post office was introduced for the convenience of the revenue-payer himself, and there is no reason why the Postal Department should not make him pay for the convenience provided by the department. The post office may charge a fee for the purpose of giving an accurate idea of its operations and the income earned by it. But why should not the revenue payer deduct the commission from the total demand and remit the balance to the Revenue Department? Government's refusal to make the concession seems to be based on the theory that the tax-gatherer is not bound to receive the payment at the ryot's place, but the ryot is bound to go to a place appointed by Government and make the payment there. A debtor must no doubt go to the creditor to repay his loan, but why should Government claim this privilege of a private creditor in every instance?......... In former times when the tax was collected in kind, it was collected on the spot. The mere fact that it is commuted into a money payment is no reason why Government should introduce the theory that when the ryot remits the money through one of their own

Payment of commission on money orders remitting land revenue.

Indian Spectator (5), 13th Feb.

departments" he does so for his own convenience, and he must pay for a convenience which Government are not bound to provide gratis. One might as well throw the cost of revenue collection on the ryot."

Alleged absurdity of appointing assessors in trials for sedition.

Gujaráti (26), 7th Feb.; *Hind Vijay* (55), 10th Feb.

50. Of the three accused in the *Vishwavritta* case the first was unanimously declared not guilty by the assessors, the second was declared guilty of a technical offence by one of them, while in the case of the third the assessors were divided in opinion. Similarly in the bomb case recently tried at Kolhápur and in the Midnápur trial though the assessors were unanimous in their verdict of 'not guilty,' the accused have been severely punished. Why should there be any assessors if this is the respect paid to their verdicts? If the opinion of assessors is not worth a straw, we do not think it proper that farces in the shape of judicial trials should be enacted in sedition cases. The assessors are there to help the Judge in forming his judgment, and in case of difference of opinion between them the Judge is to be guided by the assessors, or to refer the matter to the High Court. In none of these three cases was any of these courses resorted to; on the contrary, the Judges inflicted severe punishment on the accused of whose guilt the assessors were not convinced. Under these circumstances if the farce of inviting assessors to help in the trials of sedition, bomb and similar cases is done away with we do not think the administration of justice would in any way be jeopardized. Why strengthen the suspicion of the masses that the system of jury is a farce and that the presiding Judges are free to punish the accused as they like? If the assessors are dispensed with, the people will at least have the satisfaction to know that the rulers being masters of the country are free to do as they like. [The *Hind Vijay* makes somewhat similar remarks on the absurdity of appointing assessors who have no voice in the decision of the cases before them.]

Oriental Review (11), 10th Feb.

51. "We may say at once that we agree with the principle advocated by Dr. Rutherford, Mr. Frederic Harrison and other friends of India that rigorous imprisonment ought not to be given to any political offender. It is unfortunately the case here that this wholesome rule is almost always departed from, and exceptionally heavy sentences are inflicted even when the case presents several weak points in the prosecution and assessors also are not convinced of the guilt of the accused. We point in this connection to the recent cases decided at Kolhápur and Midnápur. Both in the *Vishwavritta* and the bomb cases (the bomb cases against three students) the assessors found the accused not guilty. In the latter case they found the evidence to be conflicting and not at all reliable. Yet all the accused were sentenced rigorously. The same unfortunate story was repeated at Midnápur where, though all the assessors found the accused not guilty, the presiding Sessions Judge awarded a punishment of about ten years' transportation to each of the three accused. All the Bengali papers have protested strongly against this travesty of justice, and indeed no words can be strong enough to condemn the thorough ignoring of the views of assessors by presiding Judges. Where is the need for keeping up the farce of juries and assessors if their decisions are not to be taken into account? This constant divergence between the views of assessors and Judges is likely to cause a feeling of apprehension and insecurity among the people. If Government cannot find out means whereby assessors will not be considered mere ornamental appendages of the Court, they ought to think of extending the provisions of the new Crimes Act to all parts of India which will dispense with the disagreeable presence of jurors and assessors."

Comments on the Midnapur bomb case.

Shakti (85), 6th Feb.

52. Commenting on the result of the Midnápur bomb case the *Shakti* remarks:—The severity of the punishment inflicted on the three accused in the Midnápur trial has startled the world. The Sessions Judge may have honestly believed the accused to be

guilty, but in view of the fact that the assessors had with equal honesty returned a verdict of not guilty it was incumbent upon him to let them off with a light punishment. The heavy punishment on those involved in the trial has, even if the Judge was not wrong, brought a heavy calamity upon their families. And even if he was right, would a lighter sentence have endangered the safety of the British empire?

Comments on the result of the *Kál* case.

Indu Prakásh (43), 12th Feb., Eng. cols.: **Sudhárak* (157), 15th Feb.; **Khabardár* (122), 15th Feb.; *Dnyán Prakásh* (41), 12th Feb.

53. “The *Kál* case has developed strange and surprising phases and probably the most surprising phase was the final order of the trying Magistrate, specially after the full, unqualified and unreserved apology tendered by the Honourable Mr. Khare on behalf of the accused. The latter was shown by the event to have become amenable to healthy influences. We are of opinion that in such cases, much more is gained by the expressed penitence of the offender than by his conviction after a pugnacious defence. The gain is enhanced when an apology is graciously received with a reprieve. The Magistrate we know had to do his duty. But this duty having been done and justice vindicated, we should think that young Khare is now a fit object for kind consideration by Government specially as his whole journalistic career has been only of a few months' duration.” [The *Sudhárak* says:—Looking to the nature of the charge against him the sentence passed on Mr. Khare may be characterised as rather mild, but in view of his youth, inexperience and his unconditional apology the general opinion prevails that the imprisonment should have been simple. None would have been surprised even if he had been allowed to escape scot-free. That his party should charge him with dishonesty for having made an apology when he saw his mistake shows want of gratitude for his having taken up the editorship of the *Kál* at a critical time. We hope His Excellency the Governor will take into consideration Mr. Khare's unqualified apology and remit at least a portion of the sentence. The *Khabardár* writes:—It seems that the Honourable Mr. Khare must have induced his nephew to follow the course he adopted at the later stage of the case. It is certainly to be regretted that the Court did not show any magnanimity in dealing with one who had flung himself entirely on its mercy. The *Dnyán Prakásh* writes:—The sentence passed on the editor of the *Kál* seems to us to be rather harsh considering that he had tendered an unconditional apology and had thrown himself on the mercy of the Court. We wish the Magistrate had considered that the stiff attitude of Mr. Khare at the beginning of the case had been sufficiently atoned for by his subsequent demeanour. As he is a young man and as this is the first time that he has transgressed the bounds of law, we hope our sympathetic Governor will exercise his prerogative of mercy in the case and thus increase the prestige of the Government he represents.]

Ráshtramat (45), 12th Feb.; **Arunodaya* (99), 14th Feb.

54. Those who have watched the proceedings of the *Kál* case were amazed at its later developments. The pleadings of the Honourable Mr. Khare and the apology which he was ill-advised to tender availed not the editor. The apology is a very sad feature of the case as without mitigating the severity of the sentence it gave an opportunity to the Magistrate to remark that the offence was not atoned for by the repentance of the accused. [The *Arunodaya* writes:—Mr. Khare's unconditional apology, besides causing him to forfeit the popularity which he previously enjoyed, has failed to save him from the sentence. He ought to have known that in cases of sedition, conviction and sentence is a foregone conclusion. But the intervention of the Honourable Mr. Khare placed him in a difficult position. The decision in the case has shown that Magistrates pass sentences in such cases in conformity with the vindictive intentions of Government. If a Magistrate refuses to accept an apology tendered by a gentleman like the Honourable Mr. Khare who is in the good graces of Government, then why can it not be said that Government is inspired by malicious motives in these prosecutions?]

Comments on the Punjáb case of police oppression.
Mahrátta (9), 14th Feb.

***55.** "Another atrocious instance of police oppression has occurred in the Punjáb. Two learned Judges of the Punjáb Chief Court recently heard an appeal tendered by a young widow of the age of 28, one Mussamat Gulab Banu, who was convicted of the murder of her husband and sentenced to death by the Sessions Judge of the Ráwalpindi Division. In the course of the judgment the learned Judges say:—'In our opinion, upon the materials before us there is grave reason to suspect that her allegations of ill-treatment of a most revolting character at the hands of the police are not without foundation.'......... The Judges rightly think that this is a very serious matter, and they in their judgment suggest that the Executive authorities should institute a searching enquiry. Apart from the question of the woman's innocence or guilt in regard to the charge of murder brought against her, the shocking cruelty to which the woman was subjected by the police certainly deserves the early attention of the Punjáb Government. It is really very painful to hear so often of police oppression, especially as they are everyday being entrusted with new and wide powers.......... One begins to think gravely, and feels great apprehension with regard to India's political future when one sees that the destiny of patriots is made to lie to a very great extent in the hands of a police of this type.......... The sooner, therefore, the powers of the police are curtailed, and the more Government relies upon public opinion than on the secret information given by the police spies, the better will it be both for the rulers and the ruled."

Complaint against a public exhibition at Ahmedabad of certain obscene practices.
Gujaráti Punch (28), 7th Feb.

56. We think the local Police authorities should have prevented instead of helping Swámi Shankaránand in making a public exhibition of his obscene processes of *yoga* in the presence of about seven to eight thousand people. Such exhibitions, even though they be of *yogic* power, exert a very bad influence on an illiterate and half-cultured people. And hence in the interest of society it is advisable that such public exhibitions should not be allowed. We hope the authorities will take care in the future to prohibit such demonstrations.

Thefts at Ahmedabad.
Praja Bandhu (35), 7th Feb., Eng. cols.

57. "We notice that during the last two or three weeks cases of theft have been rather frequent in this city.......... Some of these thefts are of a character that would not have been possible if the local Police had been fully alive to their duty.......... We are afraid the practice of a policeman taking a round at night in his beat is not strictly followed at present, and this naturally gives to the *budmashes* the opportunity for doing their work. It is, therefore, highly essential that this practice should be strictly carried out and all possible precautions taken with a view to putting a stop to these cases of theft.......... We desire to invite the attention of the District Superintendent of Police to the matter in the hope that he will do everything possible through the agency at his disposal to reduce the number of thefts to the irreducible minimum, and thereby remove the anxiety felt by the general public on this score."

Reported collision between a native and a European at Grant Road Station, Bombay.
Akhbár-e-Soudágar (20), 12th Feb.

58. The *Akhbár-e-Soudágar* reports an incident at Grant Road Station in which a European gentleman who was sitting in a second class compartment refused to allow a well-known Bhatiya gentleman and his wife to enter the compartment, and when finally after some altercation the Station Master interfered and forced him to allow the Bhatiya gentleman to take his seat, left the compartment for another rather than sit with the Bhatiya. The paper remarks that the case illustrates the truth of the complaint made by Prof. Lees Smith in his letter.

Suggestion that the use of four quarter-anna stamps on *hundis* should be legalised.
Sánj Vartamán (37), 11th Feb, Eng. cols.

59. "The local Grain Merchants' Association has drawn the attention of the public to the fact that great inconvenience and sometime trouble is caused to merchants owing to the prohibition against the use of quarter-anna stamps for *hundi* purposes. The fact is that half-anna stamps are considered eligible for such purposes, while quarter-anna stamps are not......... Of course, there is this difference that half-anna stamps bear the imprint 'postage and revenue stamps,' while quarter-anna stamps have on them impressed only the words 'postage stamps.' This difference is likely to escape the notice of the generality of the public and thereby to land them sometimes in trouble, as through the use of such stamps *hundis* may be dishonoured. The Grain Merchants' Association has invited the opinions of several leading mercantile bodies on this question, intending to forward them along with the representation it wishes to submit to Government. The Indian Merchants' Chamber has supported the proposal put forth by the Association that Government should either legalise the use of quarter-anna stamps for *hundi* purposes or prohibit the use of half-anna stamps also in common with that of quarter-anna stamps. The proposal is eminently practical, and Government will, we hope, when the representation comes before them, take steps to put it into practice."

Comments on Magisterial work in the Karáchi Criminal Courts.
Sind Gazette (17), 9th Feb.

60. "Finding that in the City Magistrate's Court the congestion of work had become very great, Government were pleased to sanction the appointment of an Additional Magistrate with an extra establishment, and this measure has been received with the greatest satisfaction both by the Bar and the public. Though only a temporary measure, the wisdom of the appointment has been amply proved, as the long-standing cry of arrears of criminal work seems to be now a thing of the past.......... We trust that the daily growing number of cases in the calendars of both these Courts will be considered to justify the necessity for continuing the appointment as a permanency. During the experiment it has been found that the introduction of the weekly system of filing complaints in the two Courts is not quite satisfactory in practice. Evidently the authorities could not have contemplated any such difficulty as is really experienced in certain cases. For instance, in most of the *márámári* (simple hurt) cases, as a rule, counter-complaints are filed, and not seldom the party complained against files a counter-complaint simply with the object of securing a compromise on easy terms. So long as there was only one Court, there was a check on such action. But, with the advent of the Court of the Additional City Magistrate, and the new weekly system of filing complaints in the two Courts alternatively, it has become very much easier for the party complained against in one Court to go and file a false case in the other Court which is, as a rule, not aware of any case that has already been filed in the former Court.......... As an easy solution of this problem, we venture to suggest that the District Magistrate should empower the City Magistrate to transfer cases from one Court to the other, which would at once remove the whole difficulty, and justice would be secured without involving any unnecessary trouble and expense."

Complaint about match-boxes bearing Tilak's portrait being sold in Karáchi.
Sind Gazette (17), 9th Feb.

61. "In another column a letter appears in connection with the sale in Karáchi of matches in boxes bearing the portrait of Tilak, together with the vernacular inscription 'Long live Tilak.' The matches are not, as might be supposed, a *swadeshi* product, but are imported from Belgium, thus deceiving the Indian buyer, who probably fondly imagines he is supporting a home industry, and offering a direct encouragement to disaffection. The placing of these matches on the market is a disgrace to the importers and, as our correspondent remarks, an insult to the local Indian community. We are not aware whether the Collector or any of the authorities have the power to stop the sale of these matches and confiscate the consignment, but if so, they should take action unless further importations are voluntarily stopped."

Sind Gazette (17), 12th Feb.

62. "With reference to the 'Tilak match' scandal noticed in our last issue, we would point out that the Customs authorities cannot be held entirely blameless in the matter. Very large discretionary powers are vested in the Collectors of Customs in India which, however, are not always exercised with as much judgment as they might be. We understand that in the present case the importers were lightly fined for not marking the goods with the country of origin. Had the Customs realised the nature of the consignment and insisted on every box of matches being marked, the effect would have been to stop the importation entirely.......... Now, when a little wholesome severity would have served a most useful and salutary purpose, the Collector did not avail himself, as we think he should have done, of his discretionary powers. We hope that the indignation, which has been aroused and which finds vent in another letter published to-day, will deter firms in future from endeavouring to make money by trading on disloyalty."

Cantonment scandal at Hyderabad (Sind).
Sind Gazette (17), 12th Feb.

63. A correspondent writes to the *Sind Gazette*:—"I am glad to inform you that the Military authorities have at last acceded to my request, and ordered Gulbaz Khan, Cantonment Superintendent of Hyderabad (Sind), to prosecute me for my complaints to the authorities against him in order that the truth of my allegations may be proved in a court of law. On behalf of the public in whose interest I took up the question, I am very grateful that the prosecution has been ordered, but to secure the unterrorised evidence of witnesses I would further request that a time-limit should be given to Gulbaz in which to file his complaint, and that from now until the conclusion of the trial he should be suspended from his official position." [The *Sind Gazette* commenting on the above writes:—"In another column will be found a letter from Mr. A. Najmuddin stating that the Military authorities have ordered Gulbaz Khan, Superintendent of the Hyderabad Cantonment, to prosecute the writer for certain allegations to the Cantonment authorities against Gulbaz. We most strongly support our correspondent in his request that Gulbaz may be required to file his complaint within a given period, and that he may be suspended from his official duties until the termination of the case. This ought most certainly to be done in order that Mr. Aminuddin's witnesses may feel perfectly free to give their evidence, which they may not do if Gulbaz is continued in power."]

Education.

Comments on the letters of the Bombay Government on University reform.
Indian Spectator (5), 13th Feb.

64. "From the discussion of the Government proposals of University reform, which have appeared in the newspapers, it seems that the proposals will meet with stronger opposition than we anticipated. But it is not easy to make out the precise reason.......... We are inclined to think that the apprehended opposition to the Government scheme is much exaggerated. We cannot, especially, understand why there should be any opposition to the proposed abolition of useless examinations. It ought to be unnecessary for the reformer to labour at the abolition of the Matriculation and Previous Examinations as University tests......... The School Final Examination makes the Matriculation unnecessary for those who do not wish to pursue their education beyond the high school stage. The Previous Examination is at present the general education test for those who afterwards take up certain sciences. But if the medical and other colleges will hold their own entrance examinations, the University will be relieved of a duty which ought properly to be discharged by the colleges concerned.......... The criticism with which we have much sympathy is that which asks whether it is in the interest of scientific education itself to exclude science from the B.A. curriculum.......... We are unable to admit that science is useless to a person who does not wish to carry on original research in a laboratory, and whose success in his future profession does not depend upon his scientific attainments. On this line of reasoning, logic, moral philosophy and mathematics would be equally useless to arts graduates......... The main object in excluding science from the B.A. curriculum, perhaps, is that if a number of students be not compelled to join the B. Sc. course if they care for science at all, the heavy expenditure involved in fitting up laboratories for the B. Sc. students may not have an adequate return, judged by the numerical test. But it must be remembered that laboratories are made for students, and not students for laboratories. Moreover, if the teaching of English is not discontinued for the B. Sc. students after the first year, they may be useful in the public service and in the legal profession, and if they are given sufficient encouragement in these directions, they may take to the B. Sc. course in preference to the B. A."

***65.** "The letter addressed by the Bombay Government to the local University proposes to effect such radical changes in the scope of medical examinations and the method and manner of holding them that it has taken a good many people by surprise.......... The ostensible reason alleged for the proposed changes is the desire of Government to insist on certain qualifications for certain classes of medical employment, as is the case in many other countries. 'The Government,' it is observed, 'are, therefore, of opinion that the time has arrived for them to control the general competence of the medical profession, leaving it to the University to grant specialists' degrees.' This conclusion seems to us to be a clear instance of *non sequitur*. Even now medical education is largely controlled by Government and whatever changes Government wish to carry out can be pressed by them upon the University......... The successful candidates will not be entitled to obtain a degree as hitherto but only a diploma. The general standard of education for candidates for the diploma will be the Previous Examination.......... The course of studies prescribed for this class of students will be the same as is now exacted by the University for the L. M. & S. Examination. We, therefore, do not understand why this examination is to be withdrawn from the scope of the duties of the University and transferred to a special Board. We are aware of the complaints, right or wrong, which have been made for some years past against the manner in which the L. M. & S. and the preliminary examinations are held. The way to remove them is to call in outside examiners. We are also aware of the strong feeling of dissatisfaction that largely prevails at the poor quality of the instruction that is imparted at the Grant Medical College. But we fail to see how the examinations for the diploma, merely because they are held by the Board, will be an improvement upon those held by the University or lead to an improvement of the efficiency of professional teaching. What is perhaps not quite intelligible in the first five paragraphs of the Government letter becomes more intelligible on a careful perusal of the concluding paragraph. It is claimed that the scheme gives to Government 'control of the groundwork of medical education, and it is possible that more thoroughness might be gradually secured.' The object seems to be to enforce a stricter standard and even to raise it after the examination has been transferred to the new Board, in fact to carry out with the help of the Board what the University has so far not consented to do in the existing conditions of medical education in this presidency. Otherwise, we altogether fail to comprehend how the University has been suddenly found to be unfit to hold an examination which it has held since the foundation of the Grant Medical College, though strangely enough it is still deemed qualified to hold examinations for the Specialists' and Honours Degrees. That is one of the greatest puzzles in the letter under consideration......... We fail to see why the University should be displaced in favour of an officialised Board, even after the reconstitution of the University on the lines desired by Lord Curzon's Government."

Gujaráti (26), 14th Feb., Eng. cols.

***66.** "It is universally known that pedagogy and priggishness go together. The truth of this has lately been made most intensely manifest in the columns of a daily contemporary. Of late, certain proposals have been submitted to the University in connection with the Arts

Kaiser-i-Hind (31), 14th Feb., Eng. cols.

courses and Medical degree. It is an open secret that both the proposals have been the subject of much hostile criticism among the veteran members of the Senate who had manfully moulded for the better the policy of the University in all branches of education for well-nigh thirty years and more.......... The Universities are certainly becoming departments of the State, and we challenge pedagogic journalism, which is nowhere so ridiculously rampant as in the columns of a local contemporary, to disprove that fact. Now Government have lately been busy interfering, without much thought and less experience, with the Arts and Medical courses. But they have slowly discovered that there is a strong and formidable opposition in the University to both. Indeed the Faculty of Medicine has already condemned the proposed thoughtless programme of the medical studies which Government wanted to have entirely in their own hands. And as to the Arts course it is known that it will have to run the gauntlet of most the hostile criticism....... Indeed we should not be surprised if it has its wholesome effect in radically modifying the course, the Matriculation Examination included. This is a broad open secret known to many interested in education outside the blind walls of 'Bombay Castle' and the blinded precincts of the University where, since the passing of new Universities' Act, priggish pedagogy is in the ascendent. No wonder that a local contemporary, who holds a brief on the part of the pedagogues, along with Government, is moving heaven and earth for some weeks past to mislead the public and endeavour to pour the vials of its wrath on those who are determined to oppose the ill-advised, ill-considered and ill-digested schemes which have emanated from 'Bombay Castle' where all educational light seems to us to be on a par with Egyptian darkness."

Bombay Samáchár (60), 11th Feb.

67. The communication made to the University by the local Government according to the suggestions of the committee appointed to revise the medical curriculum is open to serious objections inasmuch as it is proposed to transfer the conduct of the L. M. & S. Examination from the University to a Board of 13 persons presided over by the Surgeon-General. We doubt whether the Senate will accept these new proposals. Again, the examination will not be better conducted than at present, the examiners being Government servants who have manifold duties to attend to besides the conduct of the examination. If there were any defects in the present medical course, Government could have removed them by creating the Surgeon-General either an additional member of the Senate or a Syndic; and he would have proposed the necessary changes from time to time. Government can adopt the new scheme with advantage in the case of the students of the various Government Medical schools at Ahmedabad, Hyderabad, &c., by providing for a better medical training and making the new course one of four years after Matriculation. Some such course, if adopted, will not only provide Government with better qualified persons than the existing hospital assistants, but would prove advantageous to the public by increasing the number of qualified medical men.

Alleged need of a model High School for girls in Bombay city.

Akhbár-e-Souddgar (20), 11th Feb., Eng. cols.

68. "The Honourable Mr. Setalvad asked whether Government would state 'what progress has been made regarding the proposal to establish a Model High School for Indian girls, planned to meet their educational requirements.' The question was, as it turned out to be, more than premature. It seems the proposal had not even been conceived by Government, or received by them. Of course, the usual and inevitable excuse of the empty purse was trotted out, but we think the less talk there is of 'model educational institution,' the better. We remember that there was a good deal of talk about this during the *regime* of Lord Harris. The Elphinstone College was to be made a 'model' college. The High School bearing the same name was to receive the same treatment. The Poona High School was to be raised to the same level. But all this tall talk has ended in nothing. For so far as we can see, the Deccan College is the only institution that has taken any forward strides towards improvement, and for this Government deserve no thanks—for the whole credit belongs to Dr.

Selby, who had, in a manner, adopted that institution as his special protêge. As for the Elphinstone and Poona High Schools, the most arrant eulogists of Government will turn mute. There was an Elphinstone High School once—when a native, for the first and last time, presided over its destinies, the late Mr. Vaman Abaji Modak, C.I.E.......... In the matter of space, the Elphinstone School can certainly afford to be generous—it has so much to spare! Whereas, just fifteen years ago under a native Principal, it could not accommodate the stream of students that kept flowing in—under a native Principal!"

Sánj Vartamán (37), 6th Feb.

69. We are sorry, Government have replied in the negative to the demand for a Model High School for Indian girls in Bombay. The fact that Government have to spend a great deal, on the extension and improvement of Primary Education, does not justify their reply to this important question. In Bombay there are only two or three Indian girls' schools, and as most of them are owned and managed by Parsis, the number of non-Parsi students attending them is very small. Hence the need of a Model High School for girls entirely conducted by female teachers where the Hindus and the Muhammadans alike could send their girls. The reply of the Government is really discouraging; but we are sure that, if any of the advocates of female education were to make a handsome gift to endow a Model High School for Indian girls, Government would be ready to lend it a very substantial support.

Municipalities.

Comments on the Government Resolution on the Drainage and Water-works scheme for Poona City.

Mahrátta (9), 14th Feb.

***70.** "After the lapse of nearly two years, the Drainage and Water-works scheme has once more come before the Poona City Municipality and the Poona public. It will be remembered that under pressure from Government the Poona City Municipality agreed to undertake the larger portion of the scheme on condition that Government should agree to make a substantial grant towards the cost, that they should remit the balance of the plague loan still outstanding against their name, and moreover that Government should also grant certain concessions which the Municipality regarded as absolutely essential for carrying out the scheme. The scheme was submitted by the Bombay Government to the Government of India in September 1906......... In this connection it is interesting to note that the financial aspect of the Drainage question has made the Government of India pause and think as often as it was brought to their notice. In 1901 the total cost of the Drainage and Water-works scheme was estimated at Rs. 44,00,000; and the Bombay Government were persuaded by the then Sanitary Engineer, Mr. Pottinger, that a sewage farm should be so far successful as to prove an effective security for a prompt repayment of the loan if advanced by Government......... But the Government of India were apparently of a different mind. After entering into the details of the profit and loss account, they pronounced that the margin offered of insurance against the risk of over-sanguine estimates or unforeseen vicissitudes was quite insufficient; and they expressed their unwillingness not only to give the big loan asked for but even to hypothecate their general credit to that extent; and they kindly advised the Municipality to prepare a less ambitious scheme the expenditure on which could eventually be met from regular sources of Municipal revenue. Seven years passed, and the Government of Bombay submitted another proposal to the Government of India. This time the cost of the scheme had been cut down so as to reduce the amount of the loan to Rs. 20,00,000, and yet the Government of India do not appear to have overcome their doubts as to the financial aspect of the scheme.......... If the Government of India be justified in their doubts, when all that they were concerned with was advancing a loan and hypothecating their credit to that extent, the greater would be the justification for the Municipality when it has to incur the loan and be involved in the expenditure. In all this, of course, the benefits of the Drainage and Water-works scheme are quite beside the point. For whatever the benefits, they cannot be earned except by spending hard cash, and this hard cash cannot be forthcoming unless the full margin of extra taxation for the Municipality is reached, the ordinary expenditure on Municipal administration is kept down at an irreducible minimum, and unless it is inexorably decided to forego all improvements for the next thirty or forty years. It is thus a task on which the Municipality cannot possibly enter without an overpowering sense of responsibility, and on which the city public cannot allow that body to enter without considering all the *pros* and *cons* of the question.......... We feel it a satisfaction to note that the Collector, the Commissioner, and His Excellency the Governor and all their advisers are agreed that the Municipality has made praiseworthy efforts to finance the expenditure involved in the scheme and that the additional taxation proposed to be imposed by that body is the maximum which the city can bear. It was, therefore, to be expected that at the time of the final settlement of the question Government would come forward with a substantial grant-in-aid and would also remit the plague loan. And we are glad that this they have now done. The latest Government Resolution on the subject, dated 5th December 1908, which was laid before the Municipality at a recent meeting of that Body, states that Government approve of the proposal to construct two-thirds of the Drainage and the whole of the Water-works scheme without a sewage farm at a cost of Rs. 20,00,000, and that Government are prepared to recommend the Poona City Municipality to the Government of India for the grant of a loan of Rs. 12,00,000 at 4 per cent. for forty years. They are, moreover, prepared to make a free grant of Rs. 6,00,000 from Provincial revenues and also to remit the balance of the Plague loan of about Rs. 2,00,000 and to grant the necessary concessions as to the quantity and rate of canal water.......... There is, however, one point in the Government Resolution which it is impossible to overlook, and which in the opinion of many people would have the effect of taking away all the grace out of the liberality otherwise shown by Government.......... The Government Resolution says that Government have decided to retain absolute control over the disposal of the effluent and to appropriate its proceeds to themselves. Now supposing the effluent to be given to cultivators to be used by them for manuring sugar-cane and other crops and assuming its proceeds to be at least Rs. 25,000 a year, its capitalised value comes to about Rs. 6,00,000.......... This aspect of the question at once puts the present liberality of Government in a bad light, and we confess to a painful surprise in common with the City Municipality in this matter. Rightly did the City Municipality, at its recent meeting, express its surprise and give Government to understand in clear though respectful terms that it could not agree to part with the proceeds of the effluent.......... In every profit and loss statement made on account of the scheme the effluent, whatever its value, was uniformly shown to the credit side in favour of the Municipality. And in fact at the deliberations of the special financial Committee, presided over by the Collector, far from the effluent being given up to Government it was distinctly decided that the effluent should be sold to cultivators by the Municipality on its own account.......... We wonder how His Excellency the Governor was persuaded to decide to appropriate the proceeds of the effluent to Government when not one word was exchanged between them and the Municipality on the subject. We, therefore, earnestly appeal to His Excellency the Governor to bestow his best thought on this subject, and remove this obstruction to the long delayed Drainage scheme. The Drainage scheme is already far from being popular; and it would certainly be very hard upon the Municipality to be called upon to undertake its execution under such extremely excessive financial pressure."

Slaughter-houses in crowded towns.
Jám-e-Jamshed (30), 10th Feb., Eng. cols.

71. "The Honourable Mr. Navrojee Vakil asked, at the last meeting of the Bombay Legislative Council, 'if Government would consider the advisability of removing the slaughter-house at Ahmedabad outside the city walls on sanitary grounds.' The Government replied to this, by stating that 'it is not contrary to the

provisions of the District Municipal Act to construct slaughter-houses within municipal limits. Government can only interfere in the matter when a municipality has made default in the performance of any duty imposed on it by or under the Act.' This can hardly be deemed satisfactory......... A municipality may have been perfectly justified in doing a certain thing under the Act, but still it must be held to be open to friendly advice and suggestions from Government or the public. That a slaughter-house is a nuisance in a thickly populated town cannot be denied. Again it must be remembered that Ahmedabad has a large Hindu population to which the slaughter-house must be perfectly repulsive.......... We still wish that Government would take up the matter, and see if something cannot be done in accordance with the suggestion made by the Honourable Mr. Navrojee Vakil."

Comments on the appointment of a Chief Executive officer for the Dhulia (West Khándesh) Municipality under the new rules.
Aryávart (100), 3rd Feb.

72. A quarterly general meeting of the Dhulia (West Khándesh) Municipality was held on 3rd February under the presidentship of the Collector. Among the items of business transacted at the meeting was the election of a non-official President and a Vice-President for the Municipality under the new rules. It was also resolved at the meeting to appoint a Chief Executive officer for the Municipality on a salary of Rs. 200—10—250. We must say that the concession of a non-official majority in the Municipality has been too dearly purchased by the appointment of such a costly Executive officer. It was most improper on the part of the Municipality to impose on itself this new burden in its present embarrassed circumstances. In his reply to the address of the Karáchi Municipality, His Excellency the Governor has clearly declared that Government never wished to thrust Executive officers on any Municipalities whose financial circumstances were unequal to meet such additional burdens. At any rate we think that the salary of the Chief Executive officer ought not to have been fixed so very high by the Dhulia Municipality. Rs. 150 per mensem rising to Rs. 200 would, we think, have sufficed.

Comments on the nomination of Dr. J. G. Doshi and Mr. D. K. Mehta as Councillors in the Ahmedabad Municipality.
Praja Bandhu (35), 14th Feb., Eng. cols.

***73.** "The official *Gazette* of the Bombay Government announced last week the appointment of Dr. Jivráj Ghelábhái Doshi and Mr. Dádiba Khurshedji Mehta to the two vacancies in the local Municipal Corporation. Now with regard to these two nominations it is really difficult to understand the principle which has guided the authorities. We have, of course, nothing to say personally against the two new Councillors, but it cannot be denied that the selection of two permanent residents of the city having an abiding interest in its welfare would have been far more preferable. The field for such a selection is pretty large, and the authorities would not have experienced any difficulty at all in selecting the right sort of persons from among the permanent inhabitants of the city. Holding this opinion as we do, we commend it to the authorities concerned, who we trust will pay adequate attention to it should a vacancy in the Corporation take place in future."

Native States.

Alleged maladministration in the Idar State.
Mahi Kántha Gazette (75), 7th Feb.

74. In the course of a long article on the alleged oppression of the Thákors of Tintoi and Kárcha by the Mahárája of Idar the *Mahi Kántha Gazette* remarks:—The Bháyáts and the Sardár Patáwats of Idar have long been in enjoyment of the Customs and Brewery duties of the State and hence the orders issued by the Mahárája Sir Pratápsing to deprive them of these privileges are illegal. Much more so are the actions of the Mahárája in forcing the Sardárs to submit to these orders, while their legality is in dispute. These actions very clearly bring out the maladministration which is going on in the State. An order has been issued depriving the Tintoi Thakor of his criminal powers, because he has dared to apply to the British Government against the previous order. The Kárcha Thakor has the misfortune to see his brother Gulábsing fined

Rs. 50 after a protracted trial of two years for brewing liquor for private use. The trial of Gulábsing should have taken place in the Court of the Thákor, as the alleged crime had occurred within his jurisdiction, and as the Thákor is invested with criminal powers by the British Government. But the Maharája had willed it otherwise; he had decided to harass the Kárcha Thákor for the obstinacy with which he maintained his rights. Such actions clearly show us how necessary it has become that the British Government should intervene and purify the judicature of the Native States. There being no fixed basis for courts to work upon, and judges being merely the creatures of the heads of administrations, the possibility of the justice dispensed being fair is very small. In this respect Idar has surpassed all other States, and has issued a rule prohibiting the engagement of any pleader or barrister from outside the State. There the will of the Prince, Major Daulatsingji, is supreme, and maladministration is a striking feature of the State. We request the British authorities to make an exhaustive inquiry into the administration, and to give redress to the oppressed, especially the Sardárs and the Patáwats of the State among whom discontent is growing every day.

Comments on the Kolhápur bomb case.
Kál (118), 12th Feb.

75. The confessions of the accused in the Kolhápur bomb case illustrate what strangely corrupt ideas of justice are entertained by the Police. All the accused have withdrawn their confessions, and the revelations they have made in Court of the Police machinations are blood-curdling. Mr. Kincaid himself has attached no value to the confessions recorded by Messrs. Dilvar and Ghatge and has acquitted some of the accused. It is a distinct danger to the British rule that such black deeds should be permitted under its very nose. It is not desirable that an impression should prevail amongst the people that the Police Department is meant to torture and wring out confessions from them. We hope the English would save us from slavery to the Police.

Intelligence extracted from the Press.

Report of the celebrations of the Rámdás Day in Bombay and Poona
Kesari (121), 16th Feb.

***76.** The Rámdás Day was celebrated in Shántárám Chawl in Bombay on the 12th of February 1909 and the two following days. Dr. Sámbáre delivered a lecture on the greatness of saints on the 13th of February 1909. Next day, sports were held, and Mr. L. B. Bhopatkar delivered an address on the mission of Rámdás. Mr. S. K. Dámle presided on the occasion. Mr. Bhopatkar laid stress on the fact that Rámdás differed in one point materially from the older saints in that he induced the people to strive for religious culture side by side with doing patriotic work. Mr. Bhopatkar requested the audience assembled to bear in mind the mission of Rámdás and act up to his advice. The Rámdás Day was also celebrated in Poona and in the course of the celebration Messrs. Pángárkar and Khádilkar delivered lectures eulogising the work of the saint.

Advertisement of the Indian Agency for the *Swarájya* newspaper and the Hind Nationalist Agency of London.
Ráshtramat (45), 11th Feb.

77. The following advertisement appears in the *Ráshtramat*:—The Vartaman Agency, 7 Bhatwadi, Girgaum, Bombay, are the sole agents in India of the fortnightly paper *Swarájya* published in London and edited by Bepin Chandra Pal. The same Agency has also been entrusted with the work of registering the names of the share-holders of the Hind Nationalist Agency, London, and of receiving money for their shares. The price of each share is Rs. 15.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th February 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 8 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th February 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st January 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khadilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

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19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	Anglo-Gujara'ti.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Piánjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
39	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayá	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár); 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayá	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni ; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati ; Muhammadan (Khoja) ; 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt ; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai **Dhruva,** B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma ; Hindu (North Indian Bráhman) ; 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur ; Hindu (Deshasth Bráhman) ; 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle; Hindu (Marátha); 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám; Hindu (Telegu Fulmáli); 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale; Hindu (Devrukha Bráhman); 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde; Hindu (Sáraswat Bráhman); 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse; Hindu (Chitpáwan Bráhman); 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar; Hindu (Karháda Bráhman); 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshasthá Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta); Bráhman; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vitbal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	Khairkháh ...	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
168	Sind Sudhár	Karáchi (Sind) ...	Weekly ...	Khánchand Rahumal; Hindu (Amil); 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
170	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	Habib-ul-Akhbár ...	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	Jám-i-Jahannuma	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 36.	2,400
178	Jain Mitra	Do.	Fortnightly ..	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijaya	Sáwantvádi ...	Weekly	......	...
	ANGLO-SINDHI.				
48A	Lárkána Gazette	Lárkána (Sind) ...	Weekly	......	...
49A	Sind Gazette	Do. ...	Do.	......	...
	GUJARA'TI.				
85A	Shri Sayáji Gazette ...	Baroda	Weekly	......	...
	MARATHI.				
119A	Kámgár Samáchár ...	Bombay	Weekly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,300 and 2,500 respectively.

(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.

(*f*) The Editor of No. 118 is Sadáshiv Laxman Soman; Hindu.

(*g*) No. 145 is published at Islámpur and Sátára.

(*h*) No. 109 has ceased to be published.

(*i*) No. 50 has been changed into Weekly.

Politics and the Public Administration.

His Majesty the King-Emperor's speech at the opening of the Parliamentary Session.
Oriental Review (11), 17th Feb.

1. "Ever since his accession to the throne His Majesty King-Emperor Edward has shown distinctly that he is actuated by the same spirit towards his Indian subjects as moved his gracious mother......... The speech delivered yesterday on the opening of Parliament is the first after the message which His Majesty sent to his Indian subjects and which brought to them substantial blessings in the shape of the Reform scheme. The universal welcome accorded to this is, therefore, alluded to fittingly in this speech. There is one thing more which deserves the close attention of Indian and English politicians. It is that His Majesty hopes that the Bill for the reforms may be passed in such a way as to satisfy the legitimate aspirations of Indians without difference of race and colour. This is a distinct snub to those mischief-mongers who have formed themselves into a clique to defeat the good objects of the Reform scheme by fighting against it in both the Houses. The pronouncement of His Majesty will go a great way towards strengthening the hands of Lord Morley and our friends in England and towards defeating the designs of several retired Anglo-Indians whose chief object after their retirement seems to be to retard the progress of a people who are still paying them handsome pensions. An Indian speaking or writing against reform measures and thus thwarting the good intentions of Government would be deemed seditious. Can those Englishmen who try to thwart the Bill providing for 'equality of treatment to the Indian people' and 'measures to satisfy their legitimate aspirations,' as presaged in the King's Speech, be deemed seditious or not?"

Gujaráti (26), 21st Feb., Eng. cols.; *Pársi* (34), 21st Feb., Eng. cols.

*2. "His Majesty the King's speech from the Throne is on this occasion of more than usual interest. The references to international politics have an interest of their own in England. But the allusions to British and Asiatic politics are of direct importance to this country....... The reception which Lord Morley's scheme of reforms has met with in India has given pleasure to His Majesty as it has to Lord Morley. The assurance given by the latter, and reaffirmed in the King's speech, makes it positively certain that a Bill dealing with the matters which require legislative sanction will be introduced in Parliament at the earliest opportunity. His Majesty is emphatic in conveying his real wishes to the people of India......... It is, indeed, a highly encouraging declaration, and we are glad it has been made at a time when all sorts of reactionary and hostile writers and critics are busy creating a variety of obstacles to prevent the fruition of Lord Morley's reforms......... India is deeply interested in the continuance of the Liberals in power and of Lord Morley at the head of the India Council, and we in India shall watch with the deepest interest the course of political events in England." [The *Pársi* writes:—"When the King spoke of the unification of South Africa it would have been a good opportunity to remind the Africanders that their brotherliness might well be extended a little further, so as to embrace within its fold the Indian subjects of the Empire. That it did not, does not reflect any great credit on the sincerity of a Government which came into power chiefly on the recommendation of its humane feelings towards Chinamen. That Indians are treated in the same country worse than either Chinamen or Negroes seems not to concern them at all."]

Lord Morley and the new scheme of Reforms.
East and West (3), for Feb.

3. "The first great doctrine on which Lord Morley has had to lay stress is that of 'settled facts.'......... There were two principal questions to which the doctrine had to be applied—the partition of Bengal, and the distribution of work between the military members of the Government of India. As Lord Morley emphasised the doctrine, it was a matter of etiquette and of constitutional practice as between the two great political parties of England. What application had it to India, with its monistic

system of Government? Here a hasty withdrawal from a completed measure, in deference to hostile agitation, may be considered to involve a loss of prestige, but no question of constitutional policy arises as between one party and another. It may, however, arise as between one Viceroy and another. Though the Government of India is vested in several individuals constituting a corporation aggregate, the public are in the habit of holding the Viceroy responsible for the acts of his Government. Apart, therefore, from the question of prestige, if the partition of Bengal had been modified after the retirement of the Viceroy in whose time it was effected, the public would have interpreted the measure as a reversal of Lord Curzon's policy by Lord Minto. Both belong to the same party of English politics, and yet the reversal of the accomplished fact would have been open to the same objection as Lord Morley raised on constitutional grounds applicable to the politics of his own country. Whether we rely on the doctrine of prestige, or we regard the succession of one Viceroy after another in the same light as the replacement of one party by another in England, the result in such cases is the same. Some time must elapse between the accomplishment of a measure and its reversal, and the personalities associated with the former must fade from the view and from the public memory; otherwise, the reversal jars on one's sense of propriety and decency.......... Those who feel that the doctrine of settled facts has been wrongly applied to the partition of Bengal have poured ridicule upon that doctrine itself. Properly construed, it is the moral foundation of all stable Governments. Eastern Governments have been unstable, because the actors on the political stage have sought to gratify their own personal ambition and to carry out their own individual views, instead of preserving the continuity of the policy of the Impersonal State. Constant change of policy, according to the whim of the man in power, shakes the public confidence, and destroys the interest of the people in the affairs of their country.......... In the East, more than in the West, custom is the great regulating and steadying force which minimises the evil of instability in the higher strata of society to the masses below.......... Custom safeguards the masses of the population against the consequences of court intrigues and the change of rulers. And what is custom but a settled fact, or a body of settled facts, and of rules based on those facts? In its extended application the doctrine of settled facts is the best answer that can be given to the idle inquiry which is unsettling the minds of not a few young men in this country—why India should permanently remain a part of the British Empire. India has been successively invaded by conquering tribes, and if facts of conquest are never to be taken as settled, we may have to set up a Government by the Bhils, the Santals, the Todas, and other tribes supposed to be aboriginal.......... The emphasis which Lord Morley has had to lay on the doctrine of settled facts is due to the accident of some of the measures of the previous Government having provoked opposition and bitter criticism. The normal progress of the country has elicited from him the equally important dictum that while British institutions cannot be transplanted into India with all their features—the growth of centuries in peculiar conditions—the spirit of such institutions may yet bear transplantation. Lord Morley perceives the danger of the internal machinery of Government refusing to adjust itself to the rapidly changing external conditions. The necessity for such adjustment arises from the proved communicability of the spirit of Western institutions to the East. A belief in the immutability of the East will expose the fond believers to the surprise and pain of startling disillusionments; and if it results in opposition to change and progress, it may spell disaster......... The vague and mysterious talk about Western institutions being transplanted into India resolves itself into the question whether the people of India have the capacity and the public spirit to manage their own affairs as well and efficiently as most civilised nations of the West are admitted to be doing. Doubt is cast upon that capacity because in the past the people allowed power to pass into the hands of adventurers, whose authority they could not constitutionally limit. Judged by this test, any nation or tribe may easily be shown to be devoid of the capacity for self-government, and it would be equally easy to prove the contrary....... The form of government which prevails in a country depends upon so many adventitious circumstances that any inference therefrom as to innate and fixed characteristics of the people would be misleading and erroneous. What is 'public spirit'? Is it essentially different from the love of one's own clan or caste? Both are different forms of the altruistic sentiment. The altruism which radiates from the home to the utmost limits of a tribe or community may be trusted to pervade a wider sphere, with suitable training...... The cosmopolitan sentiment finds expression in the best teachings of the sages of every Eastern country, and what the few have felt, the many are capable of feeling............ He who is capable of working disinterestedly for his community is by nature not incapable of extending his altruism to the municipality within which he lives, or his district, his province, or his country. The seed that may develop into the tree is in him: the prejudices which arrest and circumscribe the development have to be removed. The defect is not so much in his character as in training and surroundings, and possibly in the imagination which is unable to wander over large areas, and take in too many details............. Lord Morley's recognition of the 'apt intelligence' of the people of India, and their capacity to manage the affairs of their country, does not remain a matter of compliment in State despatches and in Parliamentary speeches.......... It is to be worked out in a series of important reforms. While others might harp upon the trite circumstance that India is not yet a united nation, and occupy themselves merely with the immediate task of securing representation to minorities in elective bodies, Lord Morley looks to the future: he has placed an ideal before himself and wishes to facilitate the march of the people towards it by bringing together the various communities to work for a common end hand in hand. His scheme of electoral colleges has been as hastily and as strongly objected to in some quarters as his doctrine of settled facts was in others. That scheme may require a modification to suit the local conditions of one or another part of the country. Its object is to prevent the component parts of the population from drifting away from one another, each in pursuit of the privileges vouchsafed to it by Government, without making any effort to bridge the gulf between them. If each community forms a separate and exclusive electorate, and if its business with other communities be to scramble for more seats and to assert rival interests, instead of throwing their interests into the common hotchpot, India may remain as disunited as ever. Indeed, the gulf between the communities may widen, if they are taught to assert and fight for their separate interests. While it is true that a practical statesman should not ignore the present differences between the component elements, it is equally true that a progressive Government should teach them to sink their differences gradually and endeavour to evolve future harmony. While Lord Morley is willing to reserve a certain number of seats to the Muhammadans and other minorities in the Legislative Councils, he desires that in electing the special representatives, the various communities should combine at one stage or another of the election, so that they may understand and learn to appreciate the true purpose of reserving the special seats. The object is not to emphasise and perpetuate differences, but to provide for the differences that happen to exist at the present stage of the evolution of the community. The majority must be taught to recognise its duty to the minorities, while the minorities should not be encouraged to believe that they are a specially favoured class who may remain careless of the future, relying always on the interference and protection of Government on the presentation of a petition."

Daily Telegraph (2), 18th Feb.

4. "If the Reform scheme of Lord Morley be carried out as formulated, there is clear evidence that it will not mean India for the Indians, but India for the Hindus.......... That the scheme in its entirety can be launched at once nobody in his senses believes. The Muhammadans and such of the lower classes of Hindus, who understand the matter and are able to form an opinion, dread the revival of what they consider will become a Brahmin ascendency, and the renewal of every kind of caste favouritism and prejudice.......... It will cause no great surprise, if the whole scheme of the reforms when they come to be placed before the people of India will cause a very serious wave of racial feeling to spread over the land. The outcastes, if they had a voice, and

could speak with any force, would also demand representatives of their own to counteract the influence of other Indians. The Eurasians of Calcutta and Madras are already making a sign, while the other communities also are not likely to remain absolutely silent.......... It is tolerably clear by this time that if these reforms are carried out in their entirety, as proposed, it will be the first step in the break down of British rule, and will give a stimulus to racial antipathies which have lately been in abeyance."

Comments on Sir Charles Crosthwaite's article in Blackwood's Magazine.
Mahrátta (9), 21st Feb.

*5. "The article in Blackwood's Magazine written by Sir Charles Crosthwaite, formerly Lieutenant-Governor of the North-West Provinces and member of the Viceroy's Council, is impolitic and mischievous.......... He thinks that if the repressive measures had been taken three years ago, the present much-heard-of unrest would not have come into existence. 'The Hindu leaders cleverly took advantage of the Bengal partition and used it for their own ends.' 'But the widespread conspiracy is a purely Hindu conspiracy, closely connected with the Cow societies. In its method it is as much fanatical as political, and directed as much against the Musalmáns as against the British.' Commenting on the excellence of the Summary Justice Act, Sir Charles quotes appreciatively Lord Lansdowne's remarks that the disseminator of seditious literature is as great a criminal as a dynamiter.......... Sir Charles advises that the Conservative classes, the magnates of British India, ought to be rallied to the side of Government, and thinks that as the Hindus, 'Gokhale and others', have been hanging about Westminster throughout the autumn, so the Muhammadans are besieging the India Office now. He does not think that liberty of discussion and interpellation should be given in any Legislative Council without the approval of the Governor. The *izzat* of the Indian public servants ought to be held sacred and should not be allowed to be at the mercy of the unrestrained native Councillor. These are some of the ideas expressed by the retired Lieutenant-Governor in his article. They display the lack of insight and statesmanship which officers of the type of Sir Charles Crosthwaite show even after many years' service in India. When such views are propounded by high officials after years of administrative work and thought, one wonders at the crude notions which might have influenced the administration of these rank bureaucrats in the full vigour of their career. Such are some of the men who man the British administration of India......... We might reasonably gauge what amount of sympathy we ought to expect from these retired officials for the cause of real reform in India."

Comments on the representation submitted by the Presidency Association to the Bombay Government.
Oriental Review (11), 17th Feb.

6. "The Presidency Association have made a suggestion with regard to the holding of meetings of the Legislative Council that there should be four quarterly meetings of the Council, and special meetings may be called by Government either of their own motion or on a requisition by a substantial portion of non-official members. This suggestion is perhaps more practicable for the present than that put forward by the Honourable Mr. Gokhale that meetings of the Council should be held at least once a month. Such suggestions will come useful, and it is greatly to be desired that the various public bodies should present to Government their own suggestions about the working out of the Reform scheme so that Government may be guided by these expressions of public opinion."

The representation of the Deccan Moslem League to His Excellency the Viceroy.
Muslim Herald (10), 16th Feb.

✓ 7. "The Deccan Moslem League's representation to the Viceroy which has been made through its Honorary Secretary, Moulvi Rafiuddin Ahmed, is in the main identical with that which has already been laid before His Excellency on behalf of the All-India Moslem League......... But the Deccan League insists that the denominational electoral colleges should have no option in the matter of electing representatives of Legislative Councils and should be bound to choose a Muhammadan. We confess that we regarded the All-India Moslem League's view in a rather favourable light as showing that sectarianism was not the ultimate consideration as regards the Moslem attitude towards the reforms. But if difficulties arise among the Muhammadans themselves in this matter, the other side of the question is entitled to a hearing. We must admit at once that logic is on the side of the Deccan Moslems. They hold that it would be dangerous to leave the door open to a non-Moslem representative."

Comments on Mr. Justice Beaman's article in the *Empire Review* on British rule in India.
Sánj Vartamán (37), 18th Feb., Eng. cols.

8. "It may be deemed worth while inquiring if a Judge of the High Court, who is a servant of Government, can publish in a periodical an article dealing in a large measure with the present political situation in India.......... If there is one Government servant more than another, who is required to hold his tongue on the methods and measures of Government, it is a Judge of the High Court. And yet Mr. Justice Beaman, in utter disregard of all rules and regulations of the Service, has deemed it proper to criticise certain measures of Government. It was only very recently that a pleader of the High Court, who was indiscreet enough to take an active part in a meeting, where certain measures of Government were discussed with more acrimony than moderation, was called upon by the Judges of the local High Court to offer an explanation of his conduct. Mr. Justice Beaman's article in the *Empire Review* is one which is bound to create ill-feeling, if not disaffection, between the rulers and the ruled............ All that we desire to point out is that the article is one which will scarcely serve to conciliate the minds of educated Indians, which were up to a very recent date much exercised and even exasperated. The article is objectionable from many points of view; and we may, therefore, take the liberty to inquire if either the Chief Justice of Bombay or the Government of this Presidency will call upon Mr. Justice Beaman for an explanation of the article....... The learned Judge declines point-blank to accept the principle that Great Britain received India in trust for her people. .... Surely the writer does not mean that all solemn pledges and promises made by the British Government are to be cast to the winds sometime after they are made, simply because it does not suit their purpose to carry them out in their integrity......... These solemn pledges and promises were renewed by the King-Emperor only the other day, when a similar Proclamation was issued by His Majesty clearly holding that the British Government held India in trust—a trust which they intended to carry out and fulfil.......... Mr. Justice Beaman talks of the 'conquest of India,' but this is a point which history has more than once decided in favour of the Indians, and the less the learned Judge says anything about it, the better.......... He has the boldness to assert that 'we did not take nor do we keep India for the sake of Indians' but that 'we hold India for England.'......... If the propositions laid down by the learned Judge were carried to their logical conclusion, it would mean that Indian interests should be sacrificed to those of England, that is to say, India should be sucked dry in order that England be benefited......... We shall anxiously wait to see if any notice is taken of the article by responsible members of the Government either here or in England."

Indian Social Reformer (4), 21st Feb.

***9.** "Any criticism of Mr. Beaman's article in the *Empire Review* on British rule in India, which does not start with an appreciation of the fact that he has chosen a journal instead of a judgment as the vehicle of his views, will be grossly unfair to him. If he had chosen otherwise, the task of the critic would have had to be performed under the Damocles' sword of the indefinite penalties attaching to what may be construed into contempt of Court. Indian publicists, we trust, will bear in mind Mr. Beaman's fairness in electing an open arena and meet him there with the courtesy due to a straightforward opponent. For, much as we may regret it and much as we should have wished to have a man of his undoubted talents and reputed geniality on the side of our legitimate aspirations, we must now recognise the fact that he is an opponent. When he comes to the practical part of his argument, he deprecates concessions to educated Indians because they do not represent the masses. The ingrained English sentiment here asserts itself, and we have the tacit admission that British rule has its best justification in the protection and opportunities of progress that it affords to the general population. We do not propose to discuss at length the line of Mr. Beaman's argument. Events have shown that the masses are more easily roused to seditious movements than the educated classes, and responsible statesmen have practically abandoned the policy of treating the educated Indian as if he were an outcaste from his own society. The danger of forcing educated Indians to prove that they have influence with the masses before they can lay claim to any political reforms is obvious inasmuch as, in the present unenlightened state of the mass-mind, such demonstration can be effectively made only by appealing to the anti-foreign prejudices which are inherent in every uninstructed people. There is not the least probability that Mr. Beaman's expression of opinion will induce English statesmen to revert to the obsolete assumption in this regard. We are in a position to say that Mr. Beaman's views are entirely opposed to those of the bulk of the Civil Service."

Indu Prakásh (43), 17th Feb., Eng. cols.

10. "The views expressed in Mr. Beaman's article are so strange and 'martial-law-and-no-damned-nonsense' like that one has to exercise the utmost patience in dealing with them if he does not want to lose his temper. 'India for England' is the motto of Mr. Beaman and those who share his views. It is according to Mr. Justice Beaman a gross mistake and a perversion of facts to maintain that India is a trust and the English people the trustees, because we suppose the learned lawyer is unable to find in the archives of the Secretariat any trust deeds signed, sealed and duly registered by all parties concerned....... In short, the learned Judge has practically decreed that henceforth the conquered Indians should be considered as fit to be only hewers of wood and drawers of water, and any attempts on their part to claim any rights which in the slightest degree interfere with the legitimate work of exploitation his countrymen are fully entitled to under the Divine right of conquest, will be considered as rebellious, and peremptorily put down.......... The article is most mischievous and dangerous both in the preposterous doctrines it enunciates and in the retrograde methods which it openly suggests......... Mr. Justice Beaman, we are forced to observe, has done a positive disservice by his ill-advised communication. As a puisne Judge of His Majesty's High Court of Judicature he ought to have thought twice—even four times—before rushing into print with views diametrically opposed to the declared policy of Lords Morley and Minto.......... His ideas of the relations of India with England are very queer indeed. His mind is unable to see how a trust can exist unless a Judge can make upon it a pronouncement in open Court. May we tell His Lordship that a thing like 'a moral trust' is accepted by all practical men, and that only a lawyer whose every other instinct has been deadened could argue in the pedantic manner he has done? Lawyers by instinct and training become opponents of change. The autocrats of Europe prior to the French Revolution found their greatest supporters in lawyers. Slavery was also pronounced by lawyers to be lawful. .... Unless lawyers are politicians also, their encroachment on the domain of politics is decidedly mischievous as is evident from Mr. Justice Beaman's case. The principle of 'India for England' to which the learned Judge seems to pin his faith is a dangerous weapon and calculated to work mischief. It seems that Mr. Justice Beaman is not able fully to realise the undesirable consequences which are likely to arise from such a dangerous doctrine. The fraternising of the people in the National Congress and the present cheerful acquiescence of the non-Moslem communities in the Moslem demand for separate representation are direct contradictions of Mr. Justice Beaman's charge that the Indian educated people are selfish and sectarian. As regards educated Indians, we must take the liberty of telling Mr. Beaman that it is beneficial to all that they have resorted to constitutional agitation; otherwise, it is difficult to imagine what other ways they would have adopted."

Mahratta (9), 21st Feb.; *Kesari* (121), 25th Feb.

***11.** "An article on the situation in India appears in the February number of the *Empire Review* from the pen of the theosophist politician, Mr. Justice Beaman of the High Court of Bombay. We wish Mr. Justice Beaman had not written the notorious article and thus caused his reputation for fairness to be damaged. The writing is a misstatement of facts, a tirade against the political workers of India, and a demonstration of highly unstatesmanlike qualities. But one thing is worthy of mention, and that is the astonishing candidness which marks the article from beginning to end. Mr. Justice Beaman, frankly repudiating the hollow cant that England rules India for the welfare of India, bluntly tells his readers that Englishmen conquered India and that they hold her for England. 'To-day it is as true as it was before Plassey, that England keeps India because it suits England to do so.' He observes that the plainest and most popular demands of Indian Extremists are 'unreal and practically absurd.'......... 'See that the English domination is perpetuated as long as it is possible to imagine, and then think of granting any concessions to the wrangling Indians': this is the key-note of the whole article. It is nothing else but a wordy repetition of the Anglo-Indian creed, and is not marked by any new idea or new remedy. It gives the lie to the oft-quoted promises of the policy of British rule in India, and lays bare in its own way their hollowness. The whole article bears the tone of strong conviction, and throws much light on the inner mind of the writer. Its importance lies in the fact that it proceeds from a high judicial authority and a close student of philosophy and religion,—and as such it does no credit to its author." [The *Kesari*, on the other hand, writes :—'The Honourable Mr. Justice Beaman has fearlessly expressed the true feeling of Anglo-Indians on current politics. The English are not saints and they do not rule India for India's good. The Nationalists have steered their political movements in the light of the above truth. The Moderates who trumpet forth the benevolent motives of Government and hope to obtain the rights of *swarájya* under British supremacy had better study Mr. Beaman's remarks.]

Jám-e-Jamshed (30), 20th Feb., Eng. cols.

12. "There is nothing wrong in the eminent Judge holding what opinion he likes about the mere 'niggers'. But it seems hardly right for him to have blurted it out in the way he has, and at a time like this. Mr. Beaman might well have tried to be patient till he found himself in a position of greater freedom and less responsibility. Really, no Indian Judge, if he had uttered such things against the ruling race, would have been tolerated on the Bench for a single day. But we know much is to be forgiven to a member of the ruling race. If a little self-control is not to be expected from a High Court Judge, how vain to expect it from the ordinary common-place European! Mr. Beaman has not thought of the mischief that might be caused, the bad precedent he has set, the difficulty he has created for Government. If Judges were to descend to polemics of this sort, to fan the fire of racial hatred and animosity, where should we look for self-restraint, sobriety and moderation?"

Salvation of India depends upon the Indians themselves.

Shakti (85), 13th Feb.

13. Have faith in the people and in their power to achieve great ends, and do not mind if they are steeped in ignorance and credulity. They may not have received the benefits of higher education, yet they have sense enough to distinguish right from wrong, and being endowed with feelings are capable of cherising high ideals and lofty hopes. The latent faculties in man are brought into play at a critical juncture, and the utterances whether on politics or religion emanating from him at a crisis carry with them the masses. At such a crisis, although popular leaders warn their followers of the dangers ahead, the people follow them blindly even into the jaws of death. It was with the help of the common people that the starving wanderer Pratap, deserted by his kin, attained immortal glory by his struggle against the mighty Akbar. It was with the help of this people that Shiváji crushed Aurangzeb's empire and saved Hindus from being made converts to Muhammadanism. In the same way Shaukaráchárya, born in a Deccan village, was enabled to plant the glorious standard of the Vedic religion on the ashes of Buddhism. Under these circumstances, if we have any powerful weapon for our regeneration it is the people. Unless we depend upon them and have faith in their capacity, our purpose will not be served. We must depend not upon England or Russia, America or Japan, but upon ourselves. Our mother-land will direct our course, enlighten our life and take us to our goal. We repeat, therefore, O brethren, depend upon your own people.

Alleged connection between prevailing high prices and the present discontent in India.
Pársi (34), 14th Feb., Eng. cols.

14. "The era of high prices set in some time ago, but it may be a long while before we hear the report of the Commission which is to try and sift the causes and suggest remedies. Meantime, we have before us the spectacle of a population never blessed with adequate resources endeavouring to adapt itself to a new and unfavourable environment..........It is easier to understand why prices have risen in India than to discover how it is that they have risen all over the world, and it is the latter phenomenon that has really brought about a sort of crisis in India: the demands of foreign markets have fixed Indian values according to a new criterion.......... How far this universal dearness affects the standard of living it is very difficult to determine. There can be little variation in the standard among the poorest classes, except varying degrees of hunger. Among all but the poorest, however, there is a tendency to multiply requirements. The report of the Administration of Bengal under Sir Andrew Fraser speaks of high prices as one of the causes of the present discontent, and this not among the poorest but among the middle classes.......... The poorest live like their cattle, and if there is no food forthcoming they just starve. It is among those with some education and a multiplicity of wants that popular discontent becomes a dangerous political factor. It is less often that they 'wax fat and kick' than that some economic change renders them discontented to the verge of desperation. .... This is an aspect of the case which well deserves the anxious attention of the authorities....... Considering how prices have risen, it is idle to expect a grateful loyalty on the part of those who, unable to avoid an increasing knowledge of, and appetite for, modern conveniences and luxuries, try to eke out a living on an income which, even with 'allowances' and 'compensations,' has not the same purchasing power that it had ten years ago.......... For the present, however, it is simply this question of high prices, and chiefly as they affect the middle classes, that we have to consider. Nearly all are feeling the strain, and few have either the philosophy or the detailed knowledge of economics necessary to save them from feeling resentfully that the supreme political power under which they live is in some way responsible. This is a larger affair than the difficulty of the 'unemployable graduate,' and more far reaching than any concessions. It is a difficult subject for Government to deal with palliatively, for an increase in pay throughout all state and semi-state employment means a heavier squeeze to raise the revenue; and the people in private employ or working independently are just as prone to lay the blame for their economic straits upon Government as the others. Lord Cromer, a convinced free-trader, admits that extravagance may compel Britain to adopt protection; so too high prices may compel India to tax both exports and imports—for in the last resort our exports are mostly necessities and our imports luxuries. We are at a stage of development now where neither in agriculture nor in manufacture (speaking generally) can we compete with any conspicuous success against the scientific methods of other countries; and, therefore, although an interference with free trade might seem to increase the evil of high prices for the time being, it may also be argued that it is the only measure that can prevent us from living on our capital.......... It behoves Government so to meet the problems that confront us that hardship shall be as little as possible given the opportunity of being turned into a weapon against it."

Alleged ruinous consequences of British Rule in India.

Pratod (145), 15th Feb.

15. The English people have forsooth been actuated by motives of philanthropy in ruling over us! Had it not been for their rule, we would never have enjoyed the freedom of indulging in strong drinks, of throwing off the fetters of morality, of quietly pocketing insults and of submitting ourselves to injustice and oppression. It would require the inspired pen of a poet to do full justice to the multifarious benefits conferred by the British on India, and the enormous pains they have been taking to lighten the burdens pressing on her. The first and foremost good that they have done to us is to deprive us of arms so that we may not fight against each other. The Indian artizans had to take immense trouble in producing cloth and other articles, and so the English relieved them of this bother by destroying their industries. The people of India had grown lazy on account of abundance of food, and so the English devised means whereby the Indians were never to have full meals. The people of India were inordinately rich and were in constant dread of being robbed of their wealth, but the English relieved them of their anxiety by easing them of their superfluous wealth by means of taxation. Racial distinctions and communal jealousies had become the bane of Indian society, but the English laid the foundation of equality and brotherhood by enabling the Sudra to travel with the high caste Brahmin in the same railway compartment. The minds of the Indians being not fitted to receive advanced education, the English introduced their old and worn-out methods for educating Indian people. The last but not the least benefit the English mean to confer upon India is to train our youths in England at our own expense in the political and economic sciences so as to enable them to appreciate the benefits of British rule in India, and to prepare them to receive the doubtful blessings of the forthcoming reforms.

Alleged advantages of allowing Government servants to take part in political movements.

Sind Journal (18), 11th Feb.

16. "Much stress has of late been laid by Government on the impropriety of Government servants, as well as students, taking part in political affairs even indirectly and remotely. Is Syed Hussein Bilgrami in the service and pay of the State or not? Then how was he allowed to accompany the Moslem League Deputation that recently waited on Lord Morley and make a speech on behalf of the Moslem League? What is the secret of the toleration and even encouragement of Muhammadan officials (and students) joining Muhammadan political movements, while the Congress and all similar movements have from the commencement been tabooed and Government servants and *quasi*-Government servants strictly prohibited even to contribute towards the funds?...... As regards its political character the League differs in nothing from the Congress, though it is true that its programme does not go as far as that of the Congress. The difference is in degree and not in kind.......... This difference in treatment accorded to the two political movements is hardly creditable to those concerned, and it excites deep and sullen resentment in the hearts of Congressmen who after all claim a large majority among the educated classes of India.......... Questions of principle apart, we have always thought that one of the greatest blunders which the Government of India have committed is the embargo placed upon Government servants joining political associations and taking part in political movements.......... We find, for instance, in the Reports of the old Sind Sabha the names of several prominent Indians holding office under Government......... The participation of Government servants in the proceedings of political associations had a two-fold effect on the work of those bodies: a great sobriety of judgment was exhibited, and the representations were better informed....... But once the Government servants and those depending indirectly on Government were forcibly withdrawn from political activity, a greater freedom of debate and criticism was adopted, and to this again was lent a growing bitterness by the changed attitude of Government towards Indian aspirations and interests. Were good and sound counsels to prevail in the India Office and the Indian Government, the nervous prohibitions against participation in political movements would be withdrawn instead of being rendered more stringent and more galling."

A defence of Extremism.
Sind Shevak (50), 1st Feb., Eng. cols.

17. The *Sind Shevak* contains a violent attack on the Moderate leaders of the Madras Congress, especially on Dr. Rásh Bihári Ghosh, whom it calls "the well-known sycophant," Sir P. M. Mehta and Mr. Málaviya. Dr. Ghosh, says the *Sind Shevak*, "slandered the promoters of Nationalism as disloyal enemies, wayward wanderers, &c., when he spent his energy in abusing and insulting the opposite party who embraced their mission out of a religious motive, who understood the solution of this mystery of martyrdom created by lads not yet out of their teens, who could feel the pulse that was raging in the persecuted population, who could realise that in jail and deportation lay the salvation of their country, who could step bravely to the gallows with a smile on their faces."

The success of Nationalism in India is bound to curtail the power of the officials.
Vande Mátaram (159), 21st Feb.

***18.** The contentment of their subjects is essential to the safety of a Government. The permanence of any Government cannot be gauged by its mere military strength. The Indian bureaucrats are fully equipped with all the instruments of modern warfare. But all the same they are frightened by the birth of the National movement. The key-note of Nationalism is to conduct one's own affairs without the assistance of others. The reason why British rule has continued for the last so many years without question in India is the willingness of the people to bear the burden of an alien Government. But the apathy of all these years has been driven away by the National movement. The tyranny of the administration will be checked in proportion to the desire of the people to elevate themselves. It is the object of the Nationalists to teach every one to aim at becoming independent. When all India is filled with this idea of independence, the bureaucrat will be nowhere. Ever since the Bengalis began the boycott movement, a new political force has arisen. Mendicancy has been replaced by passive resistance. Indians can resist the bureaucracy with the weapon of boycott. Government first tried repression to put down the boycott, but on finding it fruitless Lord Minto began to preach honest *swadeshi* on the advice of some fools. The bureaucrats also tried to create factions amongst Indians and to play the Hindus against the Muhammadans. But with the exception of Dacca which has been contaminated by the bureaucrats, all these attempts to put down the boycott have assisted rather than retarded the movement.

Comments on Mr. Kunjilal Bhattacharya's petition to Lord Morley.
Ráshtramat (45), 17th Feb., Eng. cols.

19. "The petition which Srj. Kunjilal Bhattacharya wanted to present to Lord Morley through Sir William Lee-Warner speaks for itself, and everyone on a perusal of it will be convinced that it is the petition of a loyal Indian citizen who wanted to approach the highest Minister of the Crown in England who is responsible for the good government of India. There is absolutely not a word in the petition which is improper or which in any way would offend the keen susceptibilities of even the most hide-bound and sun-dried bureaucrat in India. Whether Mr. Kunjilal was right in presenting the petition direct to Sir William is a minor point. Even if the presentation of the petition was irregular, there was a courteous way of sending away the young petitioner and Sir William need not have called him a 'nigger.'" [The *Ráshtramat* publishes the petition of Mr. Kunjilal *verbatim.*]

Arya Samáj and Politics.
Indian Social Reformer (4), 21st Feb.

***20.** "Mahátma Munshi Rám, a man of selfless character and a devoted worker in the cause of social and religious reform, delivered an important address on the occasion of the Láhore Arya Samáj anniversary on the subject of 'Arya Samáj and Politics.' As the recognised leader of the Arya Samáj movement, his statements concerning the attitude of that movement to politics are entitled to the utmost

respect. The Arya Samáj, as such, has no politics. It is a purely religious and social institution, and its influence in the Punjáb has been of a most wholesome character......... We think it a great pity that a movement which has done much to stimulate healthy activity in religious, social and educational reforms in the Punjáb should be regarded, as Mr. Munshi Rám complains it is regarded, as a seditious movement, and that individuals professing the Arya faith should be molested in the manner indicated by the instances cited by him. In Lord Minto we have a Viceroy who, above everything else, loves fair-play, and we earnestly trust that His Excellency's attention will be drawn to the cases mentioned in Mr. Munshi Ram's speech printed in the last number of 'the Vedic Magazine and Gurukula Samáchár.' That any one should be persecuted for his faith in British India at the present day is incredible to us. We daresay that there are some violent spirits among A'rya Samájists as among Brahmos, Christians, orthodox Hindus, and, even, Muhammadans, but that is no reason why the whole community should be subjected to the indignity of being treated as suspect."

A hymn of the mother-land.
Gujarát (65), 13th Feb.

21. The *Gujarát* publishes some verses by one Bhaishankar V. Pandit, the substance of which is as follows:—Come, O Arya brethren! let us recite the song of our country. Depressed by the rule of the *Yavans* we are sinking in the ocean of misery. Being as we are the descendants of tigers, why should we behave like those of the deer? The steep path of amelioration, devious though it be, we should scale: and showing our patriotism we should fight with worthy foemen. Performing the *Kesarian*, we should advance forward with glaring eyes. Come what may, let us throw off fear and move out of the narrow groove in which we are moving.

A policy of kindness would better serve to put a stop to anarchist outrages than repression
Hindu Punch (115), 17th Feb.

22. A plague on these Bengali youths! A lot of big men have been deported, a number have been convicted and hanged, and yet anarchical outrages do not cease! Does not the shooting down of the Government pleader on the very precints of the Court building indicate an amount of terrible daring? It was fondly hoped that the outrages would now stop, but quite the reverse is taking place. The Bengalis have apparently begun to think that they can resort to devilish outrages against high Government officials with perfect impunity, and possibly the Anglo-Indians are now haunted with an all-pervading fear of those people. Some of our Anglo-Indian contemporaries are suggesting repressive measures to put down this anarchism; but in our opinion a policy of kindness would prove of greater use.

Comments on the action of Government in suppressing crime.
Pársi (34), 21st Feb., Eng. cols.

*23. "At the time of receiving the Muhammadan deputation, Lord Morley expressed his keen gratification at the reception of the Reform scheme in India and at the improved state of public feeling in the country. He had very good reasons for feeling gratified, but the newspapers of the past month bear the record of a state of affairs which, although they are mostly the remnants of pre-reform days, cannot be regarded as the happiest augury for the future.......... The record of suppressions of printed matter during the past four or five weeks is an instructive one. It includes the prohibition of plays and the punishment of their authors, and several actions against newspapers.......... Even if the list were made exhaustive, there would, of course, be found something less than one in ten million of the whole population to be in active collision with the law; but we cannot regard this, any more than we can the honest and beneficent aspirations of India's best men, from the 'microscopic minority' point of view. Government have attempted to deal with the situation both by coercion and by conciliation—neither method being pursued with the thoroughness demanded by the 'whole-hoggers,' but with just sufficient energy to make it doubtful whether either way would have the desired effect. There is a limit up to which the policy of suppression is profitable in any circumstances; if the expense and vexatiousness incurred by the public thereby are greater than the danger involved, then, from a merely economical point of view, the method is imperfect. On the other hand, it is foolish to expect that concessions and reforms, however greatly needed and however fervently appreciated by the public at large, can have any pacifying effect upon the imbecile irreconcilables. In both directions, however, action, so far as it goes, needs to be firm, for weakness, either in withholding the reforms or in suppressing crime, has the inevitable tendency to increase the adherents to what seems the safer and the stronger side, people either being terrorised into anarchy or drifting thither in disgust for want of proper protection. So far as the reforms are concerned, the steady and immediate pursuit of the programme is entirely commendable. Suppression has been indulged in in a spasmodic way that has given a gambler's chance of immunity and so has resulted in a larger total amount of punishment being inflicted than need have been. But the record is scarcely an encouraging one, and it is deeply to be deplored that real and genuine discontent should have fostered and brought to a head the doctrines of such violence among a section of the community."

A description of the alleged persecution of the Irish under Elizabeth and the Stuarts.

Kesari (121), 23rd Feb.

***24.** The *Kesari* in its third article on Ireland deals with the alleged persecution of the Irish under Elizabeth and the Stuarts. It dates the 'fight for independence', as it terms the petty war waged by the Irish, from 1569 when military stations were established all over Ireland by Elizabeth. The paper says:—The standard of revolution was first unfurled by Geraldine in Munster. Queen Elizabeth's rule in Ireland was more bloody than that of Queen Mary in England. Lands owned by the Roman Catholics were confiscated wholesale in Munster and redistributed amongst Protestants. James I tried another expedient to kill treason during the Ulster rebellion. What the sword could never have accomplished, a sweet but poisonous tongue did. Though open war was put a stop to, those deemed seditious were secretly assassinated. The leaders of the rebellion were honoured with titles and reinstated in their former possessions. But they were soon proceeded against on a charge of conspiracy, and the fertile province of Leister was partitioned amongst Protestant settlers. Charles I established a colony in Connaught with the help of a corrupt jury and a farce of legal inquiry. But the Irish raised the standard of revolt and massacred the Protestants and took possession of their property. This rebellion had nothing to do with religion, but it was revenge taken upon the English for illegal confiscation by the Irish. The Saxons fought against the Normans, the Dutch against the Spanish and the Sicilians against the French when the time was opportune. In the same way the Irish fought against the English. The English are noted for their religious tolerance, but this reputation is of recent origin and confined to India only. The policy pursued by the English with regard to religious matters in Ireland was disgraceful. [Here follows an elaborate description of the Popery Laws.]

The Alipur outrage.

Gujarâti (26), 21st Feb., Eng. cols.

***25.** "The recent trials, convictions and executions in Bengal led many of us to believe that Government had fairly succeeded in uprooting the germs of anarchism that were introduced into this country from abroad. But the shocking assassination of Babu Ashutosh Biswas, Public Prosecutor of Alipur, by a young fanatic and the assassin's behaviour throughout show that there is some infernal machinery behind which has not yet been discovered. The cold-blooded assassination of Inspector Bannerjee and that of Babu Ashutosh prove more clearly than ever that the men who seem to be behind these horrid crimes know no distinction between guilt and innocence and are enemies of the orderly progress of the country. The latest crime shows how they have been successful in entrapping young men for carrying on their murderous designs. It is perfectly clear that if they selected Ashutosh Biswas for their victim because he did his duty, they might victimise any other person, Indian or European, for the simple reason that he was in some way an impediment to the consummation of their revolutionary projects. Government are entitled to look for whole-hearted support from our countrymen in Bengal and elsewhere in unearthing the lurking conspirators, and we are glad a public meeting has already been held in Calcutta to denounce this latest crime and to give expression to the feeling of profound sympathy that is being felt for the family of the deceased.......... The resolution passed at the public meeting held there to raise a monument to his memory is a sure index of the intensity of public indignation aroused in Bengal. We are sure that this feeling of deep resentment will be universal in that province and elsewhere and that Government will receive every assistance in ferreting out the conspirators."

Shri Sayáji Vijaya (152), 18th Feb.

26. It seems that anarchism has not yet subsided in Bengal although sensible men have evinced a dislike for these acts of terrorism. But they have neither come forward to help Government actively nor openly declared their hatred for these actions as yet. We think this attitude of theirs is due to the many unwise actions on the part of Government which indirectly go to create sympathy with the anarchists. As a typical instance of such actions we may mention the obstinacy of Government in holding to the partition of Bengal in spite of their own admission of their mistake. The ill-treatment of Indians by the Anglo-Indians, and the unequal administration of justice as between Anglo-Indians and Indians, are also contributory causes. Government's unwillingness to correct their errors in respect of the innocent suspects, and the useless lengthening of the anarchist trials, also create a great deal of sympathy for these anarchists.

Causes of the continuance of anarchical outrages in Bengal.

Jám-e-Jamshed (30), 16th Feb., Eng. cols.

27. "The Government of Lord Minto have forged legislation after legislation to strengthen the hands of their officials. They have given them the right to curb the press, and suppress questionable associations. They have freely deported men whose presence in society was reported to be a menace to the public peace. They have freely permitted the police to raid houses and localities from which any clue could be found as to the sources of the mischief, or any discovery made of incriminating evidence or materials. What else is to be done to meet anarchy? What other 'ceaseless and remorseless activity' are the police and all agents of the law to show? No doubt we are all agreed that anarchy must be put down.......... We ourselves have been in the forefront of those who called forth special legislation towards that end. But now that such special measures have been tried, and have failed, does it not become a duty to ask if the cause or causes of the discontent do not lie otherwhere than in the directions we have been seeking in?......... The persistence in this campaign of crime and hatred is remarkable, inasmuch as, on the one hand, undreamt of concessions, and on the other, exceptionally severe repressive measures, have alike failed to appease and to over-awe; and it now becomes a duty for us all to inquire if there is not something which lies in the power of the unofficial community, the individual Englishman, to remove, which keeps the fire of racial hatred burning still so fiercely......... Why is it that young miserable wretches like Babu Biswas's assassin boldly elect to do such violent crimes and look upon them as the mission of their lives? Why has the Englishman made himself an object of such deep, unmitigated, remorseless hatred to so many young men in Bengal and all over India?......... It has become a public duty to ask if there is nothing in the attitude, the conduct, of the European community and of the individual European to irritate and offend the more sensitive nature of the Indian.......... Despite our unstinted admiration of the Englishman's good points, a frank confession, at such a moment, of his weaknesses is a public duty. It must be said that the conduct of the individual Englishman has not been what it ought to be, and that it has at times so deeply wounded Indian feeling and sentiment as to defy description......... It is to be feared the unofficial European community has not as yet begun to show any marked tendency towards reforming its attitude towards Indians. There is yet much of arrogance, of hauteur, of undeserved contempt towards Indians on the part of individual Europeans. Are these at the root of the violence and crime still perceptible in Bengal?"

Alleged officialisation of the Deccan Sabha (Poona) under the guidance of the Honourable Mr. Gokhale.

Mahrātta (9), 21st Feb.

*28. "'I cannot get rid of an impression' observes Mr. Padshah while writing on the Madras Congress in the *East and West* "that a good many of the delegates, and almost all their leaders have been officialised. They have begun to talk and think in the language of the officials....... The Honourable Mr. Gokhale now enjoys the advantage of being a convert to officialism for the second time, and consequently he is dubbed as the knight of officialism by those who are in the secrets of the Moderate camp....... The revival of officialism dates from the opening ceremony of the Calcutta exhibition, when Lord Minto preached the gospel of 'honest' *swadeshi* in opposition to the *swadeshi* and Boycott resolutions of the National Congress. The bosses of the Moderate party in the Bombay Presidency at once took up the clue, and the split at Surat accomplished what was only attempted at Calcutta. Madras set the seal of officialism on the political agitation of the Moderate denomination, and the other day in Poona, the Honourable Mr. Gokhale, the leading boss, revived the Deccan Sabha and delivered an inaugural address elucidating the principles of officialism. This new creed of officialism promulgates specious platitudes highly injurious to a healthy and vigorous political life amongst the natives of the land. The Moderates have distorted the meanings of such catch-words as 'Moderation' and 'Liberalism', and have succeeded in establishing an order of chicanery born of timidity of heart and intellect.......... But 'Nationalism' still survives and is destined to flourish in the land; for it is based on truth, honest patriotism and careful consideration of the limitations of political agitation in India. The Nationalists complain that they are persecuted persons who are being misrepresented and misjudged. The officials declare that they themselves are the persons who are being most sinned against and subjected to malicious misrepresentation and cruel calumny. Who is to judge between these two contending parties? *Demos* is the judge; the Nationalists appeal to the people that they are persecuted for doing their duty to them; they are prepared to conduct their own case before the people installed as judges and arbitrators in these days of persecution and misrepresentation. Conscience has made cowards of the officials, and they cannot personally appear before *Demos* to plead their own cause: they want somebody else to take their brief, the Anglo-Indian journals who upto this time represented the official view being incompetent to fight successfully the cause of their clients before a Bench of Judges who think and argue in varnaculars though well-versed in the foreign tongue.......... The decision as to who is right, rests with future history. We as Nationalists can understand the pathetic cries of the officials as the aggrieved party. Though we have firm faith in the cause which we represent, we can appreciate the lamentation of the officials as an illustration of good tactics. But we completely fail to understand why the Moderates, who but a year or two ago were the mainstay of nationalism and whose long-cherished principles and opinions are only being carried to their logical conclusions by the Nationalists, should gratuitously step forward to whitewash the bureaucracy at the sacrifice of the Nationalists. Is this the price which they are asked to pay for enjoying the privilege of rallying round? Why should the Honourable Mr. Gokhale subscribe to the views of the Risley circular and advise the parents and guardians of students to realise adequately their responsibilities of warning young men against attending political meetings and demonstrations? In his inaugural address, the Honourable Mr. Gokhale has done nothing but think the thoughts and speak the language of the officials. Can we honestly say that the Reform Scheme is responsible for this metamorphosis? We have too high an opinion of the intellectual attainments and political insight of the Moderate leader to suggest such an explanation.......... The members of the Deccan Sabha are now called upon to champion the cause of the officials amongst the masses. Why should they do it gratuitously? Here comes in the sophistry of the Honourable Mr. Gokhale. He suggests that the instances of anarchism are the outcome of the misrepresentations of the Nationalist party. Not only this, but he goes to the length of insinuating that the Indians have been a boisterous race of cut-throats, though the other day Lord Morley quoted Mr. John Bright to prove that the Indians are-

'sheep without shepherds.' The Honourable Mr. Gokhale attempts to prove that officialism and patriotism are under the present circumstances completely blended together—'It was only fair to recognise that the present peace and order prevailing in the country had been the work of the British Government. The tradition of order was comparatively recent; with our inheritance of centuries, it did not take much to stir up disorder even to-day in the land'. If these are not the thoughts and words of the bureaucracy, we fail to see what else they can be. The Deccan Sabha of the days of Mr. Justice Ranade has, under the guidance of the Honourable Mr. Gokhale, abdicated its proper function as a body of Moderates, since it has now begun to interpret for Government and not to Government. It has ceased to be an independent institution and has degraded itself into an organ of the official classes."

Kál (118), 19th Feb.; **Bhála* (103), 21st Feb.; **Arunodaya* (99), 21st Feb.

29. The Deccan Sabha was started to plunge a dagger into the heart of the Sárvajanik Sabha. Sweet words cannot conceal the selfishness and duplicity of the whole affair. The Honourable Mr. Gokhale preached the necessity of observing the principle of 'liberalism and moderation' in current politics. The principle appears to be harmless and may be advantageous in practice. Moderation is a virtue in politics, but it does not follow that we should revile others, while styling ourselves Moderates. The Moderates, impelled by a contemptible motive, charge those whose 'moderation' does not come up to their standard with advocating anarchism. We do not know how it is possible to advocate moderation when the Bengal Partition is still proclaimed to be a settled fact. Why should Indians put their trust in moderation when their venerable leaders are being deported? When lakhs of people are dying of starvation and lands are confiscated during famine days, when the bureaucrats are most indifferently brushing aside the representations of the people on the monstrous salt-tax, tyranny of the Forest Department, increase of assessment, Military expenditure and other grievances, people cannot tolerate the cant of liberalism and moderation any longer. The union of the Moderates and bureaucrats bore evil fruit in 1897, and the same thing has occurred again after the lapse of ten years. Honest difference of opinion is ever to be respected, but when under cover of it, unholy conspiracies are formed, the whole thing assumes quite another shape. Let the Moderates teach themselves and the Government the two qualities of liberalism and moderation, for Government do stand now-a-days, sorely in need of them. [The *Bhála* writes:—The revival of the Sabha is a fresh attempt of the Moderates to poison the mind of Government against the Nationalists. The Moderates by their new methods have lost all their hold on the public. Since the appearance of the Nationalist party on the horizon of Indian politics, they have never lost an opportunity of traducing the patriotic work the Nationalists have been doing. As it appears from his speech, the Honourable Mr. Gokhale still pins his faith to mendicant methods. But he should know it for certain that no amount of argument will persuade the public to change their deliberate opinion which has been based on the bitter experience of the last quarter of a century. He should also bear in mind that the new methods branding the Nationalists as disloyal instead of doing any good to the Moderates will only serve to deprive the country of the valuable services of the public-spirited men from among the Nationalist party. The *Arunodaya* also writes in a similar strain.]

Interpellations in the last meeting of the Bombay Legislative Council.
Mahrátta (9), 21st Feb.

***30.** "Some four or five interpellations in the last meeting of the Bombay Legislative Council illustrate the red-tapeism with which the present administration is bound hand and foot. The Honourable Mr. Dikshit suggested the desirability of remitting the usual commission on Postal money-orders that are used by agriculturists to pay their land revenue. But the Bombay Government—the friend and champion of the ryot—did not consider the exemption 'desirable'! If the revenue money-order is found convenient by a revenue-payer, he ought to pay for the convenience, thus argue the Bombay Government! Government must, we are sure, be aware of the fact that the Postal Department is not intended to be a revenue-paying department. In spite of this, it shows a net profit every year. Under these circumstances, it looks most ungenerous on the part of Government not to exempt the agriculturist from the payment of the small M. O. commission, and to resort to the policy of insisting on the usual 'pound of flesh.' The next important interpellation also related to another grievance of the ryot. It is well-known that wild animals do yearly damage to the crops, cattle and even the lives of the ryot of the forest-villages. So the Honourable Mr. Dikshit suggested that the usual Rs. 25 fee for a shooting license should be considerably reduced in the case of forest villagers. But Government consider that the suggested modification of the rule is not necessary! Because, forsooth, 'an extension of the privilege of hunting would lead to the wholesale destruction of animals which it was desired to protect.' Surely official cynicism and bureaucratic egoism can go no further. One would think that the crops, cattle and the disarmed ryot himself have as much right to be protected by Government as the wild beasts of the jungle. But, evidently, the Bombay Government think otherwise. One of the interpellations asked by the Honourable Mr. Parekh related to a more important and more delicate subject. The Free Church of Scotland are going to establish a Mission Hospital in some 'thickly peopled part of the city of Poona', and Government have made a grant of Rs. 30,000 to the above church for the aforesaid object. The Honourable Mr. Parekh wanted to know whether the grant was made subject to any condition against carrying on proselytizing work with reference to the non-Christian public who go for treatment to the said hospital. To this simple and direct question Government gave an evasive answer to the effect, that the conditions on which they have given 30 thousand rupees to the Building fund include one condition, *viz.*, that the hospital shall be open to all classes irrespective of religious distinctions! The Free Church of Scotland are not, evidently, building this hospital 'in some thickly peopled part of the city of Poona' only for the benefit of Christians, nor is their motive in this case purely philanthropic. They naturally want this hospital to be a valuable help to their first and foremost work of proselytization. Under these circumstances, it is a meaningless and empty explanation on the part of Government to say that they have given the grant on the condition that the hospital shall be open to all classes, &c. The Honourable Mr. Parekh, obviously, intended to warn Government, that as they are solemnly pledged to a policy of religious neutrality, they cannot conscientiously give Rs. 30,000—the money raised from non-Christian tax-payers—to a Mission Hospital whose main object is proselytization. Government give small grants to private educational institutions; and for that small consideration compel them to adhere strictly to their own educational policy. Why should then our neutral Government give non-Christians' money to further indirectly the non-Christians' proselytization? Are impartiality and religious neutrality changing their meaning now-a-days?"

Comments on the report of the administration of the Abkári Department for the year 1907-08.

Gujarát Mitra (27), 14th Feb.; *Broach Samáchár* (61), 18th Feb.

31. In order to check the growing habit of drink, Government have increased the still head duty, but we are firmly convinced that all such efforts of Government will bear no fruits so long as pure toddy is not made cheaper. Toddy, which is a harmless drink, would prove a very valuable substitute for liquor of an inferior quality. Consequently, we think it is the duty of Government to popularise it by cheapening it, and by placing heavy duties on foreign liquor. Government have also thought it expedient to decrease the number of liquor-shops. As a result of this policy, in the Surat District, 21 shops in the Párdi and the Mándvi Tálukas are ordered to be closed. We fear this policy of raising the price of liquor will fail to achieve the desired object. People will not discontinue to visit liquor-shops because they will be more distant than at present. They will learn to take liquor home instead of drinking it in shops. To some of these people, drink in one form or another is a necessity, and hence it would be impossible for them to leave off liquor unless something better is offered instead. [The *Broach Samáchár* disapproves of the present system of auctions and states that there is no ground for

Mr. Logan to say that drunkenness has decreased in the Presidency. The official report clearly states that there has been an increase in the revenue from this source. This increase is impossible without the simultaneous increase in the use of liquor. The decrease in the use of country liquor is due to the growing tendency among the poor to use foreign liquor of inferior quality.]

Bombay Temperance Council's memorial to the Bombay Government.
Rást Goftár (36), 21st Feb., Eng. cols.

***32.** "In a report, lately issued, the Abkári Department publishes an apologia to repudiate allegations laid at its door by 'fanatic temperance reformers.' The Bombay Temperance Council, by a strange coincidence, publish simultaneously a most emphatic rejoinder and establish the charges with overwhelming evidence. Their recent memorial is a weighty, elaborate document, replete with strong arguments and facts which are mostly deduced from Government reports and statements of whilom Collectors and other responsible officials. Taxing liquor and other intoxicant drugs for State revenue is not a novel expedient peculiar to the government in India. It is looked upon as a legitimate source of income in every civilised country....... There is an irresistible temptation in the men who work such departments to develop their resources, and their enthusiasm consequently requires control and check. The Council, therefore, justly resent that far from receiving encouragement for their charitable work, their meed is taunts and twits administered in a compilation in which such levity must be strongly discouraged. They quote a number of opprobrious epithets from a Government document, which mean as much as to say that the persons who preach reform are cranks and faddists, and not often insincere advocates whose business it is to calumniate the Department by circulating 'fearsome stories of the evil-doings of persons connected with the excise administration.' Why should Government officials view co-operation from the Association in the light of officious intrusion? The memorial bitterly complains of studied evasion of the Council's representations by responsible officers of the Department, who would not extend to them the ordinary courtesy of an acknowledgment. The Council own members of high respectability, their Presidentship is vested in a gentleman of note and distinction, and we would pause and deliberate before dismissing them as a bundle of 'Fanatic temperance reformers,' or their statements as 'unworthy of the persons who make them.' We think these gentlemen are entitled to a fair hearing. We even hold that the Committee recently appointed to investigate the question of imported foreign liquors was imperfectly constituted in the absence of a leading representative of the Council."

Alleged advantages of allowing privates in uniform to be served at public bars.
Sind Gazette (17), 16th Feb.

33. "The Rangoon correspondent of a contemporary announces that British soldiers in that city are now permitted to enter an hotel and be served with liquor when in uniform.......... Is there sufficient reason why a like concession should be withheld elsewhere, *e. g.*, Karáchi?......... There is no disguising the truth that the British soldier keenly feels and resents the existing embargo upon his entering a public bar. Stringent conditions could at all times be imposed upon the proprietors of hotels and public bars to ensure that no soldier in uniform should be served upon their premises with intoxicating drink to excess. The removal of the restriction in this direction which now operates against the British soldier could scarcely fail to enhance every such average man's sense of self-respect, a result which would, not improbably, be found to be reflected in a reduction of the number of 'drunks' recorded in the defaulter's sheets."

Comments on the report of the working of Co-operative Credit Societies in the Bombay Presidency.
Pársi (34), 21st Feb., Eng. cols.

***34.** "In his latest Report on the working of Co-operative Credit Societies in the Bombay Presidency Mr. Campbell, the Registrar, tries to make up for the absence of statistics by a too free use of expletives; the document teems with irony and humour, and is liberally punctuated with the sign of exclamation. Even a brilliant wit cannot shrug his shoulders too often without overdoing the thing; and the levity which Mr. Campbell displays is in ill-accord with the seriousness of the subject. In some respects during the period covered by the Report marked steps were taken towards the promotion of the co-operative principle in the monetary dealings of the poor. Seventy-six more societies came into existence during the year, but many of these were merely paper associations......... Tendencies were betrayed by several societies towards decentralisation, but it is doubtful if these can have a healthy influence, as many of the so-called 'centrals' were little better than the branches they affiliated, and the diffusion of their scanty resources might render unsound the finances of both......... The feebleness of the corporate feeling in this country makes impossible the realisation of such splendid results as are achieved by the intensity of the *esprit de corps* in England. Situated as we are, our remedy lies in effecting the best possible *modus vivendi* between the greedy usurer and the obtuse ryot."

Bombay Samáchár (60), 15th Feb.

35. The fourth annual report published by the Registrar of Co-operative Credit Societies does not lead us to alter the opinion we have hitherto entertained about the doubtful success of the scheme. The object of the scheme is to place the agriculturists in a position of independence by obviating those circumstances which tend to draw them into indebtedness. For this purpose it is necessary to make the ryot utterly independent of those who have been squeezing him. Judged by this test, the experiment does not appear to have been successful in this Presidency. No doubt the number of these Societies has, as shown in the Report, increased. But the effective working of these Societies depends not so much upon their number as on the capital they can raise. Now Government have ruled that they would be prepared to advance any sum upto Rs. 2,000 provided that the members are able to raise the necessary capital among themselves. But it is absurd to suppose that those who would join the Societies with a view to freeing themselves from their indebtedness could in any way be able to raise such a capital. In fact if the principle be adopted, the Society would be one of *sowkárs*, and not for poor peasants. The principle of co-operation is good in its way; but to people who are sunk in indebtedness it is of no practical use. The only way of assisting the peasants is for Government to enable them, by advancing them capital, to free themselves from the *sowkárs'* clutches. This is the system upon which Agricultural Banks in Europe and Egypt are working, and our present experiences also point to a similar line of working. We are afraid that unless Government adopt some such liberal course the agriculturists will fall all the more in the hands of *sowkárs*. Again, the rate of interest levied, which is 9 per cent., is far too heavy for the peasantry and should be appreciably lowered. Government are trying to ascertain whether the rate is too high by finding out the rate charged by the *Márwári*. But they forget that while the latter has to run the risk of losing the money, the Society is on a better footing in so far as it lends only to its members and as its claims have a priority over those of others.

Alleged irregularities in revenue collection in the Kaira district.

Gujarát (65), 6th and 13th Feb.; *Sánj Vartamán* (37), 20th Feb.; *Akhbár-e-Soudágar* (20), 18th Feb.; **Broach Mitra* (23), 21st Feb.

36. The authorities in the Kaira district are busy collecting the Government dues. Orders of a novel kind are being issued to subordinate officials and the latter are faithfully carrying them out. The officers appear to be under the belief that the larger the amount collected the better, and in their zeal sometimes even disregard the law. Thus last year, in some places only a half of the revenue assessment was levied, and the local fund too ought to have been levied in the same proportion, and yet the whole was levied. The orders issued by the Kaira Collector, however, are still more stringent and have spread great discontent among the local peasantry. [In its next issue the paper points out that although according to the Government rules, arrears can be levied only if the crop out-turn is above eight annas, and according to Government's estimate the crop is less than eight annas, the arrears are being unlawfully levied from supposed *sowkárs* in accordance with

the Collector's orders to that effect. This distinction between *sowkárs* and the peasantry, the paper declares, is quite unjust, in view of the fact that the so-called *sowkárs* are practically ruined now by Government laws, which come in the way of their getting their moneys from the agriculturists. Even suspensions, the paper deplores, are put down as arrears, and collected as such. The *Sánj Vartamán* deplores that the Collector has made a distinction between agriculturists, who till their own land, and those who till it through tenants, and points out that this is in direct contravention of Government orders, which declare that no distinction should be observed between the two classes. The paper urges the appointment of a special officer to investigate into the complaints of the petitioners. The *Akhbár-e-Soudágar* and the *Broach Mitra* make similar remarks.]

Protest against the classification of native papers in the last Administration Report of the Bombay Presidency.

**Gujaráti* (26), 21st Feb.; *Surya Prakásh* (39), 20th Feb., Eng. cols.

37. In the General Administration Report of the Bombay Presidency for the year 1907-08 an account has been opened with native newspapers. On the debit side thereof appears the following entry: 'There was a marked increase in the circulation of two extremist papers, the *Hindu Punch* and the *Bhála* and smaller increase in the case of the *Gujaráti*, *Gujaráti Punch* (both anti-Government), *Jám-e-Jamshed*, and *Al-Haq*'. Such open remarks were hardly ever made in Government reports before and consequently there was no occasion to speak on the subject. But lest Government may some day claim their due from us we consider it our duty to settle our account to-day. We ask the Government, in whose name the Administration Report is issued, the meaning of the word anti-Government. We fail to understand the distinction between 'extremist' and 'anti-Government' newspapers; and we shall deem it a special favour if the Government critic will explain the matter. So long hardly any distinction was made between these two classes of newspapers, but now that Government have pointed it out and conferred upon us a special title we feel highly grateful to Government. We have no reason to be ashamed of the title, but if thereby the Government critic intended to mean 'enemy of Government' we would strongly protest against the imputation. If we are dubbed anti-Government in the same sense as the Conservatives are to the Liberals, and *vice versa*, well and good; but if we are styled 'enemy of Government' we would decline the epithet with contempt. Government will kindly take a note of these remarks of ours and enlighten us as to the meaning of the term 'anti-Government,' after calling for an explanation from the writer of the report. We are led publicly to make this demand inasmuch as we have not as yet heard anything on the subject of our communication to Government in reply to the remarks passed on us by Mr. Hotson in forwarding the Risley circular to us in 1907. Indian newspapers have been granted the liberty of passing any criticism on the actions of Government within constitutional limits. This liberty was not granted without due thought and deliberation. Those who gave it knew that if the English desired to govern India peacefully they should keep open all sources of information on the subject of the people's condition, their happiness and their misery. The British being a foreign nation, ruling India from a distance of 5,000 miles, it was impossible for them safely to carry on the administration without correctly gauging the feelings and sentiments of the people. In consequence of this liberty of the press the Government have avoided many a pitfall. But now this liberty is gradually encroached upon, and those journals which fearlessly comment on the acts of officials have been branded as anti-Government. We fail to understand why we have incurred the eipthet anti-Government. Just as Government have their rights, the people have also their own. Neither of these two is able to misuse its privileges without causing a conflict. It is improper to style a journal as anti-Government that fearlessly and yet lawfully advises Government with the sole object of keeping off such a conflict. It is deplorable that the present Government of India instead of inviting healthy public criticisim should encourage flattery and sycophancy. [The *Surya Prakásh*, on the other hand, writes :—"There is every truth in the complaint against the Native Press in the last Administration Report of the Bombay Presidency. Not only the Deccan papers but some of the Gujaráti papers of Bombay, Ahmedabad and Nadiád are bitterly hostile towards Government. Some of the editors have confessed that if they did not write against Government, their papers would not sell. These editors have no powers of original thinking, and merely follow the lead of prominent agitators.......... Other newspapers are conducted by educated persons, who, however, are carried away by a false notion of patriotism, and who believe that the British Government is a curse. There are other newspapers the writers of which, though they believe that the Government has been doing good to the people, would not care to give out their opinions and have no patriotic feelings. Their only object is to make money by threatening honest, respectable persons and by fomenting quarrels. Will not wealthy persons of Bombay start native papers which will place before the people the true facts and give honest, well-formed judgments upon the questions of the day ?"]

The policy of the *Sánj Vartamán.*

Sánj Vartamán (37), 15th Feb., Eng. cols.

38. Announcing certain changes in its *format* the *Sánj Vartamán* writes :—"We may avail ourselves of the present opportunity to state briefly the policy pursued in the *Sánj Vartamán*. Our policy, generally speaking, is that of moderation, the intention being to act as a confiding medium between the rulers and the ruled. While we believe in unerring and unswerving loyalty to the rulers of the country, we have always made it a point to represent to them the grievances of the people without fear or favour. Ours is again a cosmopolitan paper conducted on principles of uniting the different communities and classes, and welding the various sects and sections into one undivided whole. We despise to be the organs of any particular community, body or persons.......... We shall always be ready and willing to take up and support any cause which has for its object the promotion of the best interests and welfare of this vast continent which has such a great and glorious future before it."

Comments on the *Kál* sedition trial.

Gujaráti (26), 14th Feb.; *Shakti* (85), 13th Feb.

39. Sections 124A and 153A of the Indian Penal Code have claimed another victim in the person of Mr. Purshotam Bapuji Khare, editor of the *Kál*. It is needless to discuss whether the incriminating article in the *Kál* is seditious or not. If it had been allowed to pass unnoticed, Government would not have suffered any loss of prestige, nor would the people have been incited to lawlessness by the mere reading of the article. But the authorities thought otherwise, and though the accused at a later stage of the proceedings tendered an unqualified apology, got him severely punished. It is true the accused has used unjustifiable language in the article for which he has suffered, but in so far as he expressed unqualified regret and repentance, the punishment inflicted upon him will not be viewed by the public with approval. It has become a rule with several publicists to find fault with every act of the English. So far as we are aware, this attitude is condemned by the educated classes. It is deplorable that instead of treating such writings with contempt, Government should visit them with vengeance. The majority of the masses have sense enough to distinguish between right and wrong and refuse to attach any importance to such trash. Moreover, there is a class of illiterate people who believe that the prosecution of an editor is nothing but the punishment inflicted on him by Government for espousing the cause of the people; and hence there is no wonder that writings of such publicists should carry weight with them. The best course for the authorities would be to disregard such writings as merely foolish. If, however, they have not patience enough to do so, then the punishment inflicted on the writers should be such as would prevent them from circulating falsehoods, and from being idolised as martyrs. The editors of newspapers are workers in the cause of national regeneration; they are not hardened criminals; their only crime is their difference in opinion; their only fault is a want of propriety and an impatience of the existing state of things. Lest history may overlook all their defects and deify them into martyrs, it behoves the authorities to temper their authority with mercy and to pass light punishments upon the guilty among them. We specially appeal to His Excellency Sir George Clarke to commute the rigorous punishment inflicted on all editors of newspapers to one of simple imprisonment. We shall not be surprised if Mr. Khare's apology is taken into consideration by the High Court in case of appeal. In view of the quiet prevailing in the presidency there is the greater need of considering the sentence passed upon him. [The *Shakti* writes:—As leaders and journals espousing the cause of the people are in the bad books of Government, every journalist should ever be ready to go to jail. But this does not mean that it is the duty of newspapers to abuse the authorities as they like. It is the unwise who take such a course, and, when they fall into the clutches of the law, try to get out of them by means of an apology. Such foolish persons, be they Moderates or Extremists, deserve contempt. We deplore the weakness exhibited by the present editor of the *Kál*, who has been writing rashly on political subjects, and without much understanding. He ought to have realised the gravity of his task and been prepared to suffer the consequences. But his present attitude has brought disgrace on the *Kál*. We think that such persons should be visited with a heavy punishment, so that they may be kept from entering the journalistic field.]

Comments on the alteration of the wording of the *sanads* granted to pleaders.
Dhárwár Vritt (111), 18th Feb.

40. So far the pleaders enjoyed a measure of independence and were free to take part in public movements. But the wording of the *sanads* hereafter to be granted to pleaders has now been amended so as to make them liable to forfeiture if their holders take part in disloyal movements. Now the expression 'disloyal movement' introduced in the *sanads* has not been defined, and so the Police will have ample scope to harass the pleaders. The cases of Mr. Sámant of Sholápur and Mr. Khare of Násik fully illustrate the fact that Government place implicit faith in the information furnished by the Police. Under the circumstances, pleaders might have their *sanads* cancelled even for merely attending a *swadeshi* or boycott meeting. Students and Government servants have already been debarred from taking part in public movements and now comes the turn of the lawyers. We wish the High Court had defined 'disloyal movement'. Their not having done so is likely to place the lawyer at the mercy of the Police.

Comments upon an alleged assault by European soldiers on a native female travelling by train in the Punjáb.
Jain (177), 14th Feb.

41. Commenting upon an assault alleged to have been made by some European soldiers on a lady passenger travelling in the Punjáb, the *Jain* writes:—With such black outrages at the hands of the whites perpetrated every now and then in the country, it is impossible for the British rule to become popular, even though it might be showering any number of blessings. That people belonging to a race loving liberty and devoted to the fair sex should so frequently conduct themselves like monsters is a stain on the fair fame of the British. It is deplorable that the Railway Board has not yet been able to do anything to prevent a recurrence of such incidents. The law courts, again, never adequately or even slightly punish the white offenders. We do not lay the blame on Government, but we would request them to take notice of those subordinate officials through whose partiality this miscarriage of justice occurs, and to bring to book those Europeans who consider the natives as so many cattle. It may be that some consider such occurrences as unimportant, but they should remember that they create bad blood between the rulers and the ruled. If Government continue to neglect this matter, there is every likelihood of some untoward incidents taking place between the natives and the whites, and the former will in no way be to blame for that.

Complaint about the rough behaviour of two Europeans on the Chowpátti promenade.
Sánj Vartamán (37), 17th Feb.

42. A correspondent writes to us to say that the people congregating at the Chowpátti promenade have of late suffered continuous ill-treatment at the hands of two well-dressed and well-built young Europeans. Many respectable Indians have complained of being roughly hustled and pushed by them. It will be well if the Police Commissioner takes notice of this trifling affair before it assumes more serious proportions.

Boxing as a preventive of collisions between Europeans and Natives.
Jám-e-Jamshed (30), 11th Feb.

43. The good advice of Professor Lees Smith has stung the whites bitterly, and the sting seems still to be smarting. This is not the first time that fault has been found with the behaviour of whites towards the Natives of this country. Even to-day serious rows occur when the object of the white man's aversion happens to be a dark man. But the poor natives do not make a mountain out of a molehill and submit tamely to such insults. This colour prejudice of the whites can only be set at rest by a Government notification prohibiting insolence towards Natives, which should be put up in first and second class railway carriages. If the whites pay no heed to such a notification, the best course for the Natives would be to pay them back in their own coin instead of submitting tamely to such insults. A few such instances will convince these shallow-minded Sáhebs that all natives are not to be insulted with impunity. It is characteristic of the whites that they bully the weak, and knuckle down to the strong. Do they treat the Pathán of Pesháwar or the Afghán as they do the mild Bhátiya or Márwári of Bombay? What becomes of their race pride in Japan? Do they ever maltreat the Natives of Hyderábád? And if they do, what is generally the result? In this connection we would urge upon the minds of our youths the advisability of acquiring the art of boxing, at least as a means of self-defence. Those who have seen how Natives who can box well are safe from the insolence of whites in tram cars and railway carriages can well appreciate the value of this noble art. We note with great satisfaction that some pains are taken in an important local school to teach this art, and we would wish to see it taught in all the other schools.

Thefts at Surat.
Deshi Mitra (25), 18th Feb.

44. Of late the Surat public have been made uneasy by the remakable increase in the number of thefts in the city. The local Police are hard at work to find out the culprits, but their efforts have not been successful so far. There are many causes which have led to this undesirable state of affairs. But we would particularly call the attention of the authorities to the advisability of checking the ingress of such undesirables as Dharálás, Wághris, Kolis, &c., from Kaira and other districts.

Complaint about the misuse of the Anand rest-house by officers of Government.
Gujarát (65), 13th Feb.

45. An anonymons correspondent writes to the *Gujarát*:—We are sure that in handing over to Government the management of his *Dharamshála* at Anand, the late Seth Premchand Raichand never intended it to be turned into a Court-house with free quarters for officers. He had it erected only for the convenience of travellers at the important railway junction of Anand. At present the ground floor of the building is used as the office of the Borsad Residency Magistrate, and the upper floor as the private residence of the Residency Magistrate and the Anand Mámlatdár. Owing to this the *Dharamshála* fails to meet the needs of those for whom it was intended. It is really shameful that Government should wink at such misuse of charitable trusts by their own officers. The Anand rest-house furnishes a good example of what may be expected in future by people who hand over to Government estates for charitable purposes.

Comments on the draft rules of the Sind Sadar Court *re* granting of sanads to pleaders in Sind.

Sind Journal (18), 18th Feb.

46. "The whole body of public opinion in Sind has expressed itself emphatically against the proposal embodied in the draft rules of the Sind Sadar Court regarding the creation of pleaders in Sind, to the effect that for the first five years the so-called sanad is to be renewed every year......... The object of the rule we said was probably a political one, and considering what an important part has been and is being played by the legal profession in the political regeneration of the country, we held that the passing of such a rule would mean a heavy blow to our political movements. This surmise is now confirmed by the clauses that have been introduced into the sanads issued to High Court Vakils and District Court pleaders in the Presidency proper. In the former it is noted down that participation in 'disloyal movements' would constitute 'misbehaviour' and this would, of course, render a pleader liable to be deprived of his sanad; in the latter, 'misbehaviour' is defined as including attendance at 'disloyal meetings.' Far be it from us to question the reasonableness of the principle that a man who takes part in really seditious and disloyal movements must not be allowed to practise as a lawyer in His Majesty's courts of law.......... But in these days, when the most legitimate agitation is stigmatised as disloyal simply because it is not agreeable to the bureaucracy, it would be putting a dangerous weapon into the hands of the executive to vest in them the discretion to decide as to the loyal or disloyal character of a political meeting or movement. Anyhow it is quite patent that the insertion of the clauses has a political motive and that the 'good behaviour' on which the continuation of the sanad is dependent includes what may be called ultra-loyalism and abstention from participation in movements obnoxious to the authorities..... .... What other object could underlie the attempt of the Sind Sadar Court to issue to pleaders temporary sanads until they have proved themselves thoroughly 'well behaved'? The Sind public should not cease, therefore, to protest against the sinister clauses of the draft rules."

Alleged increase of petty crimes in the Karáchi City.

Swadesh Mitra (87), 14th Feb.

47. Referring to the increased number of thefts in Karáchi, the *Swadesh Mitra* writes:—We have been constantly drawing the attention of the authorities to the necessity of locating a Police Station and instituting a Mounted Police patrol from sunset to sunrise in some of the densely populated parts of the city such as Bárnal, Cutchi Chakla, etc. But we are sorry to note that the authorities have taken no steps in the matter. Not a single day passes without the occurrence of a theft or a disturbance of some sort in the said parts of the city. We are of opinion that the Miánas of Mália and such other robber tribes who have settled here since the last great famine should be put under strict surveillance as in Mália, and the long-felt want of Police Stations and Mounted Police patrols should be supplied without further delay.

Education.

His Excellency the Governor of Bombay's Convocation address.

Gujaráti (26), 21st Feb., Eng. cols.

***48.** "His Excellency the Chancellor's address to the Senate was short, but it threw a good deal of light on some of the questions that have engaged the attention of those who are interested in the development of higher education in this presidency......... We do not know who has entertained the faintest suspicion as to His Excellency's motives in asking the Senate to consider the somewhat radical proposals he has made with a view to reform the University curriculum. But His Excellency will, we hope, pardon us for reminding him that the present curriculum was thought out and prescribed by some of the most eminent educationists in this presidency and that the letter addressed to the Senate does not make full allowance for this circumstance. We do not say that the curriculum has no defects, but it is not easy to perceive that the suggested changes, while they introduce some improvement, will not bring about other evils.......... We do not feel confident that all of them are a distinct improvement upon the existing courses of study.......... His Excellency is no longer a stranger to this presidency. Many of us know his views and principles too well to question the sincerity of his personal motives. We have no desire to enter to-day into a discussion of the philosophy of motives. But with due deference to His Excellency we must decline to accept the position except with due reservations that what is laid down in the passage quoted from the *Students' Brotherhood Quarterly* should be taken as the last word upon the subject. It is, however, clear that if it is absolutely necessary for Indian publicists to understand rightly the standpoint of Government, it is equally important that Government also should correctly appreciate their standpoint. What applies to Indian publicists is also applicable to official and non-official Anglo-Indian critics, though we know this principle is often forgotten in this country. Those who have followed the history of educational reforms since Lord Curzon's time well know that it had been seriously proposed to do away with history and political economy from the curriculum of Indian Universities. That proposal, whatever its underlying motives, was strenuously resisted first in Bombay on very substantial grounds, and the opposition was successful. Now to speak frankly, Indians are no great admirers of Lord Curzon and the school of politics to which he belongs nor of their views and motives. Now if some stray publicist is not prepared or is unable to appreciate the difference between them and His Excellency and the school to which he belongs, we do not think that any serious grievance need be made of that in a Convocation address. His Excellency will perceive how a critic conversant with the old controversy upon the subject is apt to be misled into a discussion of motives by the somewhat inconsistent position taken in the letter to the Senate that, whilst the present course in compulsory history and economy has not been or cannot be satisfactorily taught, a compulsory course of studies including Indian history and British administration can be and will be taught with greater success and with better results. Then with regard to medical education, no critic is called upon to pry into or conjecture the motives of Government, because it has been openly stated in the letter addressed by the Governor in Council to the Senate that Government think that the time has now arrived for them to control the general competence of the medical profession. We refer to these circumstances, because if it is necessary for critics to understand His Excellency's views and motives, it is no less necessary that their position also should not be misunderstood.......... There is one more important point in the Chancellor's address which requires a brief notice and that is the subject of commercial education. .... Wrong notions, and a good deal of prejudice and conservatism are likely to impede the rapid realisation of the project His Excellency has in view, and the unfortunate attitude of *non possumus* which His Excellency and his senior colleague have thought it proper to publicly take up is also not much calculated to arouse at once the necessary enthusiasm. We gladly concede that Government do not get their exchequer filled from the heavens and that they have a variety of pressing demands to meet. At the same time it is not quite in accord with eastern notions that Government should now and then make a parade of their poverty before the public and yet almost piteously press upon others the overwhelming necessity and importance of a project in the success of which not only trade and commerce but Government and the people at large are deeply interested.......... There is absolutely no reason why the Indian Government should not come to the help of the Provincial Government by placing at their disposal some portion at least of the income derived from the cotton excise duties. That is a very unpopular impost which has over and over again been resented and condemned throughout the country in spite of lofty and beautiful lectures on the philosophy of motives. If His Excellency and his able colleagues will only know how to press upon the Government of India the claims of a project in the success of which the whole country is interested, with the same vigour and persistence they have shown in proclaiming the financial poverty of their Government, they will find that the weight of solid public opinion is entirely with them."

Indian Spectator (5), 20th Feb.

49. "The Chancellor of the Bombay University had no need to deliver a long speech this year. The practical reforms which he had suggested to the Senate, and which are now before the public, were worth more than any number of Convocation addresses traversing beaten ground, and the explanation that he gave of their underlying principles was so important that, if the Convocation had been held for no other purpose, the assembly might well have been called together to hear His Excellency. It was desirable not only for personal reasons, but in the interest of the reforms themselves, that His Excellency should warmly repel the insinuation that there was a political motive underlying the reforms, and that the Government's initiative was intended to force the hands of the Senate. His Excellency's assurance that the final word would practically rest with the Senate itself must make that body realise its full responsibilities. The critics whom His Excellency had to answer seem to be anonymous, and we do not know whether they belong to the younger or the older generation.......... It is a curious illustration of the degeneracy which the word 'politics' has undergone that the insinuation of a political motive for educational reform should have to be indignantly repudiated. If one of the objects of education be to produce good citizens, educational improvements ought to form part of healthy politics. Apparently, politics has come to mean the art of tricking people out of their rights and aspirations. Notwithstanding His Excellency's explanation of the reasons why certain modifications have been proposed, we are not sure if the Senate will unanimously accept the scheme as recommended to it.......... The principles enunciated by His Excellency will, we believe, be readily accepted, but difference of opinion may arise in working them out. We have in a few previous articles examined some of the aspects of the proposed reforms, and other articles will follow. As an illustration of the manner in which difference of opinion arises, we may refer to His Excellency's statement that there is no ground for the fear of science students proving to be 'weak in English.' Are they strong in English even now, when more attention is paid to the subject than would be under the proposed scheme? The failures in that subject do not seem to point to that conclusion. It may be true that 'science properly taught is a great help to the orderly arrangement of ideas.' But where are the ideas to come from? Before acting on the supposition that this or that subject is or is not turned to good account in after-life, it may be a truly scientific procedure to ask all graduates of the University, say of more than ten or fifteen years' standing, to communicate their opinions and experiences to the Registrar. These may be tabulated and studied, as was done in the case of primary education in the city."

Mahrátta (9), 21st Feb.

***50.** "The Convocation of the Bombay University held last Tuesday was noted for the sympathetic, practical and pointed speech of the Chancellor, His Excellency Sir George Clarke.......... Acknowledging the liberal donations of Bombay citizens towards the proposed Science Institute, Sir George asked for more for the Commercial Faculty, inasmuch as it was improbable that the Government of India would contribute anything for the purpose. If the Bombay Government have no lien on the Indian countervailing cotton duties, will they negotiate, when the favourable opportunity arises, with the Government of India on the point of assigning the whole income to the Faculty of Commerce? At the close of the speech His Excellency offered two precepts to the new graduates: 'Do not be led to form hasty judgments, and think well before you pronounce opinions and then your opinions will deserve and receive consideration.' We believe these wholesome words are as necessary for the officials in power as for the poor layman. Sir George said in the course of his address: 'There is a greater probability of our rightly understanding men if we habitually think of them as actuated by the best of motives instead of by the worst.' The precept is highly commendable, and we hope, Sir George will observe his own dictum when he thinks of the publicists and nationalist political workers of the Bombay Presidency. If every one, rulers as well as the ruled, would realise and act upon the sterling truth embodied in these words, Indian political life would be rendered smoother if not happier, and the progress of the Indian people would be more rapid. Not less noteworthy is the address of the Vice-Chancellor. It is full of references and quotations, and it is worked up to the expected degree of erudition. It displays the diligence of a good student and the pedantic propensity of a sincere scholar conscious of his learning. But it is lacking remarkably in fairness of criticism and consistency of reasoning. When the Vice-Chancellor turns his eyes from the abstract ideal of education to the present environments of Indian students, his vision seems to be blurred and his judgment warped. In his anxiety to support the recent Government circular on discipline, he overdoes himself and forgets his own chain of reasoning and unsuccessfully strains his square precepts so as to fit them to the round policy.......... When Mr. Justice Chandavarkar attacks political speakers and writers, we cannot but be reminded of the cartoon of the cabman referred to in his address, who refused his fare because he was busy finishing a 'harticle.' Would it not be better if High Court Judges thought more of law and justice than of current politics ?"

Kaiser-i-Hind (31), 21st Feb., Eng. cols.

***51.** "The local University had its annual field-day on Tuesday last when both the Chancellor and the Vice-Chancellor, two good men and true, one versed in Science and the other in Law, had the opportunity of giving expression to their respective views as to ideas or ideals we should pursue in reference to University education. The Chancellor, however, was disinclined, for obvious reasons, to run the whole gamut of what our University curriculum should be under the precious Universities' Act of 1903. Only he repudiated the allegation hurled by the country at large that the sole aim and object of that piece of legislation was to discourage to the utmost possible extent University Education.......... But in these matters repudiation and contradictions are taken by the enlightened public who know the genesis of the Universities' Act, at their true worth. At any rate, the most robust minds in all India, who have carefully studied the Universities' Act and the debates in the Legislative Council, are the least likely to alter their firm conviction on the subject. This matter apart, we may observe that there was no manuscript eloquence in the address of the Chancellor and no elaborate attempt at any pyrotechnic display. The Chancellor is a homely man and said the few things he meant to say in his own homely words......... As to the address of the Vice-Chancellor, it was, of course, as fully anticipated, pitched in a higher key which gave out pleasing notes, but, it is to be feared, of no permanent value......... Let knowledge grow from more to more, but with it let there be deeper reverence. That was the refrain. An elegant and enlivening piece to be sure,—solemn, stately, dignified and highly interesting...... But it is not likely to leave any lasting impression. Addresses of the character delivered by the Vice-Chancellor, as we know from our long familiarity with them, are heard by the one ear and forgotten by the other. But even the academic world gathered at a University Convocation is after all a congregation of mediocrities. The world mostly consists of mediocre humanity, and therefore, mediocrity alone must be expected in our Convocation 'adddresses.' These addresses must differ like the prescriptions of doctors......... Thus it is that one educational physician suggests one panacea for mental welfare and benefit, while another suggests another. The patient is bewildered and does not know which to try. All the same both seem to forget an essential or cardinal fact, namely the *Human Equation*.......... It is the Human Equation which is most essential for the purposes of carrying out the highest ideal of education. But sad to say that that equation is almost wholly negligible as yet, aye, even in the most hoary and distinguished seats of learning either in the West or the East. Perhaps as Mr. Chandavarkar rightly pointed out, the East, specially India, has some such ideals. Such being the case, what should be the character of education is a difficult and complex problem not easy of solution.......... Only great thinkers have been endeavouring to solve that problem. One of such thinkers, Herbert Spencer, has said : '*To prepare us for complete living is the function which*

Education has to discharge.' That in our opinion, should be the ideal of the Universities in future.......... Meanwhile let our Chancellors and Vice-Chancellors, all over the world, chant their small chant of this education and that education which in realty is *no* education at all in the Spencerian sense."

Jâm-e-Jamshed (30), 20th Feb., Eng. cols.

52. In a contributed article on His Excellency the Governor of Bombay's address at the last Convocation, the *Jâm-e-Jamshed* writes:—"It is not only unjust, it is cruel to be ever thinking uncharitable thoughts of the aims and motives of our rulers, and particularly after the more sympathetic and just among them have given unmistakable proofs of their earnestness and sincerity of purpose, their whole-hearted devotion to the people's cause, and their unflinching determination to enhance their prosperity and happiness, as Sir George Clarke has done. It seems to me that our people cannot be too often reminded of one fact, namely that certain changes and improvements, called forth by time and circumstances, have to be undertaken, by their rulers. A conscientious, upright and well-meaning statesman, like Sir George Clarke, cannot be deterred from performing his appointed task by listening to idle fears and respecting vain prejudices, by threats of unpopularity, or by misrepresentation and calumny. He is bound to march forward; and it will never be to public interest to thwart him by childish criticisms or malignant perversity. If we really recognise our duty towards ourselves and our own, if we really wish well to the country and its people, we must make up our mind to go with him in his task, to advise, to help him in its achievement. Sullen indifference, silent contempt, unmeaning opposition, can only create a result such as was unfortunately produced four years ago, when Lord Curzon was left to himself to remould the constitution of our Universities. Let us beware of creating a similar situation here. Let it not be said that we permitted our vision to be blurred by absurd trivialities, by unjustifiable suspicions, by unreasonable prejudices and that thereby we let slip a splendid opportunity of getting our whole system of education based upon our actual needs and requirements, moulded in accordance with our wishes for the present, our hopes for the future. It is our duty to help His Excellency in the good work he has undertaken, not to discourage him; and I am one of those who trust that he will not be disappointed in his hopes of finding the requisite assistance and encouragement from those who are in a position to render them."

Râshtramat (15), 18th Feb., Eng. cols.

53. "'There is a greater probability of our rightly understanding men if we habitually think of them as actuated by the best of motives instead of by the worst.' The short but authoritative pronouncement which His Excellency the Governor made on Tuesday evening on the Educational policy of the Bombay Government is a political declaration of no mean significance. His Excellency requested those assembled to habitually think that Government were always actuated by the best of motives, and not by the worst.......... We are henceforward to understand that whatever Government do or decree is done or decreed from the best of motives which impel men to action. If Government officialise the Universities and allow but little scope for the members of the Senate to direct the policy of the University, we are to hold our judgment in suspense and, as poor humble mortals, are to imagine that the ways of a benign Government like the ways of God are inscrutable and that whatever happens happens for the best.......... May we in return ask that the comments of Indian newspapers on the policy of Government should also be looked upon as actuated by the best of motives instead of the worst? The law, however, recognises the maxim that a man's intention is to be presumed from his actions and that a man intends all the reasonable and probable consequences of his own act. If Government embark on a certain policy, people will naturally judge of the motives by the consequences which proceed from the policy which is pursued.......... The next point of importance in His Excellency's speech is with reference to the need of creating a Faculty of Commerce in the University. In Bombay there are already a number of commercial training schools and colleges which coach students for the London Chamber of Commerce Examinations. It is certainly desirable that there should be a Faculty of Commerce in the University. But why should not Government endow the Faculty and spend the 8 lakhs necessary for its proper maintenance? The Chancellor appealed to the munificence of Bombay philanthropists. The University is entirely under the control of the Bombay Government. If 8 lakhs can endow a new Faculty in the University, the same sum is sufficient for establishing a private school of commerce which will be entirely under the control of the donors. Why should monied men part with their money and place it at the disposal of Government? The University has now practically degenerated into a department of the State. We are using here language which has been used repeatedly by approved Moderates in the Viceregal Council. If the new Universities Act has really converted the Universities into Departments of the State, Government are bound to spend from their exchequer in administering them. There are a thousand and one more patriotic and useful ways of spending 8 lakhs than handing them over to Government for endowing a Faculty of Commerce in the University. When His Excellency comes forward with an appeal to private charity, Bombay merchant princes will certainly vie with one another in making an offering of 8 lakhs in return for a K. C. I. E. But the question is whether private charity ought to flow in channels directed by the officials when the money is wanted for ameliorating the sufferings of a plague and famine-stricken population and when *swadeshi* industries are being famished for want of sufficient capital."

Bombay Samáchár (60), 16th Feb.; *Jám-e-Jamshed* (30), 18th Feb.; *Sánj Vartamán* (37), 17th Feb.; *Akhbár-e-Soudágar* (20), 18th Feb.

54. The speech delivered by His Excellency Sir George Clarke at the last University Convocation was, like his other speeches, sympathetic and full of practical suggestions. His Excellency discussed the questions of primary education and of the revision of the University curriculum. He assured the public of the liberal intentions of his Government in respect of primary education, but at the same time expressed his regret that they would not be able to increase their expenditure on higher education. We can assure him that so long as his Government continue to give a sufficiently liberal support to primary education, the public will not press the claims of higher education until Government are in a better financial position. We would also bring to His Excellency's notice the fact of some officials talking of primary education in quite an illiberal spirit and in a way to mislead people into believing that they are echoing the views of Government. Thus an attempt was made by the official members on the joint Committee recently appointed to consider the question of primary education in Bombay to show that free primary education was impracticable. It is not difficult to conceive how this attitude may be taken advantage of by wire-pullers to set up public feeling against Government. We would, therefore, call upon His Excellency's Government openly to declare themselves in favour of free primary education and grant permission to all Municipalities and Local Boards to adopt it. With regard to His Excellency's utterances in connection with the offensive comments passed on Government's proposals for changing the University curriculum, we share His Excellency's feelings, and believe that those who have imputed to His Excellency the ulterior motive of stopping the advance of higher education are seriously mistaken. At the same time, we would draw His Excellency's attention to the utterances of some officials as also to the remarks embodied in some reports of the Educational Department, in which it is openly said that higher education should be checked as it gives rise to discontent. It is these remarks and utterances which have led people to doubt the intentions of Government. [The *Jám-e-Jamshed* writes:—While accepting His Excellency's explanation as to the *boná fides* of Government's intentions we would submit that the apprehensions entertained by the public were not quite unfounded. The mistrust of the public in this connection is one of long standing, having come into being with Lord Curzon's Universities Act. And we may take leave to inform Government that the public are as keen about safeguarding their rights as are Government themselves to stand on their own. It is surely unpleasant to see Government indirectly forcing the University to adopt the curriculum embodied in their resolution. The other part of His Excellency's speech—that relating to higher education—shows that the educated classes were not wrong in entertaining the apprehension that Government were not going to give any substantial help to it. The policy of neglecting higher education on the ground of the greater claims of primary education is disappointing. In our opinion Government should be prepared equally to support primary, higher and commercial education. The *Sánj Vartamán* writes :—We must say that if His Excellency's scheme is adopted it will hardly bring forth the results expected from it by him. Whenever Government show an inclination to meddle with education, people naturally become suspicious. Again, His Excellency has declared his Government unprepared to advance the large sum necessary to endow a Faculty of "Science." This big talk about science teaching side by side with a reluctance to pay a single pie for it can only serve to show up the narrowness of Government's educational policy. The *Akhbár-e-Soudágar* also considers it disappointing that His Excellency should have declared Government unable to help in science teaching.]

Rást Goftár (36), 21st Feb., Eng. cols.

***55.** "His Excellency the Governor utilised the occasion of the prize-distribution at the Victoria Technical Institute to reply to such critics as have adversely criticised his educational work for the Presidency as an officious intermeddling from one not qualified to handle the subject with the proficiency of an expert. There is another class yet that scents mischief in Government's suggestion to the University for overhauling the prescribed courses of the various examinations leading to the Arts degree. To the latter insinuation he has given an effective rejoinder in his recent speech at the last University Convocation. As for the first count in the indictment, he has successfully met it in his presidential address at the Victoria Technical Institute, which at any rate shows that he can lay claim to better credentials to speak with authority on educational matters than some of his critics.......... The touch of finality which he imparts to every subject to which he sets his hand as well as the many-sided activity which he has displayed in his work may be explained by the knowledge which he acquired in the various offices which he filled before he added to them the duties of administration of vast territorial areas."

The letter of the Bombay Government on University reforms.

Indian Spectator (5), 20th Feb.

56. "We may, in this connection, gather up the threads of the various considerations which we have advanced and add that for the requirements of Indian graduates—which His Excellency the Governor, being new to India, cannot be expected to appreciate from the Indian standpoint—the following modifications of the Government scheme seem to be necessary: the retention of history, in a modified form, among the compulsory subjects, the retention of science, and the addition of psychology and anthropology, as optional subjects for the B. A. Degree; and secondly, the retention of English, with a different kind of text-books for the B. Sc. Degree."

Railways.

Alleged grievances of railway passengers on the Surat station (B. B. & C. I. Railway).

Shakti (85), 13th Feb.

57. A correspondent writing to the *Shakti* complains against the Police and Municipal tyranny on the Surat station. A passenger, as soon as he gets down from the train, is harassed by the Police inquiries of his whereabouts and many other particulars. On the passenger failing to give the required references and satisfy the Police in the inquiry, he is either sent back or detained at the Police station. The Excise Department begin their work when the police inquiries are over. A gentleman's word that he has no dutiable goods with him avails nothing with these people. The correspondent then describes what he personally saw on 8th February 1909 when a Hindu gentleman from Bombay was harassed in this way at about 10-30 P.M. He questions whether this kind of vexatious search is at all necessary. As for the Police, he says that they go beyond their rights so far as even to insult respectable gentlemen. He complains particularly of the ill-treatment of the poor ignorant passengers from Gujarát and Káthiáwár.

Municipalities.

Alleged Government encroachment on the rights of the Bombay Municipality.

Bombay Samáchár (60), 18th Feb.; *Sánj Vartamán* (37), 16th Feb.

58. Under section 312 of the Bombay Municipal Act, the power of granting permission for the erection of buildings or of poles in the middle of public streets is solely and finally vested in the Corporation. This power is very important, and it is necessary that it should continue in the hands of the Corporation, as it enables the latter body to safeguard the interests of the public against the selfish encroachments of private individuals or bodies. In order to meet effectually the increasing requirements of the City, the Corporation has to keep the roads sufficiently broad. For the Corporation successfully to achieve this, the powers given to it under section 312 are imperatively necessary. To take an instance the Electric tramway Company have erected posts in the middle of some roads at very inconvenient places and refuse to light them although asked by the Corporation to do so. The latter, however, can force them to do so by the powers they possess under the section. It is strange, therefore, to find that the object of the alteration which Government, unasked and on their own initiative, are going to make, is to place this power into the hands of other bodies. In the absence of any official statement as to the party at whose initiative this alteration is going to be made the public will scarcely be blamed for drawing their own conclusions in the matter. The question, as pointed out by the Honourable Mr. Ibrahim Rahimutullah, is one of principle, pertaining alike to the prestige of Government and the Corporation. It is really deplorable that Government have failed to obtain the opinion of the Corporation before taking the matter in hand. [The *Sánj Vartamán* also criticises the proposed amendment as contrary to principle inasmuch as the Corporation have not been consulted in the matter, and as taking away very necessary powers from that body.]

Jám-e-Jamshed (30), 17th Feb., Eng. cols.

59. "There was a great deal of justification in the indignant protest launched forth, at the instance of the Honourable Mr. Ibrahim Rahimtullah, by the Bombay Corporation against the Bombay Government, in the matter of the proposed amendment of section 312 of the Municipal Act. The Government of Sir George Clarke have evinced a desire to broaden the basis of local self-government, and thereby to encourage the people to take a better share in it. On the other hand, they are treating the foremost Municipality in the Presidency with but scant courtesy. Of course, Government must have reasons of their own for this; possibly they would say no slight or affront was ever intended. Still, the Corporation has very good reason to resent this sort of treatment. It had a right to be consulted in such an important matter, and its protest is bound to be endorsed by the entire public."

Native States.

Comments on the Kolhápur sedition trials.

Rájasthán (82), 13th Feb.

60. Commenting on the several recent bomb cases in Kolhápur, the *Rájasthán* observes:—Kolhápur was the first amongst the Native States to adopt the Sedition and Explosives Acts, and it has been the first to start sedition prosecutions. The judgments delivered in these cases are doubtful and open to criticism, as of all the witnesses brought forward by the prosecution not one was independent. Nothing can be more shameful than the fact that Native States should consider loyalty to consist merely in imitating Government and in passing sentences which shake the confidence of the public. People at large are now able to

judge for themselves, and know that fair justice is not to be expected in cases where assessors are made to take the place of juries, and where judges can pass sentences at will without regarding the opinion of these assessors.

Ráshtramat (45), 20th Feb.

61. The Kolhápur bomb cases which have served to invest the idle pranks of a few mischievous boys with undeserved importance have brought to light some strange things. The Police appear to have pounced upon the accused and extorted confessions that enabled them to make out a case. It is strange Mr. Kincaid, in spite of the repeated protests of the accused that the confessions were extorted from them by the Police, refused to believe their statements. The punishments dealt out were extremely heavy. We had never imagined that British justice had assumed so ugly a shape. The startling disclosures of the dark deeds of the Police made in the Punjáb High Court, ought to have set Mr. Kincaid on his guard against trusting the Police too much. The strangest part of the story is that the bomb which figured so much in evidence in one of the cases should never have been traced. The bomb case just now going on at Sátára lends support to the belief that such cases are the outcome of the diabolical activities of malicious persons.

SYED SHAMSUDDIN KADRI,

Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 25th February 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th February 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st January 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Piánjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár); 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	**Cutch-Kesari**	**Bombay**	**Weekly**	**Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.**	**1,000**
63	**Din Mani**	**Broach**	Do.	......	...
64	**Evening Jáme**	**Bombay**	**Daily**	**Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.**	**1,600**
65	**Gujarát**	**Nadiád (Kaira)**	**Weekly**	**Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.**	**500**
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooráam; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued*.				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	**Govind Gangádhar Sahasrabudhe ; Hindu.**	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Kcshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vitbal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
168	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
170	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	Jám-i-Jahannuma ...	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 36.	2,400
178	Jain Mitra	Do.	Fortnightly ...	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijaya	Sáwantvádi	Weekly	......	...
	ANGLO-PORTUGESE.				
46A	Echo	Bombay	Bi-weekly	J. C. F. D'Souza	...
	ANGLO-SINDHI.				
48A	Lárkána Gazette	Lárkána (Sind)	Weekly	......	...
49A	Sind Patrika	Do.	Do.	......	...
	GUJARA'TI.				
66A	Hind Swarájya	Surat	Weekly	......	...
85A	Shri Sayáji Gazette	Baroda	Do.	......	...
	MARATHI.				
117A	Itihás Sangraha	Bombay	Weekly	Dattatriya Balvant Párasnis of Sátára	...
119A	Kámgár Samáchár	Do.	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.
(*b*) The Editor of No. 112 is Vithal Gopál Kokate.
(*c*) Nos. 134 and 144 have ceased to be published.
(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,300 and 2,500 respectively.
(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.
(*f*) The Editor of No. 118 is Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Bráhman); 26.
(*g*) No. 145 is published at Islámpur and Sátára.
(*h*) No. 109 has ceased to be published.
(*i*) No. 50 has been changed into Weekly.
(*j*) Nos. 73, 101 and 147 have ceased to be published.
(*k*) The Editor of No. 50 is Tolaram Menghraj. The circulation of the paper is 500.

Politics and the Public Administration.

His Majesty the King-Emperor's speech at the opening of the Parliamentary Session.

Sânj Vartamân (37), 22nd Feb., Eng. cols.

1. "The coming six months are perhaps a period of anxiety for Indian people as during that period will be decided whether the promised reforms of Lord Morley are to be given to them intact in the form in which they are proposed or in a mutilated form through the mischievous opposition of a few men in Parliament. It is, therefore, pleasant to learn at such a time that these reforms have at least the fullest sympathy of His Majesty whose gracious message it was a few months back which first promised something great to the people of this land.......... His Majesty has expressed his satisfaction with the universal welcome accorded by Indian people to the new reforms and also expressed a hope that they will be carried out in such a way as to fulfil the legitimate aspirations of his Indian subjects without any difference of race and colour.......... If on one side a satisfaction is expressed at the attitude of Indian people, a snub is given on the other to those persons who seem to have made it the business of their lives to defeat movements set on foot for the good of India.......... It seems also that His Majesty does not approve of a movement set a-going from certain well-known quarters to work out the reforms on a sectarian and racial basis."

Debate on the India Councils Bill in the House of Lords.

Indian Social Reformer (4), 28th Feb.

*2. "Lord Morley in moving the second reading of the India Councils Bill in the House of Lords made a speech showing astonishing grasp of the situation in this country. His Lordship divided Indian politicians into three classes, the Extremists, those who were looking for self-government on the colonial pattern, and those who asked simply for co-operation in administration and an effective voice in expressing their interests and needs. He believed that the reforms contained in the Bill would draw the second class into the third.......... His Lordship was equally happy in his classification of the two schools of Anglo-Indian administrators—the apostles of unmitigated efficiency on the one hand, and, on the other, those who 'while not neglecting efficiency,' said Lord Morley, 'looked also at political concessions.' Lord Curzon was a brilliant example of the first class, while the Secretary of State, though as much for efficiency as Lord Curzon, did not believe that true and durable efficiency was possible without political concession. We may say that while both Lord Curzon and Lord Morley are for efficiency, the former would impose it from without, while the latter would develop it from within. It is easy to see which is the more natural and, therefore, the more durable method of the two.......... It is a curious circumstance that the proposal to appoint an Indian to the Viceroy's Executive Council, which the sagacity of some of our political leaders was inclined at the Madras Congress to regard as a matter not worth speaking of, has been the point most strongly criticised in the Reform scheme, notwithstanding the fact that it requires no fresh legislation and is not in the Bill now before Parliament. The Presidency Association, we see, has sent a strongly-worded telegram to the Secretary of State condemning, rather superfluously, the Aga Khan's fantastic idea of two Indian advisers to the Viceroy, without portfolios but with the emoluments of ordinary Members of Council, and insisting on the original idea of Government of an Indian possessing the status and responsibilities of the other members. We entirely agree with the Association. Lord Morley's vindication of his resolve, however, left nothing to be desired. His Lordship strongly defended the appointment of an Indian to the Viceroy's Executive Council, as emphasising the principle of fitness as a criterion of eligibility and not race.......... As regards appointing Hindus and Muhammadans simultaneously, Lord Morley stuck to his statement to the Moslem Deputation. His Lordship pointed out that for a long time Hindus were exclusively appointed to the High Courts, but now Muhammadans had a full share of such appointments. The same sort of operation would go on in the question of the appointment of an Indian member, to which Lord Minto himself attached the greatest importance. In fact, this reform is specially

Lord Minto's own idea, and it would have had no chance of adoption but for the persistence with which His Excellency has pressed it on Lord Morley. Lord Morley declared that the demands of Muhammadans to elect their own representatives at all stages and for a number of seats in excess of their numerical strength would be met in full. Our views on these two demands have been stated so often that it is not necessary to do more than mention them here. As regards special electorates for Muhammadans, though we had deprecated them, we had said that the Muhammadan wishes should be gratified. As regards the claim that they should have a number of seats in excess of their numerical strength, we had strongly opposed it on grounds of policy and justice. There are very good reasons for thinking that Lord Morley has yielded on this point to overwhelming pressure, and we would most earnestly counsel our non-Moslem countrymen to accept the arrangement with hearty good-will. Let us not forget that this great scheme of reform would never have had a chance had not Lord Morley thrown his immense personal prestige in the scale. We must confess that the policy of regarding one section of the Indian people as being politically more important than the other, is not a policy which can be easily reconciled with the fundamental principles of British rule as they have been hitherto understood. Many English officials have objected to such a distinction on this very ground, and their opinions are found recorded in the published blue-books. We know, on the other hand, that there are some Englishmen, who are utterly incapable of entertaining any unworthy motive, addicted to the view that the demand of the Muhammadans for more than their proportionate share of representation is sound and should be conceded. Let not non-Moslems mar the gratification felt by our Muhammadan countrymen at the success of their demands or the satisfaction that His Excellency the Viceroy and Lord Morley are entitled to feel at the happy issue of their scheme by selfish regrets at having been marked as a politically inferior people by Government.......... Lord Curzon once again displayed his lack of political magnanimity, but for which he would be one of the greatest of English statesmen. His Lordship's reference to the Hindus must really add a few inches to the stature of those who go by that name. He was sure that the electoral College would be manipulated by the Hindus, with the result that in a few years the Hindus would have the whole representative system in their hands.......... Really, we never thought that the poor, caste-ridden, priest-ridden, custom-ridden and official-ridden Hindu was such a tremendous creature as Lord Curzon makes of him. The Hindus ought to cherish that testimonial from one who has never missed an opportunity of making truth as unpleasant as he can to them. But we should not be hard on Lord Curzon. He loves India in his own way and has toiled hard in her service according to his lights. He has had his moment of greatest exaltation in this country and with this country will for ever be associated his moment of deepest gloom.......... Lords Ampthill and Reay gave their hearty support to the measure, Lord Cromer thought that the concessions would strengthen and not weaken British rule and that the advantages of appointing an Indian to the Viceroy's Executive Council outweighed the disadvantages, and Lord Middleton and Lord Lansdowne limited their criticism of the Bill to the smallest and most formal limits."

Mahratta (9), 28th Feb.

***3.** "In the House of Lords, the second reading of the India Councils Bill was adopted after a combative debate lasting for two days, the contending parties being the representatives of the two schools of Indian administration, *viz.*, coercion and concession. Lord Morley as the god-father of the Reform Scheme represented the 'concession' school and Lord Curzon, the brilliant but egotistic Viceroy, fought for the school of coercion. Lord Morley contended that the *regime* of Lord Curzon, erring on the wrong side of splendid efficiency, left an heritage of unrest and violence. What is the use of efficiency alone when unrest grows like a wild weed and fructifies into violent crimes? Coercion has always failed, the failure has been ignominious all the world over, in Ireland during the days of Gladstone and Parnell, in Germany during the thirty years of struggle for Constitutional Government commencing from 1818 and ending in 1848, in Russia during the gloomy period that preceded the Duma, in Turkey since the accession of Sultan Abdul Hamid to the opening of the present Turkish Parliament, and also in the last but not the least case of India during the last three years of prosecutions and deportations. To fight shy of this ignominy and to save the faces of the bureaucracy in India, Lord Morley still clings to repression, though half-heartedly.......... For the Extremists Lord Morley has nothing but unfaltering repression, for the Moderates, he has introduced the Reform Scheme, and expects that the young boys clamouring for the impossible moon will soon be transformed into healthy players, who wish for nothing more than an extensive play-ground, co-extensive with every day administration, and sufficiently near the seat of the elders so as to make the thirsty or hungry voices of the youngsters effectively heard by those in charge of the whole game....... Lord Morley stigmatised the Nationalists as Extremists so as to lead an unwary thinker astray by confounding nationalism with anarchism....... To place the Nationalists and the bomb-throwers in one and the same boat so as to enable the bureaucracy to sink them both on the pretext of punishing violent crimes is a concession to selfish officialism..... ... We can assure all these blasphemers that bad names can enable them to hang dogs only and not the Nationalists; blasphemous designations will soon lose their malignant charms; and in the near future the Nationalists will lose nothing by being called Extremists. The Nationalists have appeared on the scene, for good or bad; and they are determined not to make an exit at the behest of the mighty bureaucracy or at the will of a weak philosopher. The Nationalists have a mission to perform, and they will leave no stone unturned till they get partnership in the Government of their own country—partnership to the extent to which they will prove themselves competent to claim.......... As a step-stone, they wish every success to the Reform Scheme both in England and India; but they will never allow the Reforms to draw themselves like the Moderates into the followers of the creed of officialism. The future of India requires the presence of Nationalists for a long time to come, the nation calls on the Nationalists to keep themselves as a vigorous, powerful and compact body intact to prevent the reactionary fusion of all thinking men into the caldron of officialism, and to create the motive power for future progress and consummation of equitable partnership.......... Apart from the trivial tactics of stigmatising the true patriots in India, Lord Morley's speech was a satisfactory one; for when he begins to talk, the philosopher gets better of the statesman, always afraid of being brow-beaten by the Civil Service in India.......... The Civil Service is asked to give up the easy methods of autocracy and follow the difficult methods of persuasion and conciliation by attempting to govern through the people instead of governing for them. This is undoubtedly an excellent advice, but does the Bill honestly reflect all the principles of partnership contained in the lecture of Sir E. N. Baker? How are we to explain the divergence between the speech and the Bill?...... The summary of the Bill has been cabled to India, and it clearly shows that no statutory provision is made to install the people as co-sharers of the authority now solely exercised by the Civil Service.......... The Bill partially substitutes the principle of election for nomination, and to this change Lord Lansdowne objects on the ground that it makes room for undesirable members in the Legislative Council.......... The fate of the elective feature of the Bill depends on the attitude which Lord Lansdowne be pleased to take in the Committee stage. Lord Curzon, the champion of coercion, is opposed to the expansion itself, but as Lord Lansdowne does not take this view of the case, we may take it for granted that the principle of expansion is safe. In fact there is very little in the body of the Bill itself to which their Lordships of the upper Chamber as led by their dictator, Lord Landsowne, can take exception; the fight, if there is to be any fight, is to be fought over the regulations. But Lord Morley has distinctly declined to submit the regulations to the decision of the House of Lords, as that would transfer a part of the executive functions to the party which does not command majority in the House of Commons.......... There are only two points of contention, one is the elective principle and the other is the appointment of a native in the Executive Council.......... The question of appointing a native in the Executive Council will prove to be the bone of contention in the House of Lords. Lord Curzon is emphatically against it as creating a breach in the British system of sovereignty. Lord Macdonell looks upon the appointment of a native as one of the most fatal steps that could be taken. Lord Ripon and Lord Ampthill heartily support the Bill. Lord Middleton and Lord Cromer sympathised generally with the political concessions; for what has proved to be beneficial to Egypt, is bound to be beneficial to India.......... As Lord Lansdowne is not likely to go against the proposals of Lord Minto, he will not lend his support as a leader of the Conservative party to the hue and cry raised against the appointment of a native in the Executive Councils. Lord Morley is firm on this point, and so is Lord Minto, the Viceroy appointed by the Conservatives themselves. Under these circumstances the Committee stage of the Bill will be perhaps utilised by the Opposition for only talking off the details of the regulations, and for moving only those amendments which will make the Bill more in harmony with the opinions of the Government of India than with those of Lord Morley."

Gujaráti (26), 28th Feb., Eng. cols.

***4.** "Lord Morley in moving the second reading of the India Councils Bill in the House of Lords showed once more that he was really a great statesman.......... Lord Morley's division of Indians into three classes was, we must say, not quite correct. Those who are looking for self-government, rightly or wrongly, on the Colonial pattern, were also asking for full opportunities for hearty co-operation in administration and an effective voice in expressing their needs and interests. That meant an enormously lengthy and arduous journey to the Colonial goal and a very prolonged period of political training. Whether the goal of Colonial self-government was attainable or not, the second and the third class were at one with one another in their methods and principles.......... Lord Morley's reference to two rival schools of Indian administration was evidently intended as an argument in support of his scheme of Reforms. The first school was represented by Lord Curzon, and Lord Morley's allusion to him in this connection was conceived in such a spirit of gentleness, courtesy and conciliation as to soften to some extent the *ex*-Viceroy who followed him with a characteristic speech on the proposed reforms. Lord Curzon, we think, does not represent merely the school of efficiency, but his is a school which, under the cloak of efficiency, aims at the retention of political and administrative power for all time in the hands of the rulers to the exclusion of Indians, however qualified. How Lord Curzon interpreted the Proclamation in one of his famous speeches at Mysore is well known. That interpretation involves no question of efficiency, but an attitude of mind wholly incompatible with the political growth and development of the Indians to their full stature.......... Although Lord Morley thought it expedient to yield to the exigencies of the moment in the House of Lords by departing from strict historical justice when he absolved Lord Curzon's Indian policy from any share of responsibility for the unsatisfactory condition in which he left India, Lord Curzon at any rate was resolved not to remain silent....... He frankly maintained that he saw no place for Indians in the Executive Councils. What he loved even now was the paternal form of Government.......... His fundamental principles and his attitude on fundamental questions of policy have ever been such as to evoke instinctively feelings of irritation and resentment, and every line of the summary of his speech in the House of Lords bears their unmistakably characteristic impress. We wish Lord Curzon had refrained from intervening in the debate. He would have done greater service to the British Government and the cause of peaceful progress and political contentment in India if he had not indulged in carping, short-sighted and narrow-minded criticism of the kind to which he treated the House of Lords. We must say that, though Lord Morley has never set foot on the Indian soil, he has understood the requirements of the country and the true bearings of the Indian problem better than Lord Curzon with all his seven years' experience as the so-called greatest Viceroy of India since Lord Dalhousie's time.......... In some respects Lord Macdonnell's opposition to the appointment of an Indian to the Viceroy's Council is even more disappointing than Lord Curzon's. The position taken by the latter is at least intelligible. But the grounds on which the former disapproves of the proposal are simply astounding. 'Nothing was more likely,' he says, 'to prejudice the Princes against us, while it would weaken the initiative and responsibility of an officer on the spot who was the safety of the Empire and the last resort.' We do not know how far his speech has suffered in the process of telegraphic condensation. But nothing could be more futile than the reasons embodied in his criticism. The Indian princes and chiefs have Indians for their advisers, and why they should be so unpatriotic, narrow-minded and suspicious of the best of their countrymen passes our comprehension."

Indian Spectator (5), 27th Feb.

5. "The opposition to the appointment of a Native Member on the Viceroy's Executive Council is so great that Lord Morley is said to be hesitating in his resolve to carry out his intention in this respect immediately......... So far as the Provincial Governments are concerned, the opposition to the doing away with official majorities in their Councils seems to be stronger than the objection to the appointment of Native Members on the Executive Councils. Opinions differ widely as to the probable effects of this very forward step. We believe that the principal effect will be that the local Governments will not undertake any unpopular legislation, but will leave the Government of India to supply it, and thus in legislative matters the tendency will be towards centralisation.......... The centralisation of legislative power, with decentralisation of executive authority, is perhaps what Lord Morley deliberately desires. Even now the Acts of the local Governments must receive the sanction of the Governor-General. The sanction is seldom withheld, but Lord Minto was obliged to withhold it in the case of the Punjáb Colonisation Act. To that circumstance Lord Morley has attached the greatest weight, so much so that one may doubt whether he would have proposed the abandonment of the official majority without that glaring example of the abuse of official votes. Practically the drastic measure now proposed is a punishment inflicted on all local Governments for a sin of one Lieutenant-Governor who was in a hurry to pass a Bill because he was about to retire. If the local Governments abstain from legislation, the Legislative Councils will be practically advisory only."

Indu Prakásh (43), 25th Feb., Eng. cols.

6. "We cannot be too grateful for the gallant manner in which the Secretary of State and the Viceroy are piloting the cause of the Reforms. To judge from Reuter's summary, Lord Morley is piloting the Bill for Indian Reforms in the Lords with consummate skill. He reads the situation aright and tells the Lords the fatal effects that will be produced on the minds of the loyal supporters of the British *ráj* in India if the Parliament delayed or tampered with his scheme. We need not quarrel with him for hoping that those whose goal is Colonial self-government will by the Reforms be drawn into the class of 'those asking simply for co-operation in administration and an effective voice in expressing their interests and needs.'...... Lord Morley might have gone one step further still. Not only would the Reforms fuse together the last two classes, but we do believe that several of the Extremists themselves would come into the fold, provided those Reforms were honestly worked in an ungrudgingly generous spirit......... We have to deplore that Lord Morley should have been weak enough to concede to our Moslem friends not only the reasonable demand *re* exclusive electoral colleges, but also the manifestly unreasonable demand 'for a number of seats in excess of their numerical strength.' Until we receive the full text of Lord Morley's speech we would rather believe that Reuter does him injustice......... One assurance we may, however, give. Even if some favouritism is shown to our Moslem countrymen, still the sober elements of the Hindus will not be jealous—at any rate they will do naught to weaken Lord Morley's hands. It is unnecessary to take lengthy note of the venomed criticism of Lord Curzon. Neither political nor domestic misfortunes have changed him. He remains the same upholder of unmitigated autocracy, the same irreconcilable opponent of political progress in India, that he ever was. None of the Morley-Minto reforms is acceptable to him...... In insinuating that the Reforms were initiated more or less by Lord Morley, Lord Curzon gave a positive insult to Lord Minto and those members of his Council and rulers of provincial Governments with whose approbation has gone forth into the world the Morley-Minto scheme. With regard to the expansion of Councils Lord Curzon talked of the cost. The organizer of the huge *tamasha* of the Imperial Durbar talking tenderly of the Indian tax-payer's money! To admit an Indian to the Council would be a breach of British sovereignty, says His Lordship .... If after so many decades' rule Britain cannot find one Indian thoroughly loyal to sit in Council with the Viceroy, what a discredit is it to that rule! No wonder this aspect of the case does not strike Lord Curzon. We are further astounded at the attitude of Lord MacDonnell on this point. His arguments, as reported by Reuter, are stranger than his position. How is the appointment of an Indian to the Viceregal Council 'likely to prejudice the Princes against us' and 'weaken the initiative and responsibility of the officer on the spot'? To be sure, Indian Princes are not so debased as to be jealous of a countryman of theirs being appointed to a high office. Left to themselves they choose only Indians as their Prime Ministers, nay, as their representatives when out of India. As for the officer on the spot, degenerate must be the English race if one Indian at the Viceregal Council is able to impair his sense of responsibility. Happily the appointment of an Indian vests only in the Secretary of State, and the Parliament cannot, at least whilst the Liberals have the majority in the Commons, deprive him of that power, and Lord Morley and Lord Minto are strong enough to defy factious opponents of all kinds."

Ráshtramat (45), 26th Feb.

7. Lord Morley's speech at the second reading of the Indian Reform Bill in the House of Lords makes it quite plain that in proposing the Reforms he was actuated by a fear that the Moderates would be converted into Extremists if some concessions were not granted to them. Hindus have reason to rejoice that their Muhammadan brethren have by their agitation and their growing importance in the international politics of Europe secured for themselves special electoral privileges. The Moderates and the Muhammadans being thus conciliated, the Extremists are apparently to be dealt with by a stern policy of repression. We know Lord Curzon too well to be surprised at his dogged opposition to the Morleyan reforms. We, however, consider them to be delusive and insignificant and would refuse to attach any importance to them. On the other hand, we cannot but pity the lamentable situation of the Moderates who went into ecstacies over the introduction of the Reforms, but are now finding to their surprise and dismay that the Reforms are being divested of all their important features by Parliament.

**Pársi* (34), 28th Feb., Eng. cols.; *Sánj Vartamán* (37), 25th Feb.; *Jám-e-Jamshed* (30), 25th Feb.

8. "There were a good many sound remarks in Lord Morley's speech, and a great deal of argument in his advocacy of the Reforms. He defended the appointment of an Indian to the Viceroy's Executive Council on the score of efficiency.......... Lord Curzon did not consider it was time yet for the introduction of representative government.......... The wider discussion on the Councils and the right to bring amendments Lord Curzon approved, but he was dead against the abandonment of the official majority. 'Times were conceivable,' he said, 'when passions would be aroused and concessions thus given would be used with serious effect.'......... But which is the more dangerous position, when passions are aroused—to have a press kept in check, public meetings forbidden, and an impotent minority of native members on the Council, or to have a preponderance of leaders who would feel that they would stand or fall with Government and to whose most vital interest it would be to make the people understand the actions for which they were responsible? To talk of the danger of increasing the Indian element's interest in the maintenance of law presupposes that a gift of real power would be accompanied with no sense of responsibility, and that the non-official majority would be actuated by that spirit of querulous opposition which has been a feature of the non-official minority in the past......,... Lord Morley's concession to the Muhammadans came, in its completeness, rather as a

surprise......... We incline to the belief that it will rather lay the foundation of future difficulties, for it is certainly a queer twist in the early growth of Indian democracy. It raises the question immediately of what is to be done for the other minorities. The Anglo-Indian Defence Association demands, in consideration of the large interests it represents, a third of the elected seats. The Parsis could make out an excellent case for equal treatment—which would leave one-third to be divided among Hindus and Muhammadans! This, of course, reduces the position to an absurdity, but it shows the obligations involved by the recognition of the principle of separate electorates." [The *Sánj Vartamán* writes:—The disciple of Gladstone stood up strongly to fight against the united opposition of the cream of the Conservative party. In order to carry his scheme through successfully, he has thought it better to conciliate the Muhammadans by granting them even more than they can legitimately claim. We sincerely rejoice at this good fortune of our brethren, the Muhammadans. The *Jám-e-Jamshed* writes:—Lord Morley has accurately gauged the situation in India, when he said that in course of time, anarchism would disappear before the joint effects of a firm policy on the one hand and the introduction of Reforms on the other. The course he has taken is one becoming a true Liberal like himself, and all India will hail it with joy. We are grieved, but not surprised, at the opposition to this scheme shown by Lords MacDonnell, Lansdowne and Curzon. They are unfortunately blind to the bad impression likely to be produced on Indians. We are afraid that the proposal regarding the native Executive member is in danger of being rejected. We hope that that part of the Reforms which relates to the Legislative Councils will at least not be curtailed.]

The European and Anglo-Indian Defence Association's memorial to His Excellency the Viceroy.
Mahrátta (9), 28th Feb.

*9. "The zeal for separate electorates displayed by the Muslim community has served only to rouse the over-alert Anglo-Indian society to make specific demands for adequate representation in the Reform Scheme. The European and Anglo-Indian Defence Association of Calcutta, in a memorial submitted by them to the Government of India on the Councils Reform Scheme, submit that 'under the suggested scheme of Electoral Colleges the Indian National Congress will control the elections, that professional politicians alone will be elected by the Hindu vote, that any Muhammadan representatives will be confined to persons acceptable to these professional politicians and nominated by them, and that no non-official European, unless it be an occasional sympathiser with the Congress views, can possibly be elected, and consequently the non-official European community will not be represented at all by the elected members.' The Association's Council urge that European non-officials should be regarded as an important body on account of the magnitude of their interests, and demand that one-third of the elected members should be elected solely by Europeans partly in towns and partly in the mofussil. These demands are wholly unjust looking to the number and power and prestige of the non-official Europeans. They already enjoy rights and privileges more than proper, and still they clamour for more! On this point, we quote from Mill on *Representative Government*:—'Now, if there be a fact to which all experience testifies, it is that when a country holds another in subjection, the individuals of the ruling people who resort to the foreign country to make their fortunes are of all others those who most need to be held under powerful restraint. They are always one of the chief difficulties of the Government. Armed with the *prestige* and filled with the scornful overbearingness of the conquering nation, they have the feelings inspired by absolute power, without its sense of responsibility. Among a people like that of India, the utmost efforts of the public authorities are not enough for the effectual protection of the weak against the strong: and of all the strong the European settlers are the strongest. Wherever the demoralising effect of the situation is not in a most remarkable degree corrected by the personal character of the individual, they think the people of the country mere dirt under their feet; it seems to them monstrous that any rights of the natives should stand in the way of their smallest pretensions: the simplest act of protection to the inhabitants against any act of power on their part which they may consider useful to their commercial objects, they denounce, and sincerely regard, as an injury.' How fully does the memorial of the Association conform to the description of Mill."

Kesari (121), 2nd Mar.

***10.** The greedy vultures reposing under the wing of the bureaucracy have been rudely awakened by concessions to Muhammadans and have asked for special rights and privileges. The Anglo-Indian Defence Association point out in their representation that the Indian National Congress will control all the electorates under the new scheme and that non-official Europeans, unless they be pro-Congressmen, have no chance of being elected to the Councils. The Association demand, in the light of these considerations and of the social importance of their community, the right of electing $\frac{1}{3}$ of the total number of members to the Council. This demand is both unjust and selfish. As Mill has pointed out, if any class requires to be watched, it is the countrymen of the ruling nation who flock to the conquered country to amass wealth. They are backed by all the prestige and influence of the ruling race, and are full of insolence towards the conquered. They are supported by the despotic bureaucracy, and are devoid of any responsibilities of administration and extremely arrogant. All the attempts of bureaucrats have not been successful to protect the weak and the poor from the tyranny of headstrong Europeans in India. Under the arrangement proposed by the Anglo-Indian Defence Association, Hindus and other Indian communities will have to be treated as of no importance whatsoever.

Jám-e-Jamshed (30), 27th Feb., Eng. cols.

11. "The European and Anglo-Indian Defence Association have submitted a 'weighty' memorial to the Viceroy demanding that 'European non-officials should be recognised as a body quite as important as any other in the non-official world.' It is claimed that 'they are entitled to receive a proportionate share in the extended franchise based on the magnitude of their interests and not on numbers,' and consequently it is asked that provision should be made by which they should elect one-third of the elected members.......... Not a bad or unreasonable suggestion to be sure! In a country of three hundred millions, fifty thousand non-official Europeans should undoubtedly have at least one-third of the number of seats. The moderation of the demand is bound to stagger the Viceroy, and the Association and its members may well say that they are surprised by their own moderation! Germans, Austrians, Italians and other foreigners are, have always been, a greater factor to count with in the country than Indians themselves; and nobody has the right to say that the present demand is astounding. It seems as if the question of the electorate is causing the Association some trouble. Why should it? The Association might itself constitute the chief College, returning half the number of the allotted members both to the Imperial and the Provincial Councils, and apportion the remaining seats between the European Clubs and Gymkhanas over the country."

Comments on the representation submitted by the Bombay Presidency Association to the Secretary of State.

Bombay Samáchár (60), 25th Feb.

12. The communication addressed yesterday by the Bombay Presidency Association to the Secretary of State reflects the true state of Indian public opinion, and must go towards strengthening the hands of Lord Morley. The Association deserves the thanks of the public for the way in which it has given a timely rejoinder to the undesirable views published in the *London Times* under the name of His Highness the Aga Khan. The best way, in our opinion, to thank the Association is for the public bodies in all parts of the country to imitate its example by sending similar communications in the course of the next week. From Reuter's summary of the debate in the Lords, it appears that Lord Curzon has been trying his best to thwart the noble policy of Lord Morley. In order that His Lordship's efforts might not be successful in misleading the British public, it is necessary that the public should strengthen Lord Morley's hands by addressing representations on the lines of the Bombay Presidency Association. From Lord Morley's statement in the Lords, it appears that he has given the Muhammadans all that they asked for and they are on that account in duty bound to support him. With regard to his refusal to reserve one seat on the Viceroy's Executive Council for Muhammadans Lord Curzon's declaration that no native should be placed on the Executive Council, as the introduction of one member would later on be followed by more, deserves to be taken as a warning by the Muhammadans. It clearly shows that the object of their so-called supporters has been not to secure a seat to them, but to close even the one seat now offered to Indians as a whole. We trust that the Muhammadans will now be able to see that Lord Morley's proposal is the only feasible one under the circumstances, and that the Bombay Anjuman-i-Islam will lead its community aright and help in strengthening the hands of Lord Morley.

The Anjuman-i-Islám's memorial to the Bombay Government *re* the Reforms.
Muslim Herald (10), 25th Feb., Eng. cols.

13. "In a Memorial recently presented to the Government of Bombay by the Anjuman-i-Islám of this city on behalf of the Muhammadan community of the Presidency, it is prayed that the electoral system should not be allowed to be operative so far as the Muhammadans are concerned. It is feared that under the present state of feelings between Hindus and Muhammadans the effect of such a system would be the swamping of the latter by the former. This is the crux of the question. Those who are not in favour of any but the elective principle contend that the very fact that the Muhammadans would be outvoted shows that they are not prepared to take part in public affairs; if they cannot hold their own against others, they had better not strive for a public life. But politics is a practical science and we must not indulge in such academic niceties. It must be remembered that the child requires its mother's prop to learn to walk. So does a backward community. If the Muhammadans are not be helped, how can they progress? The Memorialists are, therefore, right in their contention, and we trust Government will consider it favourably."

Comments on Sir Charles Crosthwaite's article in Blackwood's Magazine.
Rást Goftár (36), 21st Feb.

14. Some Englishmen urge that as India is conquered by the sword, it should be ruled by the sword. Among them is Sir Charles Crosthwaite, the late Lieut.-Governor of the North-West Provinces. Having been once a member of the Viceregal Council Sir Charles must be fully aware of the political situation in India at the present moment. However, he thinks Lord Morley's Reforms to be wild and dangerous. When a man of Sir Charles' ripe experience can thus lose the balance of his mind, we get some idea of what such officers when in full exercise of their power must have thought of the people ruled over by them. Such idle vapourings are not only inconsiderate but are unjust and malicious. If England won India by the sword, the sin of shedding streams of blood lies on her, and the blood would be but a dark stain on the victorious sword of Britain. And it must not be forgotten that it is not victories that immortalise a name. The conquests of Babylon, Persia and Rome are no more, and are well-nigh forgotten; but the name of the Great Cyrus, the deliverer of the Jews, is still remembered and honoured. Thus Empires perish; but imperial deeds are never forgotten.

Comments on the letters of the special correspondent of the London *Times*.
Phœnix (13), 24th Feb.

15. "We all know that the *Times* has despatched to this country its special representative in the person of Mr. Lovat Fraser, ostensibly to know on the spot the real aspect of the situation, but really to snatch away the 'prize' which has been offered to the educated Indians after many a year of unceasing political activity. As soon as Mr. Fraser set his foot in India the Moslems began to show some activity and forthwith the special correspondent of the *Times* began to play the old game of *divide et impera*. Whether this deep political game will succeed, time alone can show. One thing is certain: Mr. Fraser is at it again. He is throwing dust in the eyes of the British public by inditing highly sensational and imaginative letters to the *Times anent* the present aspect of the situation. Mr. Fraser has already done much mischief in the past as the editor of the *Times of India*, and at present is busy throwing mud at the legitimate aims and noble aspirations of the sons of the soil. These are the men who certainly deserve deportations under the old law of 1818.......... Mr. Fraser is right when he says that in the Reform Scheme the 'Executive Council concession' is the valuable prize. Take away this boon and the Reform Scheme falls flat and becomes a Dead Sea apple. If we are denied the promised boon, then there is sure to be the revival of the discontent among the educated people of India. Small wonder that we who belong to the Congress party are determined to make the appointment of *active politicians* to the Executive Council a direct issue. We will not be satisfied with the appointment of amiable nonentities to this responsible post."

Comments on Kunjilál Bhattáchárya's assault on Sir W. Lee-Warner.
Phœnix (13), 24th Feb.

16. "The incident clearly shows the stuff of which Sir W. Lee-Warner and the majority of the Anglo-Indians are made. These *Burra-Sahebs* when east of Suez think that they are the lords of the creation and that their right there is none to dispute. It is the behaviour of such cads that places the British Empire in grave peril. The sooner these offensive manners are mended by the Anglo-Indians, the better for the country."

Shakti (85), 20th Feb.; *Hind Vijaya* (55), 24th Feb.

17. While the first prosecution of the *Bande Mátaram* was proceeding, a row took place in front of the Court, and a Bengali student, Sushil Kumár, was awarded the dreadful punishment of whipping for assaulting a white Constable. At Ahmedabad last week, Mr. Chitale was ordered to pay a fine of Rs. 300 for filing a false complaint against the Rev. Mr. Wilson. But in England the young Bengali who assaulted Sir W. Lee-Warner, the Vice-President of the India Council, was simply ordered to find security for Rs. 300 for good conduct. If this incident had occurred in India, it would have been looked upon as sedition and no efforts would have been spared by the Anglo-Indian journals to have the severest punishment meted out to the offender. This clearly shows how different is the standard of justice in India and in England. Unless this difference is done away with and justice in both the countries raised to the same standard, we fear the discontent which Lords Morley and Minto are trying to suppress will increase instead of decreasing. [The *Hind Vijaya* comments in a similar strain on the decision of the Lee-Warner case and hopes that the Anglo-Indian officials will ponder on this judgment, though perhaps unwelcome, and will in future season justice with mercy.]

Kál (118), 26th Feb.

18. The London correspondent of the *Kál* writes:—Ever since Sir William Lee-Warner got a slap on his face at the hands of Deshbhakta Bhattácharya the papers here have been publishing accounts of this wonderful youth, and the *Daily Despatch* has even published his likeness. Sir William not wishing to allow the incident to be noised about refrained from prosecuting his assailant, but the English press, being scandalised at the impropriety of a mere Bengali smacking the face of one before whom the princes and chiefs of India once trembled with fear, gave publicity to the matter. The account of the incident published by the newspapers seems to have enraged another Bengali, a namesake of the original assailant, and he had an encounter with Sir William on a public road in the course of which high words passed between them, and Sir W. Lee-Warner having thrust Bhattácharji with his umbrella, the latter brandished his stick and began to rain blows on the former. The matter has now gone to Court. This second assailant of the high official is an eloquent Bengali speaker and was once the editor of the *Sandhya*, and also of the *Yugántar*.

***19.** Commenting on Mr. Justice Beaman's article in the *Empire Review* the *Kaiser-i-Hind* writes:—"There is one feature of the effusion which may be referred to in passing. It is the absolutely outrageous tone and spirit in which the paper has been written. Mr. Justice Beaman has out-Curzoned Lord Curzon in his wholesale denunciation, aye, abuse of the ability, integrity and character of the best of Indians of great culture, enlightenment, disinterestedness and patriotism.......... The learned Judge is simply the result of the environments in which he has officially lived and moved in the service. His opinions are typical of the evolution which the mind of the average Civilian undergoes in this country where he stalks as if he were a mortal god. As a class the Civilians are infatuated with the belief that they are the cream of the conquering race. They arrogate, therefore, to themselves the exclusive monopoly of governing this country as they like, that is to say, in their own sole interests."

Comments on Mr. Justice Beaman's article in the *Empire Review*.
Kaiser-i-Hind (31), 28th Feb., Eng. cols.

20. Commenting on Justice Beaman's article on the Reforms the *Kál* writes:—Utterances of persons like Justice Beaman and Lord Curzon remind Indians that they are conquered people. One is astonished to find that a sympathetic Judge like Justice Beaman should have given expression to such singularly illogical and preposterous views. He alleges that educated Indians are discontented and want to monopolise all power, so that they may have a free hand to oppress the ignorant masses. But he is making all these allegations without the least ground. Can he say that educated Indians will oppress their countrymen more than foreigners? The long and short of the whole thing is that the Judge appears to be an advocate of brute force pure and simple. We are certainly fortunate in having at the present time at the helm of affairs persons like Lord Morley who think differently about the administration of India. [The *Hindu Panch*, on the other hand, says:—As Mr. Beaman is an impartial Judge, Indians should accept what he says as gospel truth, and hug to their hearts what he says should be the guiding principles of English rule in India. He refuses to believe in the new Constitutional Reforms as a remedy against the prevailing discontent.]

Kál (118), 26th Feb.; *Hindu Panch* (115), 24th Feb.

21. "We have had many quack-remedies prescribed since 'unrest' was diagnosed in India, many opinions on 'the present situation' propounded by men, important or otherwise through the instrumentality of the Press, but none, perhaps so grossly materialistic, so violating cherished traditions of Great Britain and India, so positively contemptuous towards Indian hopes and aspirations as that which has recently appeared in the February number of the *Empire Review* under the signature of the Honourable Mr. Justice Beaman, one of the Judges of the Bombay High Court. On the strength of this proposition he pooh-poohs the idea of governing India for her interest only, as to him the idea of the trusteeship of England for India is only a shallow platitude.......... We fear that this open declaration by one of the highest servants of the State that the object of England's sway over India is her own aggrandisement will do great harm. It is giving a sanction to the mischievous theory that India is to be the milch cow of the Empire. Why are then Indian politicians blamed if they advance the 'bleeding' theory? It is not so much the physical as the moral evils that we dread from the confirmation of the theory advanced by Mr. Beaman. The best foundation for England's rule in India is the ethical idea that it is not the bayonet but justice which binds India to her. Remove this idea and there will be an undesirable change effected in the attitude of one towards the other. In connection with this we condemn reflections passed by Mr. Beaman upon some recent political trials where prisoners pleaded 'patriotic motives' in extenuation of their writings and where in one case at least the accused was strongly recommended to mercy by the Jury on the same grounds. Whatever may be the merits of such a contention, it is highly reprehensible for a Judge of the High Court, and opposed to all the principles of British

Oriental Review (11), 24th Feb.

Justice, to deliver his opinions on the conduct of such cases.......... Western education is condemned unhesitatingly. With that is condemned the call for scientific education also. 'From Macaulay downwards the correct opinion, reiterated a short time ago by Sir George Clarke in his Bombay Convocation address, seems to be that India must be saved by science. Teach the ardent young Indian the rudiments of natural science and you will make a good citizen of him. So speaks theory. Teach him chemistry, says experience, he applies it to the manufacture of bombs.' We are profoundly pained and disappointed that such a thing should have appeared in print and that too under the signature of a Judge of the Bombay High Court, for the article is as great a libel on the educated classes as uttered by Lord Curzon in his Convocation speech."

Phœnix (13), 24th Feb.

22. "Mr. Beaman like Lord Curzon ridicules our glorious Magna Charta—the Great Proclamation of Victoria the Good. Does Mr. Beaman know that in expressing his views he runs counter to the wishes of the King-Emperor and the Secretary of State for India? Does he know that Lord Morley in his first Budget Speech, three years ago, openly said that he for one could not believe that Parliament ever intended this promise of the Queen to her brown subjects to be construed in any but a liberal and a generous sense? Is Mr. Beaman aware that by ridiculing the Queen's Proclamation he has injured the feelings of thousands of educated Indians, thereby accentuating the existing unrest?......... We think that the cat is out of the bag when Mr. Beaman says, in the course of his nonsensical article, that 'we did not take nor do we keep India for the sake of Indians We hold India for England.' We thank Mr. Beaman at least for his plain-speaking. It is good that Englishmen should throw away the hypocritical veil of 'philanthropy,' 'British justice' and 'fair play', and plainly say like Mr. Beaman that the English keep India only for commercial buccaneering and for the sole benefit of England. It was the late Lord Salisbury who said that India is a milch cow and should be bled for the benefit of England. It is by such reckless sayings that race-hatred is created which no amount of political concessions could remove. Mr. Beaman's article is bound to create much mischief, and we assert that Government ought to take serious notice of such rabid writings."

Comments on the Honourable Mr. Gokhale's advice to carry on agitation on peaceful lines.

Mumukshu (133), 25th Feb.

23. The Honourable Mr. Gokhale advised us strongly the other day to remain content with Lord Morley's Reforms and organise our agitation on peaceful lines. But the so-called Reforms have been considered to be hollow by right-thinking persons. Mr. Gokhale alone seems to have inordinate hopes about them and advises the people to control the enthusiasm of the younger generation and not to allow any misrepresentation of the motives of Government. Mr. Gokhale thinks that the mistakes of Government have been rectified by the concessions of Lord Morley. But Messrs. Tilak and Ashwinikumár have been deported, repressive measures are being freely enforced and our grievances treated with scant courtesy. The Police are not restrained from instituting false prosecutions and justice is always partial, as between Natives and Europeans. With all this, is it not pardonable, if our feelings are enraged a little? Mr. Gokhale advises a respectful representation of our claims to be made to the authorities, It is because the people found respectful representations to be futile and fruitless that they have grown despondent and miserable. Those in whom loyalty and peace have become ingrained habits, stand in no need of counsel of patience and order. People do not misunderstand Government; it is the Government that are prejudiced against them. Government are able to take care of themselves; Mr. Gokhale need not have pleaded for them. Mr. Gokhale maintained a studious silence when Government were in a militant mood and claimed many of our prominent leaders as victims. We are surprised that he should wag his tongue in the absence of that daring and out-spoken leader of ours, Mr. Tilak.

Alleged inequality of justice as between Europeans and Natives.
Sookree (52), 16th Feb., Eng. cols.

24. "**It is becoming rather hard in this country for an aggrieved Indian** to obtain satisfaction from a court of law against his European aggressor. An Anglo-Indian paper of note had the effrontery some time ago to assert that whenever a European was dragged to a court of law by an Indian on account of some fancied grievance or injustice, the former always regarded his conviction and punishment as a matter of course. Never was a greater myth put down in black and white. Facts are exactly the other way about, and European soldiers go on treading under foot the natives because they know that few courts of law in the land would care to convict them for an offence committed against a mere native."

Alleged British injustice to the martial aspirations of Indians.
Navsári Patrika (77), 21st Feb., Eng. cols.

25. "While the British in India in spite of their having disarmed the people of this country are frightened at the slightest sign of our people collecting together and exercising together to improve their wretched physique, while the *Samitis* in Bengal have been peremptorily stopped by a statute which cannot be considered to have in any way enhanced the fair fame of the British, while the *melas* in the Deccan that aim at the physical culture of young men are from the commencement the object of official suspicion, the fact that in England all attempts are officially encouraged in order to give, not only a physical, but a military training to the people of England, is such as to draw us into an irresistible comparison of the political conditions of the two countries. It is officially announced that the Alliance Insurance Company has made it compulsory for all its employees to join in the territorial army. Mr. Haldane of the War Office publicly thanks the Director of the Company for the patriotism shown by them and hopes that others will emulate their example.......... But what is the case with us poor Indians? Here the monopoly of the fighting trade is reserved by the foreign domination; we cannot enter the army except as the lowest class of mercenaries; we cannot possess an ordinary fire-gun or sword without a permit. If India is to be governed for the real interest of the Indians, why should the country be taxed to starvation for maintaining a costly army, instead of training the youths of the country into its defenders?"

26. The *Sind Sewak* publishes the following verses under the headings "An Appeal" and "Unite":—

Exhortation to Hindus and Muhammadans to unite together for serving their country's cause.
Sind Shewak (50), 15th Feb., Eng. cols.

"Trust no morrow, ye Indians awake,
Off this lethargy and service betake;
Live to serve your Country alone,
And Union every one let own;
Rise ye sons of Rishis old,
And Islam followers brave and bold,
Join and work for the Country's Cause,
Aspire, aspire to something grand,
Neglect ye not this sacred land;
Indian arts revive once more,
Tear and wear all *Swadeshi* store;
Remove the blot of Beggar land,
And make her now a Nation grand.
Love may all your actions guide,
Life of strife away, aside;
As in the sacred days of yore,
Cure her disease, oh God, once more,
Happy make her and ever bright,
Ever may she for Freedom fight.
Redress her wrongs, give peace complete
Sorrow change for something sweet;
India may then once more be,
A nation of peace, good-will, amity.

Despise her not, Oh God, but raise
Her head up high in all the ways.
Ye workers, who have slaved so long,
Not dreaming of your giant might;
Shake off your tyrant chains of wrong,
Unite!
Oft were ye thwarted, mocked and slurred
Oft wounded in the industrial fight,
To-day your voices shall he heard,
Unite!
Alone ye are like toy-boats hurled,
By winds upon the rocks at night;
Together ye shall shake the world.
Unite!
Those starving bairns! Their soul's light gone,
From faces old and drawn and white,
In gasping whisper urge you on,—
Unite!"

Exhortation to students to suffer in the cause of the motherland.
Sind Shewak (50), 1st Mar.

27. Have not many nets been spread for the young men who have achieved success for *swadeshism*, who have by their presence adorned *swadeshi* meetings, and who have made so many personal sacrifices to help the cause of their mother country? In some cases they have been expelled from schools on the ground that they have contravened a certain circular. We know what these circulars mean. Who were the support of Mazzini? Were they not young men? Does not the history of Chitor furnish us with examples of juvenile bravery? It is certainly not fair to prevent young men from attending a meeting of any kind. They are the men of to-morrow, and they must receive training to carry on the work of their predecessors. To deprive them of that training is to bind on them the badge of slavery. Why should they be whipped on their delicate bodies for their worship of the mother-land? Therefore, O young man, brother and lover of the country, do not lose heart. Your blood is to fertilise the fields of this country. Your bones will serve as fuel to the poor against the cold of starvation. O son of the Great Bhishma! do not be a coward. Do not disgrace the descendants of *guru* Gobindsing. Heavier troubles are yet to come. Are you afraid of circulars and orders? You are the hope and the support of this broken down country. Your head will adorn the chamber of national sacrifice. Therefore, O brave man, suffer on the one hand and laugh on the other. If you are struck with a cudgel, say you are prepared for a sword-thrust. So prepared, be the salvation of the country, and fulfil the mission divinely entrusted to you.

Importance of poets as regenerators of a nation.
Shakti (85), 20th Feb.

28. The present lack of spirit in Gujarát is in a great measure due to a dearth of great writers. For great writers rule the national mind and lead it to high thinking by means of their stirring appeals, and thus play an important part in the growth and development of a nation and its character. The writings of Rousseau and Voltaire in France, it is well-known, were instrumental in overthrowing despotic monarchy and in replacing it by a republic. Turning to India we find that Prithviráj, Pratápsing and Shiváji were the outcome of the epics of Vyás and Válmiki. But present-day Gujarátis have fallen in the scale of Indian nationalities so far as to be the most effeminate and spiritless of them all. Such being the case, it is really to be deplored that our modern poets show no tendency for heroic poetry. They seem more to be attracted towards the "nature" poetry of the School of Wordsworth and other Lake poets. Turning to our drama we find the authors more given to sensuous and effeminate than to heroic poetry. Is it not terrible that a whole country should thus become void of heroism? We have yet to awaken the whole country, and therefore, instead of sensuous love-songs, we stand in great need of stirring songs like "Rule Britannia".

We would, therefore, urge our poets to turn their genius in this direction, so that our enfeebled and effeminate country may rise with the war-cry of "Victory to beautiful Gujarát," and with a new spirit coursing through its veins.

Indians themselves to blame for their present miseries.
Gujaráti Punch (28), 21st Feb., Eng. cols.

29. Commenting side by side on the Alipur outrage and on the Punjáb case of Police persecution, the *Gujaráti Punch* writes :—"While a secret association of assassins was voting away the life of their supposed adversary, some of the accredited agents of Government were extorting a confession by perpetrating every enormity on a poor unfortunate young widow who had chanced to get into their clutches. We can understand false ideals and falser notions of patriotism misleading young men with little education and still less experience of the world into committing crimes, but that a constituted authority, with powers most extensive and terrible, like that of the Police should perform this terrible outrage, passes imagination. Tales of their misdirected energy resulting in untold injury to the people are everywhere repeated and the things that we come to know may often be the least of their evil-doings and crimes.......... The moral is quite certain and patent: the mischief is done in both these cases by Indians themselves to their fellow-countrymen; and therefore so long as true character and noble ideals of Nationality do not pervade every stratum of society, we can have little expectation of their performing the heavy duties they are about to be called upon to render in these days of transition. It is the duty of Government to select better materials for the safe-guarding of the rights of person and property of the people; but what can we say of those who, belonging and coming from the latter, are themselves the trespassers and evil-doers? We can understand the injustice done to us by Europeans who may possibly have little interest in our ultimate good; but what hopes can we entertain when our young men, the hope of the country, are turning assassins, and our countrymen in the Police to whom is entrusted the care of their fellow-beings, are maltreating them?"

Attempts to acquire independence dear to God.
Bhála (103), 1st Mar.

***30.** Under the heading of "A foiled attempt at acquiring independence," the *Bhála* narrates the story of the rising of Bhadra Naik of Bidenur in the seventeenth century against Ali Adilshah of Bijápur. It also says:—A man who limits his view of life to compassing the happiness of his family leads but a beastly existence. He alone is a man who attempts to free his motherland from the hell of slavery and to lift it up to the bracing atmosphere of independence. All others are but frogs weltering in the well of selfishness. It is not that all attempts of acquiring independence are successful. Many of them fail and those implicated have to undergo cruel torture. But it would be a mistake to suppose that such men are condemned to a life of misery in the other world also. God judges human actions by the motives underlying them and rewards them accordingly. Bhadra Naik tried and failed. Shiváji tried and won. Though materially speaking, the results of the two attempts were divergent, God must have awarded them both heavenly happiness to a greater or less degree. For both these attempts were for acquiring independence dearest to the heart of God!

Lamentations on the alleged down-trodden condition of India.
Hind Swarájya (66), 22nd Feb.

31. The *Hind Swarájya* publishes some verses in Hindustáni entitled 'Our India' of which the following is a translation :—Our Himálayas are the highest and so are our destinies. O God, grant us success though the whites call us blacks. Those who were once our guests are now our hosts; this is our curious destiny; and though the infidel has given us consolations every day, our desires are not fulfilled. The infidel has left no resource open to us. Alas! With whom have we to deal! By fascination and tyranny, by hypocrisy and treachery, in every way have we been exhausted. We will have our day, for God is ours; lightning will fall on our rivals, for our sighs and lamentations have gone beyond limit. O juggler, show us not the beauty of Europe, as we have seen enough of such scenes. We trust in God, for we are helpless; neither javelins nor lances are ours; but by this one weapon of *swadeshism* we shall make our rivals fly. This our native earthen cup (*swadeshi*) is our *Jám-e-Jam* (cup of Jamshed), and our alchemy. There ought to be some limit to taxes; but these people have crushed us down. Everywhere we are called coolies and no high offices are left for us. You will hear us called half-savage people. Our ancestors' souls must be saying (sarcastically) that we have kept their name. While formerly persons of 70 years were quite healthy, to-day our young men of 20 are pale, thin and spiritless. Neither Dacca *malmal*, nor Surat silks and shawls are any more for us. Our cavalries of Sikh and Gurkha sepoys are such that they can shake the whole world. O God, make us as great as our Himálayas.

Alleged ill effects of British rule in Ireland.
Kesari (121), 2nd Mar.

*32. The *Kesari* in the course of its fourth article on Ireland and India says:—The one cause of the persecution of the Irish by the English was religious fanaticism. To it was added commercial rivalry, and as a result of the selfish laws passed by the British to regulate Irish commerce, the condition of the Irish became quite deplorable at the close of the eighteenth century. The English interfered both with the export and import of Irish goods and it was impossible for Irishmen to carry on commerce with foreign countries without setting the laws of the realm at defiance. But gradually owing to the short-sighted policy of the English, Irish Protestants began to take a more liberal view of things and to lead the Irish movement. The persecution of the Irish only humbled them, but did not break their courage, and was conducive to the growth of an Irish nationality. Many, it is true, had to leave Ireland and to settle in foreign countries. But these exiles took always an abiding interest in home affairs, kept up the courage of the Irish and supplied them with ample funds to carry on their agitation. Those who remained in the country and bore the brunt of the persecution, became strong and daring. It is but natural that laws when converted into instruments of tyranny should evoke contempt. The Irish, after a time, lost all respect for them. The Penal Laws drove the Roman Catholics under the influence of Catholic priests, and even the Irish Protestants became disgusted with the religious persecution. England, fearing a foreign invasion of Ireland, allowed the Protestant settlers to raise volunteer corps and defend the country. But the very presence of an armed body of 50,000 men raised in them the hopes of independence. The Irish Protestants, though desiring to rule over the Roman Catholics, wanted to throw off the yoke of the English and be free. England did not dare to deny the demands of the Irish, and conceded to the Irish Parliament independence to a great extent. But Wolfe Tone thought that Ireland could not enjoy the fruits of independence under the shadow of British supremacy and raised a revolt in 1798. It, however, failed and led to the Act of Union. After Wolfe Tone, Emmet tried to raise a rebellion, but failed. In 1848 and 1867 small risings were attempted. From 1858 onwards for thirty years Ireland was the scene of many Fenian and agrarian outrages, and hundreds were hanged and transported in consequence. When the Irish found that all their attempts for a hundred years to re-establish the Irish Parliament were fruitless, they became despondent of getting justice done to them by the English and began the Sein Feinn movement to acquire independence. [The article closes with a promise to compare and contrast the histories of Ireland and India in some future issues.]

An appeal for the revival of the Zilla Sabhas established by Mr. Tilak.
Vande Mátaram (159), 28th Feb.

*33. The one predominant quality of Mr. Tilak which has kept his memory green in our hearts during his incarceration is his undaunted courage. Mr. Tilak wanted to build up the edifice of national regeneration by first removing the obstacles that hampered our real progress, and he nearly accomplished this task at the Surat Congress. He then commenced his constructive work of the enlightenment of the masses by the establishment of Zilla Sabhas, which were intended to place an effective check on the doings of the bureaucrats. Their hostility, however, proved too strong for him, and he was eventually removed from his motherland for whose cause he had dedicated his life. Though the guiding spirit has thus been taken away from amongst us, the national movement has not come to a standstill. It is still going on though at a slow pace, and is bound to succeed in the long run as prophesied by Mr. Tilak. We sadly miss his towering personality, for nobody can fill his place, but that is no reason why we should not carry on the work of the Zilla Sabhas which seem to have latterly lost all their activity. We must revive these Sabhas in all earnestness, for they really form the nucleus of the national movement.

Translation of an article from the *Indian Sociologist*.
Hind Swarájya (66), 22nd Feb.

34. Continuing its translation of the *Indian Sociologist* article, the *Hind Swarájya* writes:—These are the words of Lord Roberts :—" It is clear that it was the firm belief of the sepoys that the English meant to force Christianity on them and to make them give up their caste distinctions. The recent researches of Mr. Forrest among the documents of the Indian Government prove that the grease used in the preparation of cartridges was made up of the suspected fat of pigs and cows. When the sepoys complained to their officers about this they were told that that was not the case, but the low caste Hindu servants from the Fort William Cartridge Factory proved that it was otherwise ". (The article is incomplete.)

Reflections suggested by the revival of the Deccan Sabha (Poona).
Gujaráti (26), 21st Feb.

35. The Deccan Sabha has been re-established, and we hope it may not share the fate of the Sárvajanik Sabha which died on account of difference of opinion, perversity, obstinacy and uncontrolled extremism. The reason for this is that the Poonaites are so restless and impetuous that they cannot rest satisfied unless they make mischief. It is true that the extremely intellectual Bráhmins of Poona brought the Musalmans low ; but it is also true that they did not allow their own Peshwas to rule the country peacefully. When the Sárvajanik Sabha was in existence, it was shaken to its very foundation by these very people, and now it will be the turn of the Deccan Sabha. We believe that no institution is likely to advance the country's political interests till it works on broad principles and with patience and unity. When Mr. Ránade and others seceded from the Sárvajanik Sabha the *Kesari* remarked that the British Government was so powerful as to force both the parties (Extremists and Moderates) into submission. The British Government is no less powerful to-day, and in view of this fact the present disturbed state of the country simply indicates the aberration of mind of these Extremists. The present struggle between Extremists and Moderates is so foolish that we cannot condemn it adequately. It has its origin in egotism. Where this is the ruling principle, the bridging of the gulf is practically impossible. We have been foolish enough to foster internal dissensions at the cost of our own interests, and this is surely not a sign of regeneration but degeneration. Hence it behoves all right-minded and educated persons to advance at a steady pace so that the cause of the country may not be jeopardized at any stage.

The Bombay Medical Congress.
Gujaráti (26), 28th Feb., Eng. cols.

***36.** " The long-expected Medical Congress was in every sense a great success. A number of workers have contributed to this result. But it must be admitted that but for the active association of His Excellency the Governor with the movement from its very inception, it would not have assumed the character and proportions it did, and the hearty thanks of the whole Presidency are due to him and to the various workers who have laboured day and night for the success of the Congress and the Exhibition. His Excellency was right when he observed that the results of such movements can never be brought to the test of the accountant, but that their influence, though gradual and silent in its operations, was not the less potent in the long run.......... His Excellency's review of the history and progress of bacteriological investigations and the remarkable discoveries they have led to was, indeed, very instructive, as Sir George Clarke's utterances generally are, and quite worthy of the learning and the scientific attainments of the Chancellor of the Bombay University.......... His Excellency's address showed what brilliant work of lasting value has been achieved by Lister, Koch, and others in the domain of bacteriology and other fields of medical or scientific research. India where millions have fallen victims to fevers, cholera and plague presents a most fruitful field for careful research, and it is permissible to hope that the labours of the Medical Congress held this week will contribute to a more rational and successful treatment of these and other diseases."

Akhbár-e-Soudágar (20), 24th Feb., Eng. cols.

37. "It is very rarely indeed that a high servant of the Crown moves outside his official groove, and initiates, as His Excellency Sir George Clarke has done, any function which is likely to prove of vital importance to the millions whose destiny has been temporarily committed to his care. .... It is not to be expected that the generality of laymen will take any deep interest in the proceedings of the Medical Congress which was opened on Monday by His Excellency the Governor in a speech, at once short, sound and felicitous. But this is more or less the case in every country, those of the civilised West not excepted.......... The Congress and its medical representatives should not, therefore, be disappointed if their discussions on abstruse subjects are not followed by the general public with particular interest. But this cannot be said of the medical profession in the Bombay Presidency. It must have delighted the hearts of the many eminent scientists from Europe, America and Japan, who have honoured the Congress with their presence, to see before them more than a thousand representatives of the medical profession in this presidency. A charge is usually brought against these medicos that, after passing through the medical mill, they devote themselves solely to the practice of their profession, and pay but scant attention to the science in which they have graduated.......... That the charge, as against the whole profession, is unfounded was amply exemplified by the large concourse of medical men which was present at the University Hall.......... The inaugural address delivered by His Excellency Sir George Clarke was in every way worthy of the high reputation he has already won. Apart from its scientific and technical portion, its key-note may be said to be contained in the following words: 'The Congress will emphasise the essential solidarity of the noble profession of healing, which knows no distinction of race or colour, and unites all true workers as members of one great brotherhood engaged in combating suffering and disease.'"

Rást Goftár (36), 28th Feb., Eng. cols.

***38.** "The Bombay Medical Congress will be productive of incalculable benefit if the concourse of experts and scientists whom it has imported within the city should fulfil the aim which His Excellency the Governor claimed for it, viz., the inspiration of high ideals and stimulation to useful research work in Indian students.......... Many years may elapse before our medical men have so advanced that India may send out its sons to contribute to the sum total of medical knowledge.......... There is, however, another field besides the one in which modern scientists of the West are engaged, wherein Indian physicians may employ their energies to very useful and beneficent purpose. India is the home of several medical systems, some of them very ancient.......... The Government of India has acknowledged in a sense the Yunani medical system, as witness their recent resolution with respect to the Madressa Tabiya of Delhi, permitting the employment of students from that Institution in Municipal service. A kindred institution exists in this city which aims at imparting instruction in the Ayurvedic system of the Hindus, under the direction of Sir Bhalchandra and Dr. Popat Prabhuram. In order that these remarks may not be misinterpreted, it may be stated that there can be no comparison between the highly refined and scientific modern system and the empiric systems of the olden times. Search after knowledge is, however, the abiding motto of our ideas of progressive science, and in its majestic dignity even modern science can climb down to receive some inspiration from the experience of ages."

Indian Spectator (5), 27th Feb.; **Indian Social Reformer* (4), 28th Feb.

39. "It must be left to men of science to speak of the Medical Congress opened in this city on Monday last by His Excellency the Governor.......... Launching out from the interesting circumstance that only last year marked the semi-centenary of Pasteur's great discovery of the biological actors in vinous fermentation, His Excellency touched on the various land-marks in the progress of medical science during the last fifty years. That brief and masterly survey must have served as a rousing exordium to all the subsequent proceedings.......... We are sure that His Excellency the Governor's invitation to the editors of vernacular newspapers to popularise all that was said at the Congress will be enthusiastically and patriotically responded to." [The *Indian Social Reformer* writes :—"The principal local event of the week is the holding of the Medical Congress and Exhibition. His Excellency the Governor opened the proceedings on Monday with an admirable speech in which he passed in review the broad features in the march of medical science during the last century. Several eminent investigators attended the Congress and read instructive papers. The Congress has been a great success. It has created public interest in sanitary matters, and it may be hoped that the results of this awakening will be not merely ephemeral."]

Mahrátta (9), 28th Feb.

***40.** "The Medical Congress, which opened in Bombay on Monday last under the auspices of His Excellency the Governor, was a grand affair on the whole. His Excellency's opening speech, which we give elsewhere, was remarkable for its comprehensive and succint review of the results of medical research up to the most recent days. The papers read before the assembly included many subjects, and were generally well-informed. All the papers read before the Congress were from persons trained in the Western system of medicine; and the absence of even a single exponent of the Indian or Hindu science of medicine cannot but strike an observer as a great drawback in the proceedings of the assembly. We do not know how it comes about that not a single Ayurvedic expert is called to present his views on the burning questions of the medical world of the day. To the ordinary persons the papers were of little interest, and their academic and highly technical nature, coupled with their prodigious length, prevented many from properly understanding them.......... Sir George Clarke has done notable service in bringing about this Congress, and thus giving an opportunity of reviewing the practice of medicine in India from the standpoint of the latest theories."

Kaiser-i-Hind (31), 28th Feb., Eng. cols.

***41.** "It must be a source of gratification to Sir George Clarke that at any rate his latest 'idea' has been completely realised. It must be some compensation for the complete disappointment he met with in regard to his propaganda about inoculation. He went preaching it at the Parel Laboratory with all the new-born zeal of the neophyte, but without a close knowledge of the human nature and prevalent local conditions, feelings, sentiments and prejudices. His second 'idea' to leave Bombay a perfect Hygeia, relieved of its overcrowding and its insanitary conditions, has still to bear fruit, if at all.......... Sir George light-heartedly entered upon realising his 'idea' at once and underrated the enormous difficulties which have to be overcome. Circular resolutions, committees and what not will not usher in the millennium in Bombay. Will the Congress leave behind it any permanent elements of sanitary utility which means in the end a colossal expenditure? Whence that expenditure is to be tapped? Will Government be prepared to curtail their military expenditure and their wasteful expenditure on railways which are not wanted? Will Government be prepared to spend 10 crores on Education and 2 or 3 crores on Sanitation for all India? If not, they had better not talk tall about sanitary improvements, education and reduction of the appalling mortality of 34 per mille on an average. Sir George is a great idealist; but we are sure he will learn the fact before laying down his high office that in India to propose the right thing is very easy, but it is the most difficult thing to carry it out. To do so is to educate the Government as to its first responsibilities towards the peopie."

42. "The Medical Congress, which held its sitting yesterday in the Convocation Hall of the University, was the first of its kind convened in India, and it cannot but be productive of good results in the treatment and prevention of a number of tropical diseases, which are responsible for much loss of life in our country. The idea of holding such a Congress originated with our popular Governor, who ever since he planted his foot on the shores of India, has been revolving in his mind various schemes and measures to put down the plague, and to whom we are indebted for renewed efforts in the direction of inoculation......... His Excellency Sir George Clarke, who may be described as the father and founder of the Congress, delivered the inaugural address, clearly showing that His Excellency, though he does not belong to the profession, has a clear grasp of the various subjects which the Congress is asked to discuss. If the Congress will succeed even in shedding a few more rays of light on the ætiology of plague, enteric fever, relapsing fever, malaria, dysentery, cholera and such other diseases, which are favoured by the tropical climate of our country, that body will not have sat in vain.......... At a time when malaria is raging in our city and when plague again begins to assume its annual epidemic form, the deliberations of the Congress, composed of some of the best medical men in the world, would, we feel sure, place us in a far better position to cope with them than before."

Sánj Vartamán (37),
23rd Feb., Eng. cols.

43. It would not be wrong to say that His Excellency's opening speech at the Medical Congress is as useful to the public as his initiation of the Congress. The efforts of its organisers, the co-operation of well-known medical experts and the scientific papers read at the Congress, give us strong reasons to believe that the Congress will fulfil the high expectations entertained from it by His Excellency. We join heartily in His Excellency's wish that the Congress will be instrumental in strengthening the bonds of union between all workers in the field of medicine. The necessity of fellow-feeling in the field is fully proved by his survey of the progress of medical science during the last fifty years. Many of the so-called discoveries of recent times simply repeat the Medical theories current in India hundreds of years ago. The want of close connection between the Eastern and Western Medical scientists has thus resulted in the Europeans moving in a circle. If the Congress will result in drawing the attention of the Western savants to this point, as also in removing the difficulties which come in the way of the Indian scientists, the energy and money expended on it will not have been spent in vain. In this connection, we would urge upon His Excellency the necessity of opening the doors of Civil Hospitals to private Medical practitioners, and also to give proper encouragement to those native physicians who have studied the European science also.

Bombay Samáchár (60),
25th Feb.

44. "In his speech on the occasion of opening the Bombay Medical Congress Sir George Clarke, while welcoming the delegates, dwelt on the importance of the gathering and the possible value of its results, in terms which will not fail to be heartily endorsed by all. India has learnt much from others and taught much to others during the last quarter of a century. She has attempted the introduction of many wholesome reforms. Yet, in more things than she herself would like to confess and the world would imagine, the so-called scientific views she possesses are extremely primitive in their conception; the methods she employs for the prevention and cure of the various ailments are eminently empirical. The truth is, in spite of all our knowledge and experience in India, we are still far behind the more progressive communities of the world....... The holding of this Congress is bound to prove in many respects an epoch-making event not only for Bombay but for all India. The benefits it will silently but surely confer on the city and the country will be considerable.......... The Congress and the Exhibition will enlighten both the expert and the lay mind......... Hence it is with confidence that we welcome this unique gathering and the show in Bombay."

Jám-e-Jamshed (30),
24th Feb., Eng. cols.

***45.** The *Sultán-ul-Akhbár* warmly thanks His Excellency the Governor for all the trouble he has taken to make the Medical Congress a real success. It thinks the success would have been doubled, had qualified and experienced Hakims and Vaids been allowed to take part in the Congress, and says:—The general Indian public has more faith in Native physicians than in those trained in the European school of medicine. Moreover, there are some Hakims and Vaids who have proved themselves to be expert, skilful practitioners. We were, therefore, suprised to hear that some Hakims who had shown their willingness to take part in the proceedings of the Medical Congress, provided they were allowed to speak in their own language, were not allowed to do so.

Sultán-ul-Akhbár (175), 2nd Mar.

46. It is really painful to notice that no place was given to the native system of medicine in the recent Medical Congress. The Ayurvedic and *Yunáni* systems are not so despicable as to be entirely ignored. Indeed, in case of certain diseases they even surpass the medical sciences of the West. Many diseases considered incurable by the latter are known to have been cured by the former. And yet the organisers of the Congress have seen fit to ignore Indian Medicine so far as to refuse the request of a practitioner of native medicine to read an essay before that body. Some of the recent valuable discoveries in the Western system of Medicine are nothing but the theories put forward by native doctors a thousand years ago. Unfortunately, ancient medicine, one of the best developed branches of knowledge in this country, is disgracefully neglected by natives and foreigners alike. We are sure Western Medicine would have found much to learn from native medicines if the Congress had given it a place in their activities. [The *Akhbár-e-Islám* also makes a similar complaint.]

Alleged injustice done to the native system of medicine by the Medical Congress.
Sánj Vartamán (37), 26th Feb.: *Akhbár-e-Islám* (58), 22nd Feb.

47. Commenting on the assassination of Babu A. Biswas, the *Praja Bandhu* remarks:—The whole of India is unanimous in condemning the perpetrators of the recent murder of Babu Biswas. If the anarchists are labouring under the impression that such acts of violence would help to free the nation from the foreign yoke, they are sorely mistaken. On the contrary, they drive away the sympathisers of their cause. Those who believe that the recent Reforms have been wrung out by the acts of the anarchists are labouring under a dreadful mistake; for what has been gained is only the result of unceasing but lawful agitation. Such acts of violence have only hampered the national cause. No doubt the Bengal Partition was a grievous blunder, but it must be remembered that it will not be undone by such satanic acts. The Partition of Bengal must and surely will be cancelled, and England cannot but do so. But the accomplishment of this desired object will only be rendered more distant by such acts.

The Alipur outrage.
Praja Bandhu (35), 21st Feb.

48. In reply to the Honourable Mr. Parekh's interpellation, Government said that they were inquiring whether the District officials had issued orders directing the levy of assessment 50 per cent. in excess of that in the last year. The question is one of vital importance to the agriculturists, and should not be passed over with indifference. Inquiries ought to be made to ascertain how much the starving ryot is being harassed by these arbitrary orders of capricious District officials. In connection again with the interpellation regarding the general complaint about the giving of receipts on loose paper to the agriculturists by talátis instead of in their books, Government replied that only one complaint had been received on that head. But it is to be remembered in this connection that the peasantry are steeped in ignorance, and do not at all know how to make proper representations. The *Márwári*-like reply of Government to the Honourable Mr. Dixit's suggestion for exempting Postal money-orders utilised for remitting land revenue from the payment of the Postal commission, is not one becoming them. Their reply to his other suggestion to

Interpellations in the last meeting of the Bombay Legislative Council.
Gujarát (65), 20th Feb.

reduce the gun license fee for villagers shows that Government are more solicitous about the lives of these beasts of prey than of the lives of villagers. Government have not, as heretofore, shown indifference in replying to interpellations. They have this time taken the people into their confidence, and, although much remains to be done, this cannot but result in bringing the people and Government together.

Comments on Sir John Muir Mackenzie's speech at the opening of the Dhárwár Cattle-show.

Ráshtramat (45), 27th Feb.

49. Sir John Muir Mackenzie has now-a-days grown very fond of indulging in rhetorical displays. At the opening of the Cattle-show at Dhárwár he evinced an amount of solicitude for the future well-being of the Lingáyat community, but exhorted them not to give a liberal education to their sons. The motive underlying this piece of advice is not very difficult to detect. Sir John Muir Mackenzie evidently does not like to see the Lingáyet youths finding out the cunning of the British Government by the study of History and Political Economy. We challenge the authority of Sir John to teach parents their duty towards children. The Honourable gentleman also tried to controvert certain facts about the manufacture of foreign sugar brought to light by Lála Brindában. This gentleman has unequivocally exposed the method of the manufacture of sugar in Mauritius and depicted in clear terms the miseries of Indian coolies in the island, and no amount of contradiction by the Honourable gentleman will falsify the facts, and induce the Lingáyats to take again to the use of foreign sugar. Why should not Government have the courage to prosecute Lála Brindában if they think that he is disseminating falsehoods? The foreign piece-goods merchants may not have suffered loss by the *swadeshi* movement, but the very fact that a high Government official has thought it worth the while to take notice of it shows that it is of considerable importance.

Comments on the Report of the Abkári Department of the Bombay Presidency for the year 1907-08.

Praja Bandhu (35), 21st Feb., Eng. cols.

50. "At page 7 of the Report are some figures which are interesting as showing the comparative drunkenness of the various parts of the Presidency.......... Kaira and Sátára must be congratulated as being the most sober zillas in the whole Presidency. It is difficult to ascribe the relative drunkenness of the various zillas to any one comprehensive cause....... In Bombay the evil example of the European and Christian population has undoubtedly a most pernicious effect on the poor labourers....... The Report ascribes the large rise in the total consumption to marriages and general prosperity. The latter is a stock excuse easily availed of; the former may have something to answer for. But both these put together fail to explain the rise of four *lakhs* of gallons on the past average, which the Commissioner of Excise admits. The number of shops and facilities for drinking provided in each zilla go a long way to account for the varying rates of liquor consumed. Surat has four times as many liquor-shops as Ahmedabad and Thána five times as many. In area Surat is about half as large as Ahmedabad, and it follows therefore that area for area, Surat has eight times as many liquor-shops as Ahmedabad. .... We want an actual reduction in the number of existing shops. We demand that Government should cease to place easy temptations in the way of weak-minded and ignorant persons by providing a shop at each turn of the road.......... There is no reason why the Kaira standard of 1 shop per twenty thousand of the population should not be gradually extended to all the zillas, if the enviable sobriety of Kaira is to be aimed at."

Comments on the Bombay Temperance Council's memorial to the Bombay Government.

Pársi (34), 28th Feb., Eng. cols.

***51.** "Bombay, as a presidency, is sober enough, but it is well that some of our active citizens are alive to the necessity of keeping up the standard of sobriety. Nothing would be more effectual for this than local option. The public sense in the smaller towns and villages is all on the side of the temperance preacher. We do not say that the large number of people who take their liquor decently and in moderation would not have a genuine cause of complaint if they suddenly found supplies entirely cut off. One can imagine them being exceedingly angry about it. It is a delicate question whether a majority has the right to deprive one minority of its rights for the sake of disciplining another and a still smaller minority. It is a matter in which we should be inclined to ride rather rough-shod over the finer theories of liberty and the rights of man. There is no chance of the larger towns becoming prohibitionists, and in the smaller ones the regular and respectable drinker might be left to denounce the administration if a majority of his neighbours decided that it was for the good of local morals that liquor should be abolished. One thing that it is necessary for Government to remember is that the revenue argument is a mere bogey. Drinking alcoholic liquors obviously cannot increase a people's tax-paying capacity, and, to put it crudely, more could be squeezed out of them some other way if they ceased to subscribe towards the Abkári revenue. It is a distinct advantage to the teetotallers for the hard drinkers to pay a large part of the revenue; but if they are willing to forego this advantage, Government should be only too happy to assist them. In the end there would probably be no need for putting on the screw elsewhere at all."

***52.** *Mahrátta* (9), 28th Feb.

"When Temperance-workers in India prove, with the help of facts and figures, that the Abkári Department alone is responsible directly for the growth of drunkenness and indirectly for the consequent deepening poverty and degeneration of the masses, it almost always peevishly takes offence and attributes all sorts of vile and secret motives to those who work in the cause of temperance. It sometimes takes recourse to another set of figures and tries to prove that it solely exists for the sake of preventing the spread of the vice. The Honourable Mr. Logan tried to do the same thing in the latest Excise Report, which we reviewed in the issue of the *Mahrátta* dated the 7th February. Mr. Logan quoted from Mr. Bell's report the figure of the total consumption of country liquor in the presidency for the year 1867-68; and comparing it with the consumption of the year 1907-08 showed that the consumption of country spirit did not increase in proportion to the increase of population. And, therefore, argued Mr. Logan, the Abkári Department does not create drunkards. Mr. Logan, however, forgot that the country spirit of 1867-68 was only of half the strength of that of 1907-08. Moreover, if we apply the above principle of comparison to the figures of 1891-92 and 1906-07, we find Mr. Logan hoisted with his own petard. The Bombay Temperance Association shows, in a recent petition, that while the population increased during these sixteen years by only 5 per cent., the consumption of country and foreign liquor increased respectively by 38 and 53 per cent.! We earnestly request the high officers of the Abkári Department to give up indulging in misleading figures and faulty logic, and to study the Temperance movements and the Abkári policy of some of the European countries. An article appearing in a recent issue of the *Nineteenth Century*, on the Temperance movement in Roumania, was thus summarised by a writer in the *Bombay Gazette*:—'Heavy penalties are imposed in Roumania against the sale and manufacture of artificial wine. In no case can a public house be established at a less distance than a hundred yards from the village church or school. Municipal councils exercise supervision over the public house, and the revenue derived from the traffic constitutes a special fund, which is employed exclusively for objects tending to the welfare of the inhabitants, such as the improvement of village schools and churches, creation of public libraries, and lecture and reading-rooms and the improvement of sanitation. Another very wholesome rule is that the publican is absolutely forbidden to supply drinks on credit. Habitual drunkards figure in a Black List, which is posted up in every public-house within the communal circle, and the sale of liquor to them is absolutely forbidden, as it is to all persons under the age of sixteen.' If we compare these rules with the policy of our Abkári Department, we find that the people of Poona were, till quite a recent time, favoured with liquor-shops near two boys' schools and one girls' school, one foreign liquor-shop near the Training College, and one toddy-shop near the Government High School! Government are not only not willing to hand over the control of the liquor trade to municipalities, but they do not want a non-official majority even on the purely consultative Abkári Committees. The Abkári revenue of the presidency is nearly one and a half crore of rupees; still the Bombay Government are presenting their begging bowl to the 'ever generous' millionaires of Bombay for the purpose of scientific, technical and commercial education. Will the Bombay Government only so far imitate the Government of Roumania as to prohibit license-holders from selling liquor to those who have been convicted of drunkenness and disorderly behaviour?"

Appeal to His Excellency Sir George Clarke to abolish the Customs *náka* at Viramgaum.

Political Bhomiyo (79), 26th Feb.

53. The way in which railway passengers at the Viramgaum station are besieged by the Customs officials and their luggage ruthlessly ransacked, affords a sight surpassing all power of description. It is true that through the intervention of His Highness the Mahárája of Bhávnagar some facilities have been secured for the people of the Bhávnagar State; yet the securing of the certificate they are required to produce from a State official, and the attempt on the part of the Customs authorities to see that the passengers do not carry anything in excess of the certificate, entail so much trouble that the less said the better. The establishment of the Customs *náka* is hardly in consonance with the general revenue policy of Government, for otherwise the *náka* would have come into existence simultaneously with other similar stations throughout the country. The impost levied at Viramgaum resembles some of the objectionable dues exacted by Native States in the past and which have been prohibited by treaties with the Indian Government. The *náka* is a source of great annoyance and hardship to travellers passing through Viramgaum inasmuch as the duty is there levied on articles dutiable in Native States, and the persons who have to pay it are subjects of Native States other than those in Káthiáwár. Again, to those who go to Káthiáwár on business and return to British India after a short time, the Customs station is a veritable source of annoyance. Under these circumstances the authorities would do well to compare the hardships and sufferings to which travellers are exposed at Viramgaum with the income derived therefrom. We respectfully submit that His Excellency Sir George Clarke should take the earliest opportunity to abolish the *náka* and relieve the travelling public of a great hardship.

Alleged hardship of ryots in Kaira District.

Praja Bandhu (35), 21st Feb.

54. In reply to the Honourable Mr. Parekh's interpellation, Government undertook to inquire into the matter of the orders recently issued by the Collector of Kaira, differentiating between the *sowkar* and the agriculturist in the matter of the assessment. But in the meanwhile, we are told that the Collector has issued a further circular defining these two words, and ordering the collection of land revenue accordingly. This reminds us of the strong words used by the Honourable Sir Pherozeshah Mehta, in reply to Mr. Logan's famous attack on Indian politicians, as to the incorrigibility of these Civilians. It is strange that while Government are inquiring in the matter the Collector should go on issuing such orders without any hesitation. Is it not a clear case of disobedience of Government's orders and disregard for the real condition of the ryot? The dues should be levied upon the crops and not on the property possessed by the landholder. We cannot, therefore, understand the logic of differentiating between those tilling their own soil and those getting it tilled by tenants. Even these so-called *sowkars* are mostly *sowkars* in name only and even in good years manage with difficulty to make both ends meet. To bleed these people, and bring them down to the same low level as that of the peasantry, is unjust and harmful to the country.

Establishment of an Agriculture Reform Association at Ganpatipule (Ratnágiri) and a request to Government to establish a model farm at Ratnágiri.

Satya Shodhak (149), 14th Feb.

55. A meeting of about 200 inhabitants of different villages adjoining Ganpatipule (district Ratnágiri) was held at the latter place on 7th February 1909 under the presidentship of Mr. Bálkrishna Vásudeo Joshi, and it was resolved to establish the Ganptipule Agricultural Reform Association. Speeches discussing several agrarian topics were delivered on the occasion, and a committee of seven gentlemen was appointed to approach Government for help to make the Association a success. As Government also are moving in the same direction, we are confident that they will be most willing to extend their helping hand to the Association. As the establishment of a model farm at Ratnágiri will greatly help to advance the objects for which the Association has been started, we trust that Government will take the matter up at an early date so that the people may be able to obtain a practical knowledge of preparing different kinds of manures and of cultivating various crops according to reformed methods. If Government be prepared to establish such a farm, people will gladly come forward to assist in the proposal with offers of land, etc. We, therefore, hope that the proposal will receive the favourable consideration of Government.

Comments on the *Kál* case.

Navsári Patrika (77), 21st Feb., Eng. cols.

56. "We cannot adequately express our sense of disgust and indignation to learn that the present editor of the *Kál*, Mr. Khare, has, to the great humiliation of his race, offered an abject apology. We by no means desire that raw youths should scribble any seditious nonsense without any sense of responsibility. Since the incarceration of Mr. Paranjpe any reader of the *Kál* could not have failed to observe the utter recklessness betrayed in some of the articles. A sober man could have said the same things, without falling an easy prey into the ever wide mouth of the law of sedition. But what we abhor is that Mr. Khare should have offered an apology in order that the punishment may be less severe. In the first place it is desirable that seditious writing should be avoided; but what we mean to emphasise is that if once anything is written in good faith and in accordance with one's honest belief, and if it turns out that the law is unconsciously violated, then the course most consistent with self-respect is that one should abide by the consequence of his act. To try to shirk the consequence betrays a sad lack of moral force and it also leads us to the irresistible conclusion that the writing is not an expression of honest belief. We do not know with what feelings of humiliation and contempt Mr. Paranjpe will hear of the shabby episode. But we think it necessary to point out (if the information we have received is correct) that this raw youth was till yesterday a writer in an organ of the Moderates, the *Indu Prakásh* of Bombay, and that the prospect of an editorial chair consequent upon the conviction of Mr. Paranjpe suddenly converted this nephew of the Honourable Mr. Khare into an Extremist editor of one of the most respected and popular organs of nationalism in the Deccan."

Comments on the arrest of the editor of the *Pratod*.

Pratod (145), 1st Mar.

***57.** Rumours about the impending prosecution of the *Pratod* having been current during the last week, Mr. Mundale, its editor, with a view to make matters easy for the Police, returned to Sátára from the place where he had removed on account of plague. We are glad to state that during the inquiry of the whereabouts of the editor and the search of the office of the *Pratod* and the Press, the Police acted very politely. Mr. Mundale was removed to jail. On the 26th February arrangements for applying for his release on bail were made, but Mr. Mundale has thought it advisable to do nothing in the matter for the present. Mr. Mundale has kept up his spirits, but as he is suffering from chronic dyspepsia his detention in jail has been telling upon his health and has caused a good deal of anxiety to his friends.

Thefts at Broach.
Jám-e-Jamshed (30), 1st Mar.

***58.** The Broach correspondent of the *Jám-e-Jamshed* writes under date 27th February:—Last month some *badmashes* robbed the *gumasta* of Mr. Desaibhai Dadabhai when he was returning home from his office, but they have not yet been traced by the local Police. A bolder robbery was committed here yesterday in the afternoon when a Patidar named Govind Morar was robbed of a bag of Rs. 1,000 on the verandah of the Police chowki near the railway station.

The Bombay Administration Report and the Native Press.
Political Bhomiyo (79), 26th Feb.

59. Referring to the comments made in the last Administration Report of the Bombay Presidency on the Native Press, the *Political Bhomiyo* deplores the want of newspapers expounding the religious and political views of the Musalmán community and writes:—Of the papers published in Gujaráti, the *Gujaráti* and the *Gujaráti Punch* have invited upon themselves rather strong comments. It would, however, have been better if Government had published for the edification of all concerned a list of their objectionable writings. Generally speaking Government do not seem to be at all satisfied with the Native Press. It is deplorable that Government have not seen their way to express satisfaction with the tone of any of the journals. Government seem to be under the impression that all the newspapers condemn Government's measures and policy from year's end to year's end; but how far such a belief is grounded in truth is well known to the masses. We wish that in future the opinion of Government as regards the Native Press will find a change for the better.

Recrudescence of rabid journalism in Bombay during the last year.
Muslim Herald (10), 25th Feb., Eng. cols.

60. "The recrudescence of rabid journalism in Bombay during the last year was only saved from being ranked with the seditiousness of the Bengal organs by the steadfast allegiance of the greater portion of the Press to the personalities of the Viceroy and the Governor. The even tenor of the Presidency's progress was disturbed by outbursts of disloyalty which hampered alike the executive and the public. A very sad feature in this respect was the increased encouragement given to the violent section of the Press. Save a few staunch supporters, the papers betrayed an unhealthy tendency to transgress the bounds of legitimate criticism. The main cause of the disaffection was the absolutely fallacious but widely prevalent notion that defiance of the law only could exact from Government what was denied to reasonable demands. *Swadeshism* also fed the current to some extent. As to the expediency or otherwise of prosecutions, we have had enough experience to show that the let alone' policy will not do."

Complaint about Branch Postmasters being deprived by the Postal Department of the general grant of bonus to Government servants on the occasion of the Jubilee of the Proclamation of 1858.
Rájasthán (82), 20th Feb.

61. An anonymous Branch Postmaster writes to the *Rájasthán*:—In the eyes of Government all their servants, whether highly paid or otherwise, are equal. But it seems the Postal Department is not prepared to regard them in the same way, for otherwise it would not have debarred the poorly paid Branch Postmasters from receiving the bonus of a week's pay in accordance with the orders of His Majesty the King-Emperor. Perhaps in the opinion of this department, these men who discharge very responsible duties for the meagre pay of about 4 to 5 rupees, are not Government servants. We expect Government to consider the claims of the Branch Postmasters.

Necessity of a landing pier at Ratnágiri.
Satya Shodhak (149), 14th Feb.

62. The Bombay Government have sanctioned the construction of a landing pier at Rewás (Kolába). The travelling public concerned will be highly grateful to Government for the removal of that long-felt want in the matter. We take this opportunity of praying for a similar boon for Ratnágiri. The question of the construction of a landing pier there has been under the consideration of Government for several years past, and it is even said that a budget allotment for the purpose had been made some time ago. Under these circumstances it is difficult to know why the question is still hanging fire.

Education.

The Bombay University Convocation.
Gujaráti Punch (28), 21st Feb., Eng. cols.

63. "The annual Convocation of our University was held on the 17th instant when Sir George Clarke presided as the Chancellor.......... One redeeming feature of this year's addresses was the thoroughly non-sectional and educational standpoint from which they were delivered. The practice, oftener than not, of drifting into controversial topics of the day, that made these utterances look like party polemics, has this time successfully been abandoned and we hope for good. We can realize the great temptations it offers, but the University is pre-eminently and purely an educational Institution and therefore such questions, whatever their value elsewhere, should never be allowed to intrude into her sacred precincts. The neutrality of its aims as regards the ennobling and elevating of a nation should invest it with the rights of a sanctuary, and the permanent exclusion of all the non-educational topics from its round-table or chamber-floor would do more good than evil."

The letter of the Bombay Government on University reform.
Indian Spectator (5), 27th Feb.

64. "His Excellency the Governor has explained the objects he had in view in proposing a revision of the curricula of studies at the local University. We are afraid a few more explanations will be necessary if the public should correctly understand some of the proposals. The Government letter to the University on the subject states that 'no degree should be conferred on any student who does not possess a sound knowledge of the broad outlines of Indian history; during the three years following the bifurcation of studies there should be no difficulty in finding time for the necessary courses of lectures without any undue interference with the curriculum.' We know several Fellows who have understood this language to mean that history will not be a part of the curriculum, and the University will hold no examination in the subject. We have heard of others who disapprove of this part of the scheme in the belief similar to that to which we gave expression last week. If this doubt is not cleared up, the passage of the scheme through the University is likely to meet avoidable friction. We have also heard Fellows long connected with the University wondering whether the B. Sc.'s will be allowed to go up for the LL.B. Examination as heretofore. No change is as yet proposed in this rule, but the proposed abolition of English and general drift of the reform raise a doubt whether some time hence the appropriateness of science students taking to law will not be questioned."

His Excellency the Governor of Bombay's Convocation address.
Indu Prakásh (43), 27th Feb., Eng. cols.

65. In the course of a contributed article the *Indu Prakásh* writes:—"His Excellency's words that 'the one motive which has inspired the proposed changes is a most sincere desire that the University shall be placed fully abreast of modern educational progress and that it shall be rendered capable of imparting the training which India urgently needs in many departments of life' are re-assuring enough, and let us hope they will, on the one hand, secure from the popular party a consideration of the Government proposals on their own merits and on the other that they will not be understood to be a mandate by the official party in the Senate.......... Of course, the personality of the Governor and his broad sympathies with Indians and their progress were factors which claimed consideration, and there is not the least doubt that the public criticism directed against the Government proposals was very much influenced and sobered down by such a personal consideration. Yet the fear, the doubt, the uneasiness was there, and if we re-call a few painful incidents of past history, there will be no difficulty in finding a good excuse for such a feeling. A single instance—that of the University Commission appointed by Lord Curzon, who never lost an opportunity of proclaiming himself the most sincere friend of India and her advancement—will suffice.......... It is a fact beyond question that as a result of that Commission the control of Government in matters of higher education was excessively increased, and the Universities came to be mere Departments of Government. This is only a single instance and yet the one which is most conclusive.......... With such precedents, can the people of India be blamed if they feel a little diffident about the motives of certain proposals emanating from Government directly or indirectly?......... It is also to be hoped that in view of past history Sir George Clarke will see that his characterisation of popular doubt and fear as 'unworthy suggestions' was rather too strong, if not quite unjust.......... The repudiation of the charge of 'unworthy suggestions' has perhaps occupied a greater space than most people would allow for it, but as similar sentiments are now and then expressed by a number of Government officials, we thought it rather necessary to devote so much space to it."

Oriental Review (11), 24th Feb.

66. "His Excellency Sir George Sydenham Clarke is nothing if he is not strenuous.......... Though we may not be in agreement with him in some respects, we cannot but unreservedly admire the ardour and thoroughness, and we will say, the candour and straightforwardness with which he has approached and applied himself to the up-hill task of bettering the state of education amongst us.......... Whatever may be the final results of his efforts, we feel sure they will ever be received by us all with due esteem and appreciation for his manly, energetic and high-minded character, and with the highest respect for the rectitude of purpose and purity of motives actuating him.......... Opinions must differ, and not only in politics, but in all the other walks and interests of life, the path is beset with blunders. Allowance must then be made for the difference and variety of view-points; and supersensitiveness in maintaining one's own view should be avoided, if a great object is to be attained without undue friction. In this view of it, we must say we were pained to hear the only false note in His Excellency's recent Convocation address, where he seems to feel the opposition to his University education scheme and characterises it as 'unworthy allegations and suggestions.'......... Except this His Excellency's address has met with universal approval. It was not verbose, it was not rhetorical; it was a fair matter-of-fact pronouncement, without being encumbered with details of the Reform Scheme His Excellency has evolved. We are very pleased to note the veneration with which the Chancellor regards the subject of History. Undoubtedly the study of History is, and must be, at all times regarded as an all-important branch of higher education, and as such it should never be allowed to be placed in the back-ground. We regret, however, that we are unable to agree with His Excellency when he prescribes that 'history shall be taught and thoroughly taught only to those who have a bent in that direction, and who might carry on their studies to the post-graduate stage and be willing and able to undertake the historical work.'......... According to this very narrow method of reasoning, nobody is to be taught history, physics, astronomy, languages, literature, &c., unless he is a born historian, physicist, astronomer, philologist and so forth; he must be denied the benefits of learning these and other branches of arts or sciences. This is verily the *reductio ad absurdum* of specialisation which is just now so much in the air.......... We would yield to no one in our high estimate of scientific training and technical instruction; but it would indeed be a bad day for this country, if in the pursuit of scientific acquirements, the *literæ humaniores* were in any way to be neglected. Intellectual culture—by which we mean liberal studies such as history, philosophy, ethics, politics and æsthetics—can alone cultivate the senses, broaden the mental vision, and foster moral aptitude, so as in effect to create a high-minded man and a gentleman.......... As regards the blessing His Excellency has pronounced on the attempts that are being made to raise trade and commerce to the level of the learned professions, we are inclined to think that a great deal too much ado is being made about commercial education. Here again the cry is specialisation. Space does not permit of our entering at any length into this question here. We shall point only to one aspect of it that strikes us, and we would inquire if the great merchants of former days, and that not so far back, the Batlivalas, the Tatas, the Tejpals and many others owe their commercial knowledge and acumen, and their enterprise to the class-room and to the cut and dry rule of the thumb teachings of the College Professor ?......... The answer must be in the negative. This surely proves that success in commerce and trade, and success in the learned professions and in exclusively scientific callings depends entirely on different conditions, circumstances and methods, and that the treatment in the one case must be different from that in the other."

Comments on Mr. Justice Chandávarkar's Convocation address.
Kál (118), 26th Feb.

67. Mr. Justice Chandávarkar in the course of his Convocation address complained of the alleged growth of a spirit of irreverence among our students, and attributed it to their dabbling in politics. He suggested that, as in days of yore, they should confine themselves to studies and allow no external influences to distract their attention. This reasoning is, however, faulty. Students have been taking part in political and social movements for so many years past, but hitherto no complaint was raised against them. The present cry of irreverence has its origin in the new turn taken by our political activities which is viewed with suspicion by Government as well as by some of our countrymen. The real reason why our students are now giving less attention to studies is that they feel dissatisfied with the present out of date curriculum. Their study of History and Political economy having infused in them the spirit of ardent *swadeshism*, they naturally feel indisposed to respect those who obstruct them in advancing its cause. Reverence for teachers is an inherited quality with us, and it is only when teachers play the part of detectives that students begin to look down upon them with contempt.

Gujaráti (26), 21st Feb.; *Jain* (177), 21st Feb.

68. Commenting on the observations made by Mr. Justice Chandávarkar in the course of his Convocation address on the subject of students and politics, the *Gujaráti* writes :—The vast Indian nation has been labouring under the bonds of thraldom, and the country has been ruled by an uncontrolled bureaucracy. Such an objectionable state of things has infused the spirit of political activity into the minds of the educated classes. While the officials are eager to retain their authority, the educated classes strive to curtail their power. Who is to blame if this kind of struggle affects the student class also, and at times an unusual spirit is exhibited by them ? When all the big posts under Government are held by foreigners and students receive instruction at the hands of European and not Indian Professors, it is easy to imagine what impressions are likely to be created in the minds of the rising generation. We admit that the views of students on politics cannot be ripe, but under the present circumstances, to prevent them from forming any ideas on the subject is well-nigh impossible. At one place in his address Mr. Chandávarkar has observed that politics occupy the foremost place among the subjects of discussion in all the countries of the world. It is no wonder then that the peculiar circumstances of India should not leave the student class unaffected by such an all-engrossing subject. No sooner is a man educated than he begins to understand the propriety or impropriety of the administration under which he lives, and feelings of patriotism and a desire to see his nation exalted rise in his heart. We firmly believe that till the elevation of the Indian masses, and the establishment of a more regular form of Government, the present condition is not likely to change, and no improvement in the minds of the students is to be hoped for; but with the attainment of the above ideals, the shadow overhanging the minds of the student world would of itself disappear. [The *Jain* remarks that though it is beneficial to the students to be engrossed in their studies without minding anything else, yet the system of education in vogue in India differs so widely from that obtaining in Europe that the result is anything but advantageous to them. It remarks that the natural patriotic instincts are there, and so it behoves a righteous Government to develop them so that they may bear wholesome fruits in course of time. Unless this is done, no good is likely to be achieved by debarring students from all activities beyond their immediate pursuit.]

His Excellency the Governor of Bombay's declaration of the inability of Government to help commercial education.

Indu Prakásh (43), 22nd Feb., Eng. cols.

69. "It is proposed to raise about 8 lakhs of rupees solely by public contributions, so that the Faculty of Commerce may be placed on a permanent basis in our Bombay University. 'The crying needs of Primary and Industrial Schools for the poor' prevent Government from promising any pecuniary help, and the local Government having no 'lien' on the cotton excise duties, and the present financial state of the Government of India being unfavourable, the Faculty of Commerce must in the opinion of His Excellency be financed by public contributions alone. So it is the old tale again: excellent men at the helm of affairs making most beautiful and alluring suggestions in their capacity as friends of progress, but in their official capacity telling us that Government cannot give any money nor any help! However, if rulers can tap the purses of the over-rich, that is next best to giving grants from Government coffers, and so far we have found Sir George Clarke an excellent tapper. May he succeed still further!"

Comments on the Honourable Mr. Gokhale's advice to students not to take active part in politics.

Mumukshu (133), 25th Feb.

70. We do not maintain that students should take part in political movements. It is not advisable for them to neglect their studies and mix themselves up with politics. The Honourable Mr. Gokhale now advises the students to keep aloof from meetings and demonstrations. But evidently he was not of this opinion, when his carriage was unyoked and dragged at Lucknow and Lahore. Possibly he might have changed his views on account of the distinct influence of the Nationalists on students during the last two years. [Elsewhere the paper refers to the good work done by Poona students during the recent Temperance campaign in Poona.]

Alleged non-payment of the Proclamation Jubilee bonus and the recent sanctioned increment of pay to teachers in Primary Schools.

Ráshtramat (45), 2nd Mar.

***71.** One Munshi Abdul Karim Abdul Kádar writes to the *Ráshtramat*:—Government had been pleased to grant a bonus of a week's pay to all Government servants in memory of the Jubilee of the Queen's Proclamation, and accordingly all the employés in the Police, the Post and other departments of Government have received the allowance. But why the employés in the Educational Department alone should not have been paid the bonus is difficult to understand. Do not the authorities of the Department like the idea of their subordinates remembering the Jubilee day of the Proclamation? Similarly the increment of two rupees sanctioned by Government in the case of the primary school teachers long ago has not yet been paid to them and they are still receiving Rs. 7 per mensem. It is certainly incomprehensible why this should be the case.

Complaint about unmerited supersession in the Secondary teachers' grade.

Praja Bandhu (35), 21st Feb., Eng. cols.

72. An anonymous correspondent writes to the *Praja Bandhu*:—"In January 1908 when the 'revision scheme' appointments were made, Mr. G. B. Sapre, B.A., S.T.C. (now in the M. T. College, Ahmedabad), was appointed to a post of Rs. 75 *vice* his junior Mr. A. M. Diwanji, B.A., S.T.C., promoted to Rs. 80 *vice* the latter's junior Mr. R. I. Parikh appointed on Rs. 100. Such appointments by selection are humiliating to those who are superseded and also they lower the official prestige for fair-mindedness......... When a man like Mr. J. S. Kadri, Mr. S. M. Dalal, Mr. J. A. Ahmedi, Mr. R. I. Parikh, or Mr. K. S. Vakil is promoted over the heads of a dozen or more men in no way inferior to him, it should be ascertained whether all men thus passed over are really incompetent to hold the post for which he is recommended. Otherwise, selection merges into favouritism. By giving promotions with due care and consideration the D. P. I. can stamp out at least one of the causes of discontent that drives away good and qualified men from the Department."

Railways.

Alleged grievances of lady passengers by railway trains.

Oriental Review (11), 24th Feb.

73. An anonymous correspondent, said by the paper to be a well-known Muhammadan merchant of Bombay, writes to the *Oriental Review*:—"As far as I am aware, and I believe most of the travelling public know that on all railway lines throughout India there is always reserved accommodation for ladies in every passenger train. Of late I am surprised to find that there is no such reserved accommodation provided in the daily Násik Express on the G. I. P. Railway. One is at a loss to find the reason for such an omission. .... I give below a few incidents of the difficulties Indian ladies experience in this train daily. I think the high officials are unaware of them up to now, but I hope they will do something at once for the first and second class female passengers. I would also suggest that high officials should impress upon their subordinates that it is a part of their duty to be civil and to look to the comfort of the travelling public. The following are some of the incidents:—On the 8th February there were in one compartment six Parsi ladies and about 15 gentlemen and ten or twelve soldiers. About an hour after leaving Bombay the soldiers began to drink heavily and in another hour they became boisterous, so much so that they took off their coats, pulling and pushing each other and using such terrible language as I am ashamed to reproduce. The poor ladies were trembling with fear, specially those who had no companions. Though the matter was reported to the Guard as well as to the intermediate Station Masters, nothing was done to quiet our good military friends. On the very next day, the 9th February, I returned to Bombay with a friend of mine. There were about 10 ladies and 15 gentlemen in a bogie carriage and there came about 20 soldiers though there was hardly any room for them. They accommodated themselves anyhow, sitting on one another's knees, some on their baggage. No sooner did the train start than they took off their coats; and as they had no proper under-garments the sense of decency of the rest of the passengers was shocked."

Alleged grievances of railway passengers on the Surat Station (B. B. & C. I. Railway).

Jám-e-Jamshed (30), 22nd Feb.

74. A correspondent writing to the *Jám-e-Jamshed* complains against the way in which the search for dutiable cloth is made on the Surat station by the investigating staff of the local Municipality. The passengers are at the mercy of the investigating peons, and the merchants are harassed at the Delhi gate. It is strange that in spite of so many protests and complaints no notice has been taken by the officials. Even the Chairman of the Managing Committee has done nothing in this matter for the public whom he represents. Is the Managing Committee ignorant of the protests made in the papers, that the grievances of people remain unredressed?

Municipalities.

75. A Bársi (Sholápur) correspondent writes to the *Rdshtramat*:—The opposition of the bureaucratic officials to the extension of local self-government was well exemplified by an incident that took place at the election of a non-official President for the Bársi (Sholápur) Municipality on the 30th January. The Assistant Collector who presided on the occasion brought forward a technical objection against the candidature of Mr. Sulakhe, the present Vice-President, but it having failed, the election of the President was proceeded with, and out of the fifteen Councillors present, Mr. Sulakhe secured the votes of ten including those of two official Councillors. Mr. Sulakhe having thus got two-thirds of the votes should have been declared duly elected, but strange as it may appear the Assistant Collector made a note in the minute book to the opposite effect, and it is now rumoured that he intends to represent to Government that the election was void as due previous notice thereof was not given, and to call for a fresh election.

Alleged high-handed proceedings of the President of the Bársi (Sholápur) Municipality in the matter of electing a non-official President for the next year.

Rdshtramat (45), 26th Feb.

76. "The public have come forward with one voice against the Municipal Secretary in a letter which we publish in our Sindhi columns.......... But what have the authorities done to check this growing trouble?......... The cold attitude of the president in this matter may iaso be responsible for the indifference of the Municplal Secretary. The other day, a good number of merchants waited upon the president to tell their tale of trouble, but what came of it is only known to Mr. Baker! What wonder then if the Secretary should be emboldened to treat with scorn the cries of the merchants?......... We trust that the president will not allow matters to grow from bad to worse, and will lose no time in coming to the relief of the long oppressed merchants."

Complaint against the Municipal Secretary, Lárkána (Sind).

Sind Patrika (49A), 20th Feb., Eng. cols.

Native States.

77. It is said that His Highness the Jámsáheb has engaged the famous singer Gohur Ján of Calcutta at a cost of 1,000 rupees per day to entertain his European guests. We strongly condemn such an action on the part of the enlightened Jámsáheb who could surely have entertained his guests in some more suitable manner. We feel sure that had His Highness the Jámsáheb given serious thought to the expense to be undergone in this matter, he would have given up the idea altogether. The moneys that His Highness thus squanders are public moneys and should be spent in furthering the welfare of his subjects. His Highness, who has recently been installed on the *gádi* and has just arrived from England, ought to have given more attention to State affairs than to pleasures. His Highness could have better commemorated the visit of his European friends by spending the like amount on some object of public utility.

Alleged squandering of State money by His Highness the Jámsáheb of Jámnagar.

Sánj Vartamán (37), 26th Feb.

Intelligence extracted from the Press.

***78.** "There is a strong rumour that the sentence of six months' rigorous imprisonment and fine of Rs. 1,000 on charges of sedition and race-hatred passed against Mr. P. B. Khare, of the *Kál*, has been reduced to three months' simple imprisonment and that the fine has been remitted by the Government of Bombay."

Rumoured commutation of the sentence passed against P. B. Khare, editor of the *Kál*.

Mahrátta (9), 28th Feb.

Republication of an article in the *Hind Swarájya* by the *Gujaráti*.
Gujaráti (65), 20th Feb.

79. The *Gujaráti* reproduces the article headed "The great good fortune of the Mandalay jail" published in the *Hind Swarájya* (*vide* paragraph 27 of Weekly Report No. 7 of 1909).

Publication of a Bombay edition of the *Dnyán Prakásh* of Poona.
Dnyán Prakásh (41), 2nd Mar.

***80.** A Bombay edition of the *Dnyán Prakásh* will be published from to-day, the 2nd March, 1909. The reason which has induced us to undertake this venture is that Bombay, the gateway of India and the centre of manifold activities, affords immense facilities for conducting a daily paper. The Poona edition will, of course, be continued as that place is still the centre of many of the intellectual and political activities in this part of the country. As regards tone and policy there will be no change in either of the editions.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 4th March 1909.

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*Reported in advance.

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

79. The *Gujarati* reproduces the article headed "The great good fortune of the Mandalay jail" published in the *Hind Swarajya* (*vide* paragraph 23 of Weekly Report No. 7 of 1909).

Republication of an article in the *Hind Swarajya* by the *Gujarati* (*Gujarati*), 21st Feb., 1909.

80. A Bombay edition of the *Dnyan Prakash* will be published from to-day, the 22nd March, 1909. The reason which has induced us to undertake this venture is that Bombay, the metropolis of India and the centre of many activities, affords immense facilities for conducting a daily paper. The Poona edition will of course be continued as that place is still the centre of intellectual and political activities in this part of the country, and there will be no change in either of the editions.

Publication of a Bombay edition of the *Dnyan Prakash*.

SYED SHAMSUDDIN KADRI,

Oriental Translator to Government.

[illegible] Government,

[illegible] March 1909.

CONFIDENTIAL.] [No. 10 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th March 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st January 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khadilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár); 33.	600
	Anglo-Portuguese.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	Anglo-Sindi.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	Anglo-Telegu.				
53	Andhra Patrika	Bombay	Weekly	......	...
	English, Mara'thi and Gujara'ti.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	English, Portuguese and Concanim.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	Gujara'ti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	**Karnátak Vritt**	**Dhárwár**	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	**Loka Bandhu**	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	**Rasik Ranjini**	**Gadag (Dhárwár)**	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	**Arunodayă**	**Thána**	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe ; Hindu.	100
129	Mahárásthră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Puḍhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	600
166	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
168	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
170	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 54.	2,000
171	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig ; Muhammadan ; 40.	1,000
173	Jám-i-Jahannuma ...	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla ; Muhammadan ; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
175	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 36.	2,400
178	Jain Mitra	Do.	Fortnightly ...	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	MARA'THI AND KA'NARESE .				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijaya	Sáwantvádi ...	Weekly	......	...
	ANGLO-PORTUGESE.				
46A	Echo	Bombay	Bi-weekly	J. C. F. D'Souza	...
	ANGLO-SINDHI.				
48A	Lárkána Gazette	Lárkána (Sind) ...	Weekly	......	...
49A	Sind Patrika	Do.	Do.	......	...
	GUJARA'TI.				
66A	Hind Swarájya	Surat	Weekly	......	...
85A	Shri Sayáji Gazette ...	Baroda	Do.	......	...
	MARA'THI.				
117A	Itihás Sangraha	Bombay	Weekly	Dattátriya Balvant Párasnis of Sátára ...	...
119A	Kámgár Samáchár	Do.	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,300 and 2,500 respectively.

(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.

(*f*) The Editor of No. 118 is Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Bráhman); 26.

(*g*) No. 145 is published at Islámpur and Sátára.

(*h*) No. 109 has ceased to be published.

(*i*) No. 50 has been changed into Weekly.

(*j*) Nos. 73, 101 and 147 have ceased to be published

(*k*) The Editor of No. 50 is Tolaram Menghraj. The circulation of the paper is 500.

(*l*) The Editor of No. 53 is Káshináth Nágeshwar Rao; Hindu (Bráhman); 40. The circulation of the paper is 2,000.

(*m*) The Editor of No. 66 is Haraklál Javerchand Sháh; Hindu (Shráwak Wani); 22. The circulation of the paper is 1,000.

(*n*) No. 12, 57, 76 and 126 have ceased to be published.

(*o*) The Editor of No. 48A is Premchand Isardás Bijláni; Hindu (Amil); 24. The circulation of the paper is 500.

(*p*) The Editor of No. 49A is Devsing Shámsing; Hindu (Amil); 23. The circulation of the paper is 350.

Politics and the Public Administration.

Comments on the Report of the Decentralisation Commission.

Indian Spectator (5), 6th Mar.

1. "The few particulars of the report of the Decentralisation Commission that have been supplied to the Indian public are of great interest. The recommendation of this Commission that the system of single Lieut.-Governors is no longer suited to the larger provinces, and that the executive Councils of the provincial Governments ought to contain qualified Native members, will considerably strengthen Lord Morley's hands in carrying his Bill through the House of Lords. The opposition to those proposals will almost melt away, when it is seen that they are not merely the Government of India's and Lord Morley's proposals, but have received the support of an independent Royal Commission. We are not told whether there are any dissentient members. The recommendations will carry special weight if they happen to be unanimous. Some of the recommendations could be easily foreseen. There was almost a concensus of opinion among the witnesses that the powers of the District Officer should be enlarged, and the recommendation to that effect causes no surprise. The details of the recommendation are its very essence and they could not be telegraphed. That District Officers should be better acquainted with the vernacular languages was also a view strongly pressed upon the attention of the Commission. It is difficult to see how otherwise the officers can mix with the people."

Oriental Review (11), 3rd Mar.

2. "The Report of the Decentralisation Commission comes as a supplement to the India Councils Bill now before the British Parliament. This Bill lays down certain general principles of policy and leaves details to be marked out by the Imperial and Provincial Governments of India. The Report of the Decentralisation Commission seems to aim at providing this marking out of details....... Among the administrative details the chief thing for the consideration of the Commission was the question of the respective powers of the Imperial and Provincial Governments. The latter wanted more control over their finances and greater powers to raise loans, etc. While the financial *status quo* is maintained, the Commission considers that 'the system of single Lieut.-Governors' is no longer suited to larger provinces, and recommends regular Council Governments like those of Madras and Bombay. It recommends that 'all Council Governments should consist of not less than four members, besides the Governor, thus permitting the appointment of specially qualified natives.' These words show how members of the Commission have recognised the legitimate claims of Indians to seats in Executive Councils, thus supporting strongly recommendations to the same effect of Lord Morley.......... The Commissioners have probed deep, it seems, into many important questions other than those merely relating to administrative details. Efficiency is a desirable thing, but it ought to be combined with sympathy. This is broadly hinted, when the Report mentions that 'the European officers, especially in Madras, Bombay and the provinces of Bengal, are not sufficiently acquainted with the vernacular tongues, and officers of the Government, especially Europeans, are not in sufficient contact with the people.' It was not in the province of the Commission to do so, otherwise it would have given its opinion whether the present unrest could be traced to this cause. The Commission has also recommended that village *Punchâyats* should be constituted—a reform which many witnesses, including Mr. Tilak, insisted upon. That too is a natural corollary of the Reform scheme which aims at developing strongly Local and Provincial self-government."

Pârsi (34), 7th Mar., Eng. cols.

*3. "The Decentralisation Commission was formed not so much with the object of discovering whether decentralisation is needed, as with the intention of settling how best decentralisation can be carried out. Some thing of what we are vouchsafed in its Report has already appeared embodied in the Morley Reform Scheme. Such, for instance, as the recommendation to assist Lieut.-Governors with an Executive Council of four members so as to accommodate an Indian member. So, too, the recommendation to receive the *punchdyat* system is in accordance with the expressed wish of the Secretary of State to make self-government as all-pervasive as possible. Local Governments will appreciate the suggestion that they should have the power to create new appointments, formerly entirely centralised in the Secretary of State and only lately granted to the Government of India. A matter of criticism in which the Commission's findings were as foregone as in that of the Council was the linguistic incapacity of the official of to-day.......... The defect was found greatest in Bombay and Madras, and is probably due as much to the eternal shifting about of men in many-languaged provinces as to their proclivity for exclusive clubs and their want of interest in the people.......... It must be owned that there is a lessening incentive to learn the vernaculars to-day owing to the spread of English education......... A District Officer, however paternally inclined, cannot have what the Americans call a 'soul to soul talk' with the villager through the medium of a subordinate clerk who, if he is not absolutely corrupt, probably has not the slightest sympathy with the people and takes care that his chief shall not be worried with their complaints. The Commissioner recommends that fitness be an essential criterion in appointing Collectors or District Judges, and not merely seniority, and also advises that larger powers be given to Commissioners and Collectors.......... The District Officer is no longer the father of the people, but only a Head Clerk making eternal reports; the Secretariats have always professed to recognise the fact, but have never been able to bring themselves to relinquish any of their passion for supervision."

Bombay Samáchár (60), 3rd Mar.; *Jám-e-Jamshed* (30), 3rd Mar.; *Akhbár-e-Soudágar* (20), 4th Mar.

4. Though Reuter has supplied us with a bare summary of the recommendations made by the Royal Decentralisation Commission it is sufficient to prove the usefulness of the Commission's work. It is satisfactory to note that there have been no dissensions among the Commissioners, and every recommendation has been supported by the unanimous vote of the Commission. Thus the wild conjectures raised about the Commission's inability to digest the detailed evidence recorded have been now finally set at rest. The Commission propose to leave all the final powers in the hands of the Government of India, though at the same time they see no objection to widening the powers of local Governments so as to enable them to take up works of local importance without any delay. The acceptance of this principle by the Commission is a success of popular opinion, of no mean importance. The Commission's other recommendation refers to the resuscitation of the Village *Punchdyats*, which, combined with the proposed enlargement of the powers of Municipal and Local Boards, is likely to place in the hands of the masses a good deal of useful and practical power. This will permanently enable the people to safeguard their own interests and prevent the application of the proceeds of taxes levied from them to purposes other than those affecting themselves. This recommendation while strengthening the hands of the masses would place in the hands of the authorities unique opportunities of doing good to them, and would bring both these bodies into closer relationship. It would, therefore, be unjust to charge the Commissioners with enlarging the powers of the officials at the cost of popular interests. It is no small thing that they have not only acknowledged the existence of a breach between the officials and their charge, but have laid the blame at the door of the former, whose ignorance of the Indian vernaculars is taken as the root of the mischief. The Commission has, therefore, done a great service to the popular cause by insisting upon a sound study of the vernaculars on the part of District officers. Over and above these important recommendations the Commission's report has been the source of deep gratification to the Indians inasmuch as it not only lends an unqualified support to Lord Morley's Reforms, but deals an effective blow to the amendments proposed thereto in the House of Lords. Loud protests have been made against that part of the Reforms which aim at the inclusion of Indians into Executive Councils. In regard to this point the Commission has laid down in plain terms that not only should all the existing Executive Councils be enlarged

so as to admit of Indians to seats thereon, but that the provinces now under Lieut.-Governors should be raised to the status of presidencies and placed under the control of Governors with Councils. We hope the unanimous opinion of the Commissioners will be sufficient to silence the hue and cry raised by Lords Curzon, Macdonnell and Lansdowne in the matter. [The *Jám-e-Jamshed* welcomes the Commission's Report, but is doubtful if all its recommendations will be acted upon. The *Akhbár-e-Soudágar* also receives the Report with satisfaction, but withholds its remarks till the full text is received.]

Bombay Samáchár (60), 5th Mar.

5. Commenting on the objections raised by the Anglo-Indian Press against the unanimous recommendations of the Decentralisation Commission, the *Bombay Samáchár* writes:—Though Lord Morley has acknowledged in his scheme of Reforms the necessity of enlarging the Executive Councils, he has left to the discretion of the Government of India how and when to carry out the Reform. The Decentralisation Commission, however, having unanimously recommended the Reform and pressed for an early application thereof, the Anglo-Indian newspapers have taken up the cudgels against the Reform and raised all sorts of objections to the measure. Their first ground of objection relates to the additional expense the Reform would involve. It is further alleged that sufficient work would not be found to keep the hands of the new member full all the year round. But this is a revelation made by the Anglo-Indian community since the promulgation of Lord Morley's reforms. Before that, complaints were off and on heard about the heavy burden of work falling on the members of the Executive Council which, it was said, prevented them from improving their relations with the masses. When on the ground of heavy work Lord Curzon proposed an increment to their salaries the present oppositionists were the loudest in their support of his proposal. Hence the objection falls to the ground and the Indians can have no objection to bear the additional cost of a measure they have been so long crying for. The trend of the other proposal emanating from the Anglo-Indian source is not difficult to follow. According to them only those Indians who should have put in twelve years of service should be eligible for a seat on the Executive Council. This means that instead of Indians of independent views those already bound hand and foot with the trammels of service should be placed on the Council. How objectionable such a system would be is too evident to require any comments.

Rást Goftár (36), 7th Mar., Eng. cols.

***6.** "We have seen how the dependence of Provincial Governments on the supreme authority at Calcutta and Whitehall has led to a string of abuses. The proper judges of local requirements are those who sit on the spot. But too much disintegration of the central authority might lead to an interruption of homogeneity which must mark the policy of the various Provinces. As Mr. Gokhale pointed out in his evidence before the Commission, some control is better than little or no control, and even when exercised from a distance has not often been used in vain. Lord Curzon was a great believer in the efficacy of supreme control, and essayed to restore the Imperial Government to plenary powers. The Commission endorses his views in a way when it finds that Provincial Governments should be subject in all respects to the general control of the Government of India.......... The Commission's findings in favour of Council Governments under Lieutenant-Governors uphold in a sense the expediency of importing new blood into the administration, for if Governments in Provinces like Bengal are framed on the lines of Bombay and Madras, the ruling chieftain would no longer be selected from the Civilian class, but would be brought from England. Again, the Commission's suggestion for the introduction of the popular element in Executive Councils will greatly strengthen Lord Morley's hands.......... In its suggestion to resuscitate the village *Puncháyats* the Commission takes its inspiration from Messrs. Gokhale and Tilak, who pointed out in the course of their evidence the expediency of investing rural communities with greater freedom of action in their local and communal affairs....... The report criticises the growing alienation between the governing community and the ruled, and places its finger upon one of the causes which has contributed to this separation, the want of adequate knowledge in the European officers of the Indian vernaculars."

Jám-e-Jamshed (30), 3rd Mar., Eng. cols.

7. "The Report of the Decentralisation Commission appears to have fulfilled the expectations of those who appeared to count upon substantially large results from its labours. The summary wired by Reuter touches merely the fringe of the Report; but it tells us enough to see that it seeks to widen considerably the powers of the local authorities and to liberalise the administration. The recommendation about the giving of Councils to the Lieutenant-Governors is merely an official echo of a long-cried-for public demand. Of course, a Viceroy like Lord Curzon accustomed to dictate to local administrations and to keep them under his thumb is not likely to endorse this and other recommendations of the Commission. But they amply bear out the contentions of those who have asked for a more liberal and less hide-bound system of administration for the sake of promoting its efficiency on the one hand and increasing public confidence and contentment on the other."

Sánj Vartamán (37), 3rd Mar., Eng. cols.

8. "All India will hail with delight the Commission's recommedaation that the system of single Lieut.-Governors is no longer suited to larger provinces, and that Council Governments like those of Madras and Bombay should be established.......... It will be seen that the Commission's recommendation is on the lines of the provisions embodied in the India Councils Bill. Lord Morley's hands will be considerably strengthened by the Commission's recommendation, which must necessarily carry great weight on account of that body's composition.......... The Secretary of State for India should read and inwardly digest the statement so emphatically made by the Commission that 'the European officers, especially in Madras, Bombay and the Provinces of Bengal, are not sufficiently acquainted with vernacular tongues, and officers of Government, especially Europeans, are not in sufficient contact with the people.' The Commission has, in this short but pithy sentence, given the cause of the present unrest in India. The Vernacular newspapers all over the country have been complaining for years past that European officers, who are more or less ignorant of the languages spoken in the districts in which they are serving, are never in close touch with the people over whom they are appointed to rule, and no wonder, therefore, that they should evince scant sympathy for them."

Indu Prakásh (43), 3rd Mar., Eng. cols.

9. "The local Governments are recommended for extended powers in local administration and in points of details. This suggestion, if accepted, will leave local Governments free to decide many things speedily and satisfactorily. The recommendation, which contemplates to bring into existence new executive Councils consisting of four members for larger provinces, is a happy one, especially so as it is intended thereby to make room for qualified Indians. This is an authoritative confirmation of the just demands of the Indian National Congress. We, therefore, call the special attention of some of our Anglo-Indian friends to this suggestion of the Commission which was composed of men of undoubted experience and abilities It is hoped that henceforth they will leave off their opposition to the appointment of Indians to the Executive Councils.......... Collectors and Commissioners are recommended for greater powers, but we fail to see any suggestion to control these powers by means of Advisory District Associations. Indian public opinion has demanded this persistently, and the non-official witnesses of all parties and of all shades of opinion had all agreed on this point."

Ráshtramat (45), 4th Mar.

10. The report of the Decentralisation Commission has very little importance for the public in general as it deals with the question of the re-apportionment of power between the Supreme and the Provincial Governments and the District

officers. Our journalistic brethren will, therefore, be well advised not to enter into any protracted discussions on the subject as the recommendations of the Commission do not even pretend, like Lord Morley's Reforms, to grant concessions to the people of India. The public are to be mere spectators of the distribution of power among the official hierarchy, and should, therefore, treat with contempt the eulogies that some of our contemporaries, well-versed in the art of flattery, may choose to bestow on the recommendations of the Decentralisation Commission.

Debate on the India Councils Bill in the House of Lords.

Bombay Samáchár (60), 6th Mar.

11. Although the portion of the India Councils Bill passed by the Lords is, as far as it goes, very important and forms a step forward in the path of reform, we regret to say that in repealing clause 3 of the Bill the Lords have committed the mistake of defeating the noble aim of pacifying Bengal, of the Viceroy and the Secretary of State. During the last few years it has been proved by bitter experience that government by Lieut.-Governors, unaided by Councils, has not been beneficial to the people. To remedy this defect was the object of the clause in question, and if it had been passed, it would have also been instrumental in pacifying the Bengalis. We wish that His Excellency the Viceroy would, if the passing of the Bill be not thereby delayed, try to bring his personal influence to bear on the Conservative leaders, and induce them to withdraw their opposition. It will take weeks yet before the Bill passes through the House of Commons, and if meanwhile His Excellency can successfully induce the Lords to accept the Bill in its entirety, it can be re-introduced in the Lords. And we would urge all public bodies in India to approach His Excellency in the matter.

Mahrátta (9), 7th Mar.; *Kesari* (121), 9th Mar.

***12.** "In the House of Lords the India Councils Bill passed the Committee stage.......... Lord Macdonnell concentrated his amendments on the total exclusion of clause III, which deals with the creation of Executive Councils for Lieut.-Governors. Lord Morley in vain appealed to the House not to deal with such a grave situation piecemeal and make the Bill a failure; for Lord Lansdowne supported the amendment on the ground that there was an immense weight of authority against the Bill. So the amendment was carried by a large majority, and the House of Lords administered a rebuff to the Liberal Ministry even on Indian matters.......... Bombay and Madras will have their Executive Councils expanded, and the Governors of these provinces will have the assistance of a competent native Minister; but to throw Bengal, United Provinces and Punjáb into the back-ground is a great slur on the enlightenment and patriotism of these provinces; and this will have a reactionary effect on the reception of the Bill by Northern India...... Lord Curzon opposed the expansion of the Legislative Councils; the principle of dispensing with official majority in the Provincial Councils was regarded as a concession to the natives, allowing them not only association with, but partnership in, the legislative functions of the provincial Governments. This is not partnership in the strict sense of the term; for no arrangement is made to allow the natives corresponding partnership in the right of veto vested in the Viceroy, and the right of the Supreme Legislative Councils to legislate for the provinces also. Besides, the elected members are not in the majority in the Provincial Councils; and this will disillusionise those who contend that the people through their elected representatives are allowed an effective share in the legislation of their country. Practically no breach is now sanctioned by the India Council Bill in the British system of legislation for the people. Still Lord Curzon objected to the expansion of these Councils. The appointment of a native in the Executive Council will prove to be a step as harmless to the bureaucracy as the expansion of the Legislative Councils.......... The circumstances under which the native member will have to work, and the credentials which he will be called upon to produce before his appointment, will guarantee the supreme hold of the British element. For what will be the qualifications of this native Minister? His first qualification will be that he thinks the thoughts and speaks the catchwords of the majority of the British service; in short, his creed must be nothing but *officialism*......... The native member will have to produce his credentials of a long career of special and active loyalty, loyalty not only to the British throne and British sovereignty in India, but loyalty to the omniscient wisdom of the British bureaucracy, sometimes abject loyalty to the whims and caprices of the individual British officer who is to be allowed undue indulgence,—his very stay in this wretched land being something more than a philanthrophic action......... A native Minister to the Governor of Bombay or the Viceroy of India is, in these days of unrest and political reforms, a necessity. For a Councillor intellectually and morally equal if not superior to the leaders of the agitators, and working amongst the people as a responsible Minister, is the only person who can, to a certain extent, wean the classes from the teachings of those leaders of thought who are not in the good graces of the British officers......... The theory that a native in the Executive Council will create a breach in the British system of sovereignty is based on the morbid misconception that an Englishman is superior to a native owing to the simple fact of his being born an Englishman......... This theory suited the seventies and eighties when political agitation had only made a faint beginning; but those old days have now changed, a new generation alive to the new spirit of nationality has been born and the stock-in-trade with which the young Indian starts his public life is now sufficiently large enough to enable him to discharge successfully the duties which he will be called upon to perform." [The *Kesari* says:—Clause No. 3 of the new Councils Bill was dropped and the House of Lords has thus crippled Lord Morley's measure. It only proves that even if English statesmen think of doing good to India, they cannot carry out their intentions except with the approval of the white bureaucracy. If Lord Morley accepts such a mutilated Bill, he will lose his influence. The Moderates of Bengal, United Provinces and the Punjáb will become dissatisfied. If Bombay is to have an Indian Member on the Executive Council, why should Government deny the privilege to Bengal? The rejection of clause No. 3 has disappointed the Bengalees once again. We hope that the Moderates who had become unduly joyous over the Bill will now see things in their proper light.]

Sind Journal (18), 4th Mar.

13. "One thing in the debate has struck us very much. Lord Macdonnell, who holds quite different political views from Lord Curzon and who expressed his approval of the general scheme of reform, did nevertheless agree with Lord Curzon in regarding the appointment of a single member to the Viceroy's Executive Council as a blunder or a tremendous step. What may be the secret of opposition to allowing an Indian the right of initiative? .... Do the critics fear, perhaps, that if a native gets into the *sanctum sanctorum* of Government, he will necessarily know things which it is not good policy to allow to be known to Indians? Are there any discreditable conspiracies going on in Executive Councils? We trow not. Then this talk of the dangers of admitting an Indian to the real counsels of the Government is quite meaningless."

Andhra Patrika (53), 3rd Mar., Eng. cols.

14. "At the second reading of the India Councils Bill in the House of Lords, Lord Morley made a very important speech which showed that his Lordship is completely in touch with the present political situation. We shall be content to leave the Colonial or 'Absolute *swaráj*' goal to posterity, for who knows what the future has in store for us......... For the present our duty is not to strive after vain ideals but to ask for an effective voice in the administration of the country and to work with Government in a spirit of compromise. The proposal to appoint an Indian to the Viceroy's Executive Council is strongly criticised by men like Lord Macdonnell who in all other respects are in complete accord with the reforms. .... Happily it requires no fresh legislation and Lord Morley—who we are glad to see is very firm in his resolve—can appoint to-morrow, if he chooses, an Indian to this post. Lord Morley seems to have yielded to great pressure with regard to the Muhammadan representation, and their demands have been met in full. We fear His Lordship is laying the foundation of future difficulties. But let us not grudge our Muhammadan countrymen their good fortune. They will have hereafter no occasion to complain of the want of equal opportunities with the Hindus.......... Lord Curzon's contribution to the debate is in keeping with his well-known reactionary Toryism. How could we expect any sympathy or generosity from him? Is he not the apostle of race domination, the open opponent of Indian aspirations? At the outset he laid down the proposition that representative Government meant nothing to the masses. Beginning with this proposition he ended in denouncing all change of method in the administration. On this assumption there can be no progress at all. A convinced bureaucrat's idea of Government is a paternal absolutism, and it is useless to expect any support from such men. His Lordship's economic conscience seems for once to have been pricked, for in all solemnity he wanted to know the cost of the new Councils. What about the lakhs— nay crores—he squandered away while in India on the Delhi Durbar and similar *tamashas* to satisfy his own personal whims and ambitions?"

Navsári Patrika (77), 28th Feb.

15. The speech of Lord Morley in the House of Lords shows that in framing the Reform Scheme he has tried to please the Moderate party more than the bulk of the people of India. We regret to see that the Moderates, becoming slaves to their passion for getting seats in Legislative Councils, are causing internal dissensions and drifting apart from their own countrymen. Dividing Indian politicians into three classes, Lord Morley says that by the granting of these Reforms the third party will join the second and thus rightly believes that the Moderates will join the sycophants and thus become mere instruments against their own countrymen. Even now when the Liberals are in power, a liberal-minded Minister like Lord Morley has to adopt the policy of pitting race against race. Who can be sure that the Conservatives, when they come in power, will not adopt a policy more repressive than that under which national heroes have been deported, and more in accordance with the wishes of the natural enemies of India, the Anglo-Indians, and journals like the *London Times*? Hence, in conclusion, we shall ask our readers to adopt the principle of self-help and not to depend upon others.

Comments on the proposed Bengal meeting of protest against concessions to Muhammadans.

Akhbár-e-Islám (58), 2nd Mar.

16. The Bengal protest meeting against the concession of special rights to Muhammadans is likely to give permanence to the ill-feeling existing between the Hindus and the Muhammadans. The Bengalis have always been active in this respect, but we are of opinion that they have no right to speak in the matter, as they have ceased to be loyal by favouring anarchism and such other movements. It is a matter for regret that the Baboos should have made it their business to decry in one form or other every action of Government. We think they are under the impression that no other community has any kind of right over India except themselves. At the present time of national awakening, the prominence given to the disunion of the Hindus and the Muhammadans is greatly to be deplored. Such opposition to the Muhammadan interests on the part of a section of the Hindu community only shows that the Muhammadans were actuated by a just and far-sighted policy in fighting for their right of representation. Under the present *regime* there is no likelihood of injustice being done to any community and hence the real course of action for all the communities is to take quietly what is given, without mutual jealousy and bickerings.

Alleged evil effects of British rule in India.

Gujaráti Punch (28), 28th Feb., Eng. cols.

17. In the course of a long article entitled "England and India" the *Gujaráti Punch* writes:—"Now we may consider India's relations with England; if the latter gave much, it took away much more. Under its influence and enactments, the Indian industries died away, its genius became palsied, its manufactures stagnated, and its wealth was drained away. It has become an abode of pestilence, a dwelling place of famines. The question is, therefore, what England can do for India as a reparation. In earlier days, England said, 'You are poor because you do not go out. Here are my lands; go and work there, and you will make yourselves and your country rich.' The people believed in it and went; but they are not happy nor rich even there and are now being driven out!"

Religious revival a necessary precursor of political regeneration.
Ráshtramat (45), 6th Mar., Eng. cols.

18. "To people outside Bengal the great political awakening in that Province came as a rude surprise. We often attribute it to the Partition of Bengal and to Lord Curzons's many acts of Viceregal high-handedness which drove the Bengalees into despair and led to a National awakening. But for the real causes of the new movement in Bengal we must look deeper and much farther afield. The work of Swámi Rámkrishna Paramhansa and Swámi Vivekánand, though mainly of a religious and spiritual character, preceded the present political ferment, and the effect of Swámi Vivekánand's preaching on the mind of young Bengal cannot be left out of account when we come to take stock of the forces which gave birth to the new movement of Indian Nationalism.......... Religious revival almost necessarily precedes a great political or social movement........... In India, after the advent of British rule, men for a time thought of nothing but lucre and profit and social advancement. English education afforded to the select few many facilities of quick worldly advancement and for a time the educated classes in the country were absolutely indifferent to any considerations of a religious or spiritual character.......... But when the struggle for existence became keener and the growing poverty of the country and the ever increasing number of educated men rendered success in life very problematial save to those who commanded exceptional abilities or opportunities, naturally men began to think, and think furiously, of the workings of higher forces and the unseen agencies which rule the destinies of men and of nations. Swámi Rámkrishna, and Swámi Vivekánand were persons whose thoughts extended not only to the day or the hour that was passing over them. They were men who could see far ahead the trend of events which were converging towards a great crisis; and for any crisis it is a nation's spiritual equipment which stands it in good stead rather than any advantages of a material description. It was this consciousness that in the long run the conservation of spiritual energy would lift a nation and people out of the quagmirs of political degeneration and social stagnation, that led men like Vivekánand to take up the *rôle* of a Sannyási and preach to their fellow-countrymen the higher significance of a deep and far-reaching religious revival.......... To a certain extent men like the late Mr. Ránade and Tilak are guided and influenced by the workings of higher powers, and the great Tilak was for the last few years advancing towards a condition of spiritual advancement which would have cast a halo of unusual lustre over all his political and scholarly achievements.......... But Maháráshtra still awaits the arrival of a twentieth century prophet, who will guide us aright through the days of dubious material contentment and prosperity which seem to be in store for us in the near future. Like Vivekánand we want a prophet who will inspire us with the manly and soul-stirring doctrines of *Vedánt*, not that *Vedánt* which is false philosophy and which calls upon men to be helpless automatons trusting implicitly to a course of pre-ordination, but a manly type of *Vedánt* which preaches the need of sustained and perpetual action in the right direction regardless of the results achieved."

Exhortation to Hindus to adapt their religious beliefs to the exigencies of the times.
Shakti (85), 27th Feb.

19. Time was when our country was under our control and was teeming with wealth. But that time is past. The whole world is now standing up in rivalry with us. Our dye industries collapsed before the advance of German dyes; our sugar disappeared before that of Germany and Mauritius; our spinning wheels and looms were broken by the mills of Manchester; our authority passed away to persons passing examinations in England; and our religion was shaken by missionaries, and we forgot our philosophy and our *Upanishads* under the influence of Spencer and Bacon. It is clear that if we do not make

a firm stand against foreign influences, we shall in course of time lose even the little that is left to us. Between 1891 and 1901, the followers of our religion have decreased in number, owing to the simultaneous attacks of the missionaries on the one hand, and plague as well as famine on the other. Under such circumstances, if we do not adapt ourselves to the times and opportunely prepare ourselves to stand up against this state of affairs, our fate and that of our religion will be terrible indeed. We should not sit down helplessly and leave the future to fate.

Reconciliation and not repression the best means of checking anarchical tendencies.
Sánj Vartamán (37), 1st Mar., Eng. cols.

20. "We have not to go beyond Bombay to prove that the present alleviation, if not the cessation, of unrest throughout India, is due to the proposed political concessions recommended by the Secretary of State and supported by the Viceroy of India. The first time we perceived a change in the attitude of the law-abiding people of this city was during the Tilak trial. Mr. Tilak, on account of the part played by him during the sitting of the Indian National Congress at Surat in December 1907, was by no means a *persona grata* with the mixed population of Bombay......... But as soon as he was brought to trial, there was a strange revulsion of feeling in his favour......... We state from personal knowledge that hundreds of people, who had no sympathy with Mr. Tilak, desired that he should be liberated at once.......... Hindus, Muhammadans and Pársis, though they did not venture openly to declare against the policy prevailing in disaffected provinces, thoroughly disapproved of it in their heart of hearts; and the various political bodies and personages plainly declined, though moved by high officers of Government, to express publicly their disapprobation of the conduct of the Nationalists......... The general feeling became so strong against Government at the time that it manifested itself at the public meeting of the Pársi Anjuman, which was convened much against the wish of the leading and enlightened members of the community.......... The Pársis, situated as they are, cannot afford to be disloyal to the British Government at any time. But the feeling against Government was so strong at the time, that even the Pársis, contrary to all tradition and history, showed by their action how the wind was blowing. The Muhammadans did the same. They were also, like the Pársis, desired to pass resolutions similar to those carried in different parts of India. The Committee of the Anjuman-i-Islám of Bombay, which is the premier Muhammadan Anjuman in all India, at their private meeting discussed the *pros* and *cons* of convening a public meeting of the community, and it was resolved not to call it as it would do no good to either Government or the country.......... All this clearly shows that repressive and retrogressive means and measures adopted by Government called forth opposition from almost all classes of people in India. The feeling remained the same all the time in the country until the new Reform Scheme was at first adumbrated and subsequently unfolded by Lord Morley in the House of Lords. The moment the various concessions were promised, the feeling of opposition and disaffection among the Moderates, who are and have been the best friends of Government, subsided to a great extent, and where stronger means and methods failed, conciliatory measures and concessions have succeeded beyond all expectations.......... Let not the Anglo-Indian organs run away with the idea that the lull in the storm of sedition and anarchy has been brought about by summary and severe processes of law, but that it is the product of conciliation and concession."

Secret societies were needed in Turkey before the grant of the constitution, but they are not required in India which is differently governed.
Karnátak Patra (94), 5th Mar.

21. The *Karnátak Patra* publishes an account of the secret societies in Turkey, alleged to be taken from the *Morning Post*, with the following prefatory remarks:—Turkey has now a Parliament of its own and the Turks are enjoying independence. Up till now, there was no scope for open agitation in Turkey. It is not that we have anything to learn from an account of the secret societies published below, because the administration of India is conducted on different lines. We enjoy freedom of the press and speech to a greater degree than the Turks did. The English rulers also seem to be ready to grant peacefully a few rights to the people. In a country where injustice reigns, where tyranny and brutal deeds are the rule and the bureaucrats are not willing to forego the greed of power, it is but natural that secret societies should spread. In India a few anarchist societies came into existence only recently. But they are equally unpopular with Government and the people, and Government are powerful enough to weed them out.

Danger of pitting class against class.
Gujaráti Punch (28), 28th Feb., Eng. cols.

22. Commenting on Mr. Beaman's article in the *Empire Review*, the *Gujaráti Punch* says :—" A time must come and, surely it will come, when those who have been playing the very worst game of pitting class against class, Muhammadans against Hindus, the masses against the educated, will rue the day when they did so! For Hindus or Muhammadans, the educated or the ignorant, all are Indians first, and everything else afterwards....... We are sure that with the progress of universal education and the tone of the bureaucracy remaining superficial and supercilious, in the coming day it is the Muhammadans and the representatives of the masses that will ask with no uncertain voice, and perhaps Government too will then hesitate before refusing."

Danger of allowing students to take part in political movements.
Gujaráti (26), 7th Mar., Eng. cols.

***23.** " We feel the Honourable Mr. Gokhale did a timely and useful service to the cause of the education of our youth especially in the Deccan and to that of our political agitation generally by boldly and unreservedly giving out his opinion that students ought not to be allowed to take any active part in public meetings.......... At present we see immature youths openly sitting in judgment upon their seniors and by the connivance and countenance of selfish damagogues hissing and hooting at their elders.......... The Honourable Mr. Gokhale who has devoted the best of his life to the teaching of youth is best entitled to speak with authority on the subject, and his wholesome advice deserves to be followed by all concerned in the up-bringing and training of the youth of this country. We hope the eyes of parents and teachers must have been opened by this time to the danger of allowing students to be misled into undesirable paths by the seductive words of harebrained speakers and writers."

Alleged ill-treatment of Indians by Europeans is the cause of discontent.
Swadesh Mitra (87), 28th Feb.

24. The treatment meted out by Europeans to Indians in the railways built at the Indian's cost is astonishing, and the Railway authorities should not let it pass unchallenged. Professor Lees-Smith's letter proves that the true cause of sedition in India is the ill-treatment accorded by Anglo-Indians to natives. Messrs. Keir-Hardie and Bryan had expressed similar opinions. It is not likely that thep resent unrest and discontent, produced by prosecutions intended to trample down the public and to fill the pockets of English Barristers, and fostered by repressive laws and by laws gagging the Press, will ever leave India. Discontent can be removed by sympathy and not by repression. It is no wonder that Professor Lees-Smith has committed a grave offence in the eyes of the pride-inflated Anglo-Indian Press of the school of Lord Curzon, that is trying to keep down the people.

Undesirability of suppressing the national propaganda in England.
Arunodaya (99), 8th Mar.

25. Our rising generation must be prepared to meet with opposition from the bureaucratic officials, in their attempts to regenerate India, for they look at all our public movements with a prejudiced eye, being unable to appreciate the strong hold which new ideas of government have taken on the minds of our educated people. Not only are attempts being made to crush the new spirit in India, but, strange to say, the official machinery is being set in motion against our countrymen living in the free atmosphere of England also. It appears that even the editor of the *Modern Review* is prejudiced against the activities of some of the Indians in Europe, inasmuch as in the March issue of his magazine he accuses Mr. Shyámji Krishnavarma of lending support and encouragement to murderous outrages as a part of his political propaganda. We think that this attack on Mr. Shyámji is quite unjust and uncalled for. Even English writers admit that the present unrest in India is due to the country's growing poverty and the attempts on the part of Anglo-Indian officials to crush the aspirations of educated Indians. England has long enriched herself at the expense of India, and she will not be able to continue her selfish policy without giving something in return to the sons of the soil. It is true that Indians indulge in bold talk when they assert their rights in England. But the reason of this is to be found in the fact that they do not stand in dread of Act III of 1818 in that country. Government are, of course, in duty bound to suppress all sorts of murderous and revolutionary attempts of individuals, but it would be a great mistake to try to suppress the whole of the national propaganda by dubbing it anarchical. We hope that our young men both in India and England will try their best with patience and perseverance to impress this on the minds of those in power.

Imaginary interpellations in the Parliament of the World.
Navsári Patrika (77), 28th Feb.

26. The *Navsári Patrika* publishes the following imaginary interpellations in the Parliament of the World:—

Q.—The Anglo-Indian papers, calling the deported worthies of Bengal mischievous leaders, say that their absence has quieted the anarchism in Bengal. Can this be called sedition?

Ans.—No. But the Native Papers replying in strong language to such writings of the Anglo-Indian papers may properly be deemed guilty of sedition.

Q.—Can any reason be given as to why the obsolete law of 1818 has been applied to certain persons?

Ans.—The reasons cannot be given at present or even in future, as people like the brave police of Madras, who caused a riot by pricking a pilgrim's ox with a bayonet and then ran away when short of ammunition, and other tale-bearers are likely to be murdered by the anarchists.

Comments on the speech of Sir Lancelot Hare at the opening of the provincial Industrial Conference at Dacca.
Mahrátta (9), 7th Mar., *Kál* (118), 5th Mar.

27. "Sir Lancelot observed in the course of his speech that, 'so long as Europeans alone supply the industrial talent, and so long as they alone will risk their capital upon the adventure, they must take the proceeds. To say that they should not do so is to say that the industry shall not exist.' This on the face of it looks very reasonable. But may we ask what Government have done to rear up or encourage Indian industries and protect them from the 'killing' foreign competition? Why should not Indians have made progress during a century and a half of British Rule? Government have woefully neglected their duty, and their indifference regarding the development of Indian industries has made foreign competition more destructive in its operation. Surely Indians possess unquestioned talent, and can afford to invest capital in fruitful industries provided they are taught how to conduct them. But civilised Western nations with their highly-equipped industries have flooded the Indian market with cheap foreign goods, and Government have afforded no protection to the infant industries of India. What can or should the Indians then do but use *swadeshi* goods and boycott foreign goods, 'even at a sacrifice,' and thus protect their own industries from foreign competition? Sir Lancelot attributes murder and anarchy to the boycott movement! We can only say with regard to this that an utterly groundless charge of this sort made against a lawful and peaceful movement is highly unbecoming in the mouth of a Lieut.-Governor and smacks of utterly unreasoned bias. The *swadeshi*-boycott movement, Sir Lancelot ought to have known, has nothing to do with any act of violence whatsoever. The successor of Sir B. Fuller further says: 'Because a man wants to buy a trumpery one anna mirror of

European workmanship, he is denied the rites of religion, his feasts and his parties are rejected, and he is denied the services of the barber and *dhobi*. Because the law does not forbid his conduct, it is none the less unjustifiable.' Did not the English Government at one time make the import, sale and use of Indian fine cloth punishable by law in England? And is the worthy Lieut.-Governor prepared to say that that was unjustifiable? When a person openly does a thing with impunity against the express wishes of his community and yet expects to have all the benefits of the society in which he lives and moves, we are inclined to think that he is very unreasonable and unjust to his community and therefore certainly deserves to be boycotted. This is perfectly legal and peaceful, and unless and until Government come forward to protect and encourage native industries by law, all apparently sage but really interested advice to withhold from the *swadeshi*-boycott movement cannot and ought not to dissuade sane and practical Indians from having recourse to the remedy." [The *Kál* in commenting on the speech writes:—The *swadeshi* and boycott movement is the outcome of a feeling on the part of the people to raise themselves from the depths of abject poverty into which they have fallen through the commercial policy of Government. There is nothing strange or objectionable in their readiness to purchase *swadeshi* goods even at some sacrifice or to forego the pleasures of a few foreign and costly luxuries with the above object in view. Sir Lancelot Hare is indignant at the losses that his countrymen suffer and so he has fallen foul of the *swadeshi* movement. We do not think it in any way objectionable or illegal on the part of any society to ostracise such of its members as do not follow the rules laid down for the society as a body. Should Sir Lancelot look at the movement with an unprejudiced eye, he would see in it the advent of a new era wherein the Indians would be seen to be most anxious to guard their own interests. Sir Lancelot's strictures on the *swadeshi* and boycott movement will, we are sure, make the people to stick to it all the more tenaciously. It is not the *swadeshi* movement, as the Lieut.-Governor of East Bengal has said, that is responsible for the present unrest, but the dogged resistance offered by the police to it that has wrought much mischief.]

***28.**

The mission of the Moderates.

Gujaráti (26), 7th Mar., Eng. cols.

"The Indian Moderates or progressives correspond to the English Liberals.......... In a way the work of the Indian Liberal is beset with greater difficulties than that of his English prototype.......... The Moderate in India has to denounce the bomb development of extremism, and strive to give a practical turn to the zeal of inexperienced enthusiasts on the one side, and to expose the narrow-minded and selfish Conservatism of Anglo-Indians and the complacent inaction of the ultra-loyalists on the other. While he never has the inspiring prospect of being able to direct the machine of Government according to his views of public good like the English Liberal, he has always to suffer himself to be run down by his own countrymen and ridiculed as an arm-chair critic and amateur politician by Anglo-Indian writers.......... As far as the political activities of the country are concerned, they have been, for the past few years, largely dominated in certain provinces by Extremist publicists and platform speakers who have known well enough how to make use of the handle supplied to them by Government in the shape of crying grievances left unredressed, and an amount of grave mischief has thus been done which is sure to take some time to undo. Latterly, however, the statesmanlike, sympathetic and liberal policy of Lords Morley and Minto has created some hope in the minds of Indian Liberals whose hands are very likely to be strengthened by the new reforms. The time has now come when every right-minded man ought to come forward to try to make the best of the reforms that the country will receive and to educate the people to discharge properly the trust and the responsibilities that may be thrown upon them. Looked at from this stand-point, the revival of the Deccan Sabha of Poona in that stronghold of extremism did not come a day too soon. Appreciating the responsibility that the partial association of the people of this country in the work of government will entail upon them, and seeing the mischief that is being done to the cause of healthy constitutional political movement by the persistent and misleading propaganda of the Extremists, the Honourable Mr. Gokhale, in the speech which he made on that occasion, laid down the lines on which the work of association like the Deccan Sabha ought to be carried on."

Experiences of a convicted editor.

Arunodaya (99), 1st Mar.; *Ráshtramat* (45), 3rd Mar.; *Cutch Kesari* (62), 4th Mar.

29. Dhondo Káshináth Phadke, while resuming the editorship of the *Arunodaya* after his release from jail, tells his readers that the tone and policy of the paper will remain unchanged and that *swarájya* is the ultimate goal he puts before himself, and constitutional agitation the means for its attainment. He exhorts the people to resort to the two potent weapons of *swadeshi* and boycott with unflinching devotion to the cause of the country. He adds that when the Indians are thus equipped for carrying on the political struggle with the officials, they are bound to succeed. He then goes on to relate his own experiences in the Byculla jail as follows:—I wish to thank the Superintendent, Mr. Reid, for the kind treatment he accorded to me and Mr. Mandlik, late editor of the *Vihári*. I must say that due precaution is taken in the preparation of food in jail. I cannot but refer to an extremely deplorable incident that took place while I was in jail. (He here describes the circumstances under which Mr. Mangrolewalla was sentenced to whipping and which are narrated below and adds):—Even if Government withhold all other concessions from political offenders, they should discontinue the practice of flogging them. Another noteworthy event was the visit of a native Magistrate to the Byculla jail, who inquired of Mandlik and myself whether we felt regret for what we had written. We, of course, replied in the negative. [The *Ráshtramat* writes:—Dhondo Káshináth Phadke, late editor of the *Arunodaya*, who has just come out of jail after having served his term of imprisonment, gives a somewhat satisfactory report of his own treatment in prison, but has narrated to us in the course of an interview a very sad and deplorable incident that came under his notice in the Byculla jail. We are told that Mangrolewalla, one of the incarcerated editors of the *Hind Swarájya*, received a sentence of fifteen stripes because of some hot words that passed between him and the medical officer in charge of the jail. Such a cruel punishment is rarely inflicted even on habitual offenders, and we fail to understand why the editor of a newspaper should have been visited with such a brutal form of punishment. The fact that an editor is lodged in jail is sufficient punishment for him. That he should be made to undergo whipping while in jail is, in our opinion, a dark stain on the jail administration of a civilised Government. The *Cutch Kesari* writes:—The Editor of the *Arunodaya* was liberated from jail about a week back. The local *Ráshtramat* has interviewed him and published an account of his experiences in jail. We find from this that political prisoners are on the whole treated well and are not unnecessarily harassed. But we are sorry to learn that Mr. Tribhovandás Mangrolewálla, Editor of the *Hind Swarájya*, was whipped in jail as he was alleged to have behaved insolently towards the Medical Officer of the prison. It is to be deplored that political prisoners should be punished with whipping like ordinary criminals.]

H. E. the Governor of Bombay's speech on the occasion of the presentation of the Campbell Medal.

Gujaráti (26), 7th Mar., Eng. cols.

***30.** "His Excellency the Governor, in presenting the Campbell Medal, made a happy speech worthy of a scholar of his attainments. As pointed out by His Excellency, Indian searchers have before them vast store-houses of historical, literary and archæological treasures and the unrivalled wealth of folklore and primitive customs, and there is no doubt that the number of Indian workers in these fields is very limited. The phenomenon is not inexplicable. The fact that it was a German scholar that carried the first medal has a significance of its own. Similarly in the long line of English Governors in Western India, Elphinstone alone stands pre-eminent by his literary work. The enormous difficulties and disadvantages under which the best of Indians suffer should never be forgotten. We know instances in which their merits have not been adequately recognised in quarters where they should have been."

Indian Spectator (5), 6th Mar.

31. "In presenting the medal to Dr. Stein, through Mr. Jackson, His Excellency the Governor made an instructive confession on Monday last, to the effect that the business of Government has become more complex, and more exacting, since the days when some of his predecessors could do historical work of a high and permanent value, and that the literary work which was occupying a great deal of his time before coming to Bombay has had to be stopped in consequence of the engrossing nature of his public duties. There must be consolation in the reflection that those public duties give him opportunities of improving systems of education, and thus, though he has no time himself to add to the world's wealth of knowledge, he ensures the development of that wealth through others. His Excellency's remark, however, is specially interesting, because it has often been asserted in this country that the Governor's disability is also the disadvantage under which a very large number of officials and educated men labour. They are overworked, and they have no time for literary or other original work. In Government's scheme of University reform it is stated that the intellectual training of the graduates is defective, and hence, they do not develop a capacity for original work.......... There are, however, many who are of opinion that the capacity is not wanting, at least for other kinds of research, the great drawback being want of time, opportunity and facilities.......... In the archæological department, which fell within the purview of some of His Excellency's remarks on Monday last, Indians in all parts of India have proved themselves capable of research work. The capacity cannot be ignored even when its possessors sometimes attain the distinction of seeing the inside of a jail."

Bombay Medical Congress.
Gujarát (65), 27th Feb.

32. The recent Medical Congress will surely do some good to the country in its present miserable state, for the discussions on the etiology, etc. of diseases will bring out useful results, and many lives are thus likely to be saved. But would this lead to the extinction of these diseases? We think it will not; for the real origin of these lies in the chronic poverty of the people which it is beyond the power of the Congress to remove. It is true that the origin of the plague lies in certain germs; but do these germs come into existence without any cause? The real cause of their existence is to be found in the constant famines and high prices. Day by day the means of earning are becoming limited, and the people have to make a hard fight of it to support themselves. This leads to weakness, and this weakness is the root of all diseases. The Medical Congress might find out mere alleviating remedies, but we are sure it will never be able to remove the growing poverty which is at the root of all the mischief.

Akhbár-e-Soudágar (20), 2nd Mar., Eng. cols.

33. "Even a cursory analysis of the index of papers read before the Congress and of the speeches made during the debates put a Bombay publicist to shame on account of the paucity of originality and talent shown by the local medical profession, and the meagre nature of the contributions made by them. We do not draw the attention of our readers to this fact with the object of picking holes. We include in the charge made above not only the native section of the profession, but even the stars and long-tailed comets of the heaven-born Indian Medical service, who have been given a vicious monopoly of fat berths in the Grant Medical College and elsewhere. These are the men who 'profess' to prepare our young men for the great responsibilities of the medical profession...... In the face of these facts where is the good of reiterating the charge against the *alumni* of our University that they are all without a drop of originality or research in their veins?......... The fact of the matter is that there is no expert education, no opportunities and no facilities for original research work. Given the opportunities, India can produce men who can achieve notable results.......... This aspect of the position cannot have escaped the attention of His Excellency Sir George Clarke. But we are constrained to say that in the new scheme of educational reform placed by him before the University Senate, he has overlooked the real secret of the situation."

Praja Bandhu (35), 28th Feb., Eng. cols.

34. "The long talked-of sessions of the Medical Congress were held in Bombay during this week.......... A number of well thought out papers have been read at the sessions by those who have paid special attention to the subjects dealt with............. It is very often complained that Indian medical men do not carry on any research work after they commence their professional career. For this, however, they hardly deserve any blame.......... It is not only an anomaly of the gravest possible kind, but a serious scandal, that second-rate medical men who have passed the service medical examination should monopolise all the higher posts even in the Civil Medical Department, which offer to them special facilities for further experience, experiment and study such as are not available anywhere else and which are virtually denied at present almost entirely to the graduates of our medical colleges. So long as the present practice continues to prevail, it is hopeless to expect the latter to do any substantial work in the direction indicated."

Representation of the Sowkár agriculturists of Kaira to His Excellency the Governor of Bombay.

Praja Bandhu (35), 28th Feb.

35. Commenting upon the representation submitted by the Kaira sowkárs to the Bombay Government, the *Praja Bandhu* writes :—Although Government distinctly refuse to recognise any distinction between the sowkár and the agriculturist, the same has been recognised by the authorities in the Kaira district for the last three years. Another point urged by the memorialists along with this is that the assessment is levied on no fixed principle, but according to the whim of Government officers. This complaint is not strictly confined to this year, but applies to the general revenue administration of the district, and as such deserves to be fairly investigated and we hope that His Excellency will soon take the necessary steps in the matter.

Comments on the decision in the Wái (Sátára) Municipal frauds case.

Modavritta (130), 1st Mar. ; *Kesari* (121), 2nd Mar.

36. Commenting on the decision in the Wái Municipal frauds case, the *Modavritta* writes :—This case must be held responsible for the untimely death of a straightforward gentleman like Mr. Nánajkar. Mr. Roper, the Sessions Judge, deserves to be thanked for the just decision he has given, for this was a case on which the future of the public men of this place in a large measure depended. People are wondering as to how Government sanctioned the prosecution of public-spirited men and well-to-do gentlemen like Messers. Pandit and Nánajkar, but the truth is that it is the local officers who are real movers in such matters. It was their duty in the present case to convince themselves as to the precedents of the persons concerned before sending up the matter to the regular authorities. This duty they appear to have not properly discharged. Simple transfer will not be a sufficient punishment for their negligence in this matter. We hope the superior authorities will duly consider this aspect of the case. [The *Kesari* writes :—The Sessions Judge of Manipuri recently sentenced one Kalibullakhan, a member of the Detective Police, to a long term of punishment for getting up false cases against respectable Hindus. Have Government any idea as to how many officers of a similar type may be harassing innocent people throughout the country? The trap laid by the Mámlatdár of Wái for some of the local respectable persons has only recently been exposed by Mr. Roper, the Sessions Judge of Sátára. Is it not the duty of Government, who have of late been raising all sorts of alarms, to pay attention to the arbitrary doings of their own officers ?]

Comments on the Bombay Temperance Council's memorial to the Bombay Government.

Jám-e-Jamshed (30), 6th Mar., Eng. cols.

37. "The Bombay Temperance Council have submitted a memorial to the Government of Bombay on the subject of Local Option.......... The Bombay Temperance Council have found that there is a wide gulf between the policy laid down in official despatches and the practical working of the Abkári Department. The Council have once again attempted to bring home to the Department the old charge of caring more for revenue than fulfilling the ostensible aims of the Government policy.......... The Council have cited instances which should convince the public of the justness of their complaint. The burden of the Council's complaint is that far from co-operating with the temperance workers the officers of the Department evince a spirit of hostility, and that they make no secret of this hostility towards the reformers even to Government.......... Excise officers are also human, and we cannot quarrel with them if the whining tone and fanatical spirit betrayed by the more zealous type of reformers have, at times, tried the patience of the Excise officers so far as to lead them to employ language which the Council think should not have been used. This should not, however, be interpreted as an endorsement of whatever official arrogance and high-handedness that may have come to the Council's notice and which deserves the censure and condemnation of Government and the public alike. We are at one with the Council in holding that the principle of Local Option should be honestly carried out.......... We are also agreed in thinking that the abolition of the auction system of selling licenses would be productive of a wholesome influence. The abuse of the system has been revealed to the world so completely that it would be nothing but a hardihood to support it at this stage."

Comments on the sale of liquor licenses in Poona.
Kesari (121), 9th Mar.

***38.** It has been resolved from this year that speculators should not be granted any Abkári licenses. It appears that the Abkári farmers have been working at a loss for the last five years. But no complaint has as yet been made to that effect. Government themselves have indirectly admitted that the Abkári farmers add to their gains by using false measures and selling adulterated liquor at more than the legal price. All the retiring Abkári farmers should have been prohibited as speculators from bidding for any licenses this year, but that was not done. The only farmer who was not given a license this year was the one who signed the notice of the monster temperance meeting at Poona. To enforce Abkári regulations in such a narrow and perverted spirit is to lower the prestige of Government. The second rule regarding licenses that the auction price should not exceed 1¼ of the sum fixed as legitimate income of each liquor-shop by the Collector has been more or less observed in granting the licenses in the Poona City and District. But it has been flagrantly broken in the case of the" Cavalry Lines " liquor-shop in the Poona Cantonment. Its sale never exceeded 2,720 gallons annually during the last five years. Last year its sale was only 2,023 gallons. Even calculating at the maximum rate, the farmer can earn only Rs. 3,540 after paying the duty and price of the liquor. But the license was this year sold by auction for Rs. 6,000. How is the licensee to pay the amount? This is a peculiar Abkári puzzle which can be solved only by Abkári officials.

Female signallers in the Telegraph Department.
Pársi (34), 7th Mar., Eng. cols.

***39.** Commenting on the Telegraph Committee's proposal as regards the employment of female signallers, the *Pársi* writes:—" We wish the Telegraph Committee had not stultified this useful suggestion by so circumscribing it with harsh conditions as to make it almost inoperative. The age limit has been liberally fixed, but why candidates must be either unmarried or widows it is difficult to understand. To impose celibacy as a condition of an honest independent life is to put a premium on sloth and immorality....... The service would suffer badly if no scholarships are to be granted during the period of training as the Committee suggest.......... To require from females the same educational qualifications as from males, and yet to restrict their promotion to Rs. 100 is, we believe, hardly fair. To subject appointments to one year's probation is another galling restriction: the training and examination of applicants ought to be sufficient tests of their abilities; at any rate probation should not extend to more than three months, and should not be without pay. Considering that Sunday is not an off-day and that there are very few, if any, holidays in the Telegraph Department, the hours of work should be curtailed from eight to six a day."

Alleged necessity of the boycott movement for industrial purposes.

Karnátak Patra (94), 5th Mar.

40. Bengal is the home of the *swadeshi*-boycott movement. This weapon was first used to counteract the Bengal Partition. But this movement now has spread all over India. The confidence of the people in it is not a whit lessened despite all the harassing prosecutions instituted by Government. Or rather the new schemes employed by the bureaucrats to check the movement have only helped it on. Even Lieut.-Governors have to entreat the people to assist Government and keep aloof from the boycott movement. It is impossible for the people to help Government so long as some of them preach that the English are only ruining India. Sir Lancelot Hare has charged Dadabhai Naoroji with spreading such ideas. But has not India become morally and physically degenerate, and is it not in the grip of famines though ruled by a so-called civilised nation? Could not the English, if they wanted to improve Indian industries, have done so? But now Indians have no other industry open to them but agriculture and this industry has deteriorated owing to the revenue policy of Government. By adopting the *swadeshi*-boycott movement Indians are doing by themselves what Government would not do. This movement is doubly useful. It improves our industries and also our political status. Boycott is a peaceful agitation; it does not lead to murders and anarchy. If India were politically independent, the boycott movement would have been quite superfluous, as its rulers would have adopted a policy of protection. Nobody forces the people to adopt boycott. Tbe movement is sure to succeed whoever may decry and obstruct it.

An appeal to the people of the Karnátak to stick to the boycott movement.

Karnátak Vritt (96), 23rd Feb.

41. The flame of the *swadeshi* movement fanned by the Partition of Bengal has removed the darkness of mind brought on by foreigners. Do we not observe that the sons of India have sacrificed their all at the feet of mother India, and that they are looking with expectant eyes for her favour? Young students have gone forth and brought round old men allured by foreign goods to the right path. Who would not be moved at the mention of the tortures undergone by little children in order to spread the *swadeshi* movement? No amount of caning could stop them from crying out *Bande Mátaram.* The attempts of Government to wean students from the national movement have been fruitless. Hundreds of educated men are being forced to keep company with thieves and dacoits simply because they tried to enlighten the ignorant masses. Government obstructed and provoked the Bengalis who were pursuing a lawful course. But the leaders of Bengal were not terrified by the militant mood of Government and did not lose their senses like the latter. They tried to assuage the anger of Government, but failed in their attempt. It appears that a small band of revolutionists has come into existence in Bengal. The *swadeshi* movement is the only means to check the anarchist outrages. It is not wrong to buy *swadeshi* goods. It is not sedition to boycott foreign goods. It is no sin to send our boys to national schools. Even Government servants have sent their children for instruction to National Schools and as yet boys from National Schools are re-admitted into Government and aided schools. If our educated men do not adopt prompt measures to improve the present miserable condition of the Karnátak which has timidly forsaken the boycott movement, it will surely lay itself open to the charge of committing treason to the nation.

Alleged regenerating virtues of *swadeshi* and boycott.

Hind Swarájya (66A), 27th Feb.

42. Certain wiseacres have evolved from their brains the idea that *swadeshi* preaching tends to make the people disloyal, that the mere mention of 'boycott' and *swarájya* is enough to make them revolutionary and to incite them to give full play to their devilish proclivities. These wiseacres are also of opinion that exhorting people to love their motherland is to sow the seeds of unrest. The love of the motherland, the worship of one's country, the spirit of *swadeshi* and boycott are great ideas which have the virtue of saving even dying souls. They influence for good people who are

lost to all nobler impulses. They have the power to exalt the degraded and to lift up the fallen. They never exercise any baneful influence on their votaries. 'The sun never sets on the British Empire' would never have been said but for the patriotism of the Britishers. The rise of America and other continental countries, their progress in arts and civilisation are due to the spirit of *swadeshi* and to the boycott of everything foreign to the soil. But India is a poor country catering to the luxuries of people who promulgate such views, and this is how they make return, giving bites to her who nourishes them on milk.

Alleged injustice of Government in prohibiting a Bengali lecturing in favour of his *swadeshi* medicines.
Swadesh Mitra (87), 28th Feb.

43. A Bengali gentleman named A'nandlál Chatterji came in the course of his business to Karáchi to sell *swadeshi* medicines and was lecturing to the public in favour of his *swadeshi* wares. But the authorities have prohibited him from lecturing on the ground of the lectures being unlawful. We would ask the authorities if they have taken a laudable step in stopping the man from trying to develop his business, when they are allowing the missionaries to preach Christianity in every nook and corner? If the man was overstepping the bounds of law, he ought to have been prosecuted; but no one will consider this step of interfering with a man's business as justifiable.

Alleged mischief consequent on absence of responsible officials from Karáchi (Sind).
Sind Gazette (17), 2nd Mar.

44. "The case of Gandal, the Bengali who has been preaching sedition in Karáchi, gives rise to reflections on the wisdom of the present system by which the only officials possessing authority to proceed in the matter, *e. g.*, the District Magistrate, the Commissioner, and the District Superintendent of Police, are all absent from Karáchi at the same time. For some ten days or so before Gandal was arrested, he had been pouring forth floods of inflammatory matter at the principal street-corners. Who can gauge the precise amount of harm that may have been done in the interval?......... We would suggest to Government that some arrangement should be made for the better protection of a large and growing city like Karáchi. The time has come when Karáchi should possess certain high officials of its own who should not be required to leave it on tour. Why should we not have a Collector who should combine the offices of Collector and Chief Magistrate for Karáchi only?"

Tilak match-boxes in Karáchi.
Swadesh Mitra (87), 28th Feb.

45. When Tilak *Maháráj* was arrested and sent to jail, newspapers and speakers did not leave anything undone in his favour, but all to no purpose. But they cannot do anything now, as he is immured in jail, and cannot perform any exploit, and has no one to take care of him. Although there is none in India except his friends to care for him, yet a European Company has discovered a way whereby to keep him for ever before the eyes of the Indian public. This is nothing less than ordering out from Belgium match-boxes with Tilak's likeness on them. Thus you can have two likenesses of Mr. Tilak by purchasing two boxes of this brand for one pice! The fact is that no one has forgotten Tilak *Maháráj*; he still dwells in our hearts.

An appeal on behalf of the Samarth Vidyálaya of Talegaon (Poona).
Ráshtramat (45), 6th Mar.

46. The *Ráshtramat* publishes a notice to the following effect:—The new six-monthly term of the *Samarth Vidyálaya* commences on 21st April 1909, and students desiring to join the institution should present themselves for examination at least ten days before that date. They should be unmarried and of a healthy constitution. Self-sacrificing graduates to teach Maráthi, Sanskrit, English and other subjects are required by the institution. Teachers of promise will be sent to England to complete their studies. [Commenting on the above, the paper appeals to the people of *Mahárásthra* to assist the institution both with men and money at the present juncture.]

Education.

His Excellency the Governor of Bombay's Convocation Address.
Rájasthán (82), 27th Feb.

47. In the course of his Convocation Address His Excellency expressed great regret at the false imputations that behind all his educational schemes and movements there lay political motives, and that Government wished to deprive the Senate of its control of higher education. His Excellency thinks these are baseless accusations: but it is a question whether they are really such. Only about four months back His Excellency issued certain instructions for school-masters, &c., with the apparent object of making the students more amenable to discipline, but which were really meant to keep them aloof from politics. The instructions were not merely suggestive, they were mandatory, and had their origin in political motives only. We have thus freely expressed ourselves; and no one can say that we are making unworthy suggestions or allegations. Was it without any political motive that Government, under the guise of disciplinary measures, made the so-called suggestion of stopping students from taking part in political meetings?

Sind Journal (18), 4th Mar.

48. "His Excellency availed himself of the occasion of the last Convocation to explain and defend his scheme, which he did with considerable energy, leaving it to the Senate, however, to do with his proposals what they thought proper. He was particularly anxious to repudiate the political motive attributed to him.......... It is pleasing to observe how quickly His Excellency puts his ideas into execution and how he is able to secure practical support for his useful schemes.......... His is a powerful personality which can quicken public charity and public spirit. But what we take exception to in his speech is the remark that Government cannot give any aid in the matter. Of course, we know the reasons which are often trotted out in support of restricted aid to College education.......... Then as regards the limited resources of Government, the less said, the better.......... Take, for instance, the ever growing military expenditure. Or take the very recent substantial increases in the salaries of the 'Imperial' Engineers of the Public Works Department of India. They get Rs. 162 per month more on an average, while the Provincials (Indians) get Rs. 35 only!......... Thus Government are ready to spend large amounts of money over pet schemes or in providing fat berths for Europeans, but they are too poor to give a crore or two for technical education. Is the plea sincere? If not, what is the motive? A sympathetic Governor like Sir George Clarke had better face this question.......... But what about the proposal to raise still further the age for the Matriculation? Why is His Excellency silent on it? Are not our brilliant young men handicapped already by the 16 year limit in the competition for the Civil Service?......... What in the name of common sense shall we do but attribute motives not very creditable?"

The Vice-Chancellor's Convocation Address.
Oriental Review (11), 3rd Mar.

49. "Whatever may be the opinion of a large section of the educated public as to the fitness of the appointment, the Chancellor of the University is happy, no doubt, in his Vice-Chancellor; especially at this moment, which portends some storm and stress and which heralds a crisis in academic education.......... We have no doubt the Chancellor will find in him a staunch and worthy henchman in furthering as far as it lies in him the changes that are looming above the University horizon. This outlook is plainly perceptible from the gist of the Vice-Chancellor's recent address, which may be described as florid, over-learned, a bit too prolix and something aggressive. It smacks a little too much of the don and the doctrinaire. But for all that it was well worth the occasion and very instructive to read. On the face of it, its key-note is, 'we must move with the times.' That is right and fit enough; but we suspect the Vice-Chancellor is inclined to interpret moving with the times in a manner much at variance with the interpretation given to it by many others of our thinkers and workers in the educational field, who have the confidence of the public and who take a large view both of the needs and possibilities of higher education..........

If we gather aright the drift of the Vice-Chancellor's address, his idea of moving with the times is to catch the undergraduate, to dock him of all his liberal tendencies, to isolate him from all the living movements of his time till he is a good way advanced in age, to subject him to a rigorous pedagogic discipline and to feed him on scientific pap and nothing but that. To this we suppose our administrators of the Beaman type would like to add the teaching of the creed, 'thou shalt have no other god but the Englishman, and before no other idol bow thy knee.'......... Luckily for our undergraduates the Vice-Chancellor recognises the impossibility and, we think, the unsuitability, of having in these days, 'Universities in forests and professors after the pattern of Mádhavácharya,' ninety-six inches high and as broad with arms outstretched. He still, however, hankers after the mythic ideal and looks to subjecting our schools and colleges to a discipline that will detach their inmates from 'all noisy strife and exciting controversies.' If stricter discipline be wanted in this respect as regards our school-boys, we have nothing to say to its application.......... As to the College student he cannot and ought not, we think, to be treated as a school-boy.......... 'Self-reverence, self-knowledge, self-control,' are to be inculcated in the youthful mind by manly and candid teaching and profession, and not to be enforced by disciplinary prohibitions, unworthy and distrustful espionage.......... The Vice-Chanceller's opinion, when shorn of much plausible verbiage, means that the training of our student, the future hope of India, is to be divorced from all political teaching and association.......... This is hardly likely to tend to national greatness. The science of politics is the science of ruling; it is as important and as needful as literary culture, ethics, mathematics, philosophy or religion, unless it be intended that the coming generation of our people are merely to be kept under as useful helots to serve those who decline the honourable *rôle* of trustees and claim to impose themselves in India as conquerors."

Praja Bandhu (35), 28th Feb., Eng. cols.

50. "Few friends of India who have taken a general view of the tendencies and activities of our University men will object to the rough outline of their shortcomings presented by the learned Vice-Chancellor....... There are no doubt brilliant exceptions in the body of our graduates, but they only prove the rule....... We may concede that the remedies suggested in the address will go a long way towards curing some of the patent defects. A shortening of the courses, and fewer examinations will, we venture to think, also largely contribute to the improvement we all seek. The subjects of study will shortly be placed on the tapis, and it is to be hoped that no consideration, except the welfare of our students, will be permitted to govern the discussion. After everything is done, however, we are afraid, some radical defects must continue, which will greatly vitiate the final fruits. In the choice of subjects for study, political aims are likely to influence the final decision of some among those who have a voice in the matter. We accept the candid declaration of His Excellency the Governor that the welfare of the University is his sole aim. It is difficult to predicate the same of all others of the ruling community.......... The teacher after all is the man who can by his devotion and sympathy produce Indian graduates who by their self-control, dignity, culture and character will be the pride of their countrymen. Now in the present political condition of the country, one may well pause and ask, whether it is possible to have a succession of such teachers and professors. The political status of the ruling race largely accounts for the absence of such men, and if occasionally a high-souled professor is conscientious enough to devote himself to his work enthusiastically and with deep affection for his charge, he runs the chance of being either ostracised or compelled to resign. With such an obvious and important drawback, it is unreasonable to expect any large improvement in the character of the fruits of University education. The appointment of Indian professors with the necessary qualifications may go a long way to secure the desired object, but the policy of the British Government forbids the selection of any but English professors for the work of uplifting the Indian."

Educational reforms and public opinion.
Kaiser-e-Hind (31), 7th Mar., Eng. cols.

***51.** "There are some criticisms on 'Educational Experts and Public Opinion' in the *Times* of 11th February last which we earnestly commend to the attention of our local 'experts' on Education, and specially those witlings who inspire the policy of 'Bombay Castle' at present. 'Experts,' says the *Times*, 'may devise well-planned schemes of education; officials may organise its administration till they have nearly smothered it with red-tape; but if there is little or no support of public opinion behind them to back up the expert or to keep the official in check, the best laid schemes will "gang agley," and there will be too little to show for the time, trouble and expenditure bestowed upon them.' In India there have been 'experts' on Education at rare intervals only.......... But every Assistant Collector, every factory Inspector, every Under Secretary or Secretary in the Secretariat deems himself an expert! He feels that he can be the head of the department of Education and guide its destiny as much as he can wield the rod of power in the village and the Collectorate or at 'Bombay Castle.' But contrary to what is reported of England, in India there is no 'lack of an instructed and really interested' Indian opinion. But unfortunately the course of Education is hampered at every turn by the woeful absence of 'experts' in the true sense. Any Civilian or other official for the time is pitch-forked into the Chair of Education; because it is deemed that this miracle of all the talents can as much sow a potato as he can command the Channel Fleet. Such a personage is conceited enough to think, without any credentials, that he can inspire and direct the destiny of the people in matters of Education. Of course, it goes without saying that his pretensions would be laughed out in any other civilised country in the world. But in India it is exceedingly common for any official in any line to be an 'expert.' To-day he may be a Collector and to-morrow a Member of a Railway Board or a Minister of Commerce or even a Law Member. He may preside to-day at a Fishery Commission and to-morrow take charge of a Province of which he knows nothing, but which he may mismanage and turn upside down in order to be rewarded all the same with a K. C. S. I.! Not to go too far, do we not see before our eyes how a Professor of our Medical College can readily teach botany to-day, anatomy to-morrow, bacteriology the third day, and pose as an 'expert' on scores of branches in which Medical Science is divided to-day? There is nothing which his all-embracing and superhuman genius cannot learn and teach. This is the parlous situation as far as Education in India is concerned. In our opinion its defects need to be thoroughly exposed in all their shocking nakedness from day to day to compel Government to bring about a rational reform and institute a really sound system of Education. They should be obliged to spend crores on this object—the many crores which are now annually wasted on our bloated army on the one hand and on the extension and construction of railways, not at all wanted by the people, on the other—railways which never pay but which are simply taken on hand at the interested cry of an infinitisemal minority of the Anglo-Indian Philistines of trade and commerce."

University reforms proposed by the Bombay Government.
Indian Spectator (5), 6th Mar.

52. "From the Honourable Mr. Sharp's speech at the University on Wednesday last it appears that the Reforms proposed by Government will be more hotly discussed than the public have expected.......... Government's letter to the University indicates the main objects to be kept in view—thoroughness, practicalness, continuity in the scheme of studies, &c. We should like the subject to be approached from another point of view also—we may call it Freedom of Learning. As far as possible the student must be allowed to follow the bent of his own mind.......... Applying the test of the freedom of the student, we may notice that the abolition of useless examinations satisfies that test. One of the main objections to a multiplicity of public examinations is that they hamper the student in pursuing the line of study which specially attracts him.......... We do not forget the disciplinary value of examinations, but college examinations are as good for the purpose

as University examinations......... It would be easy to show how the same test of freedom might be applied to the curricula of studies. The student is allowed the freedom to select one of several groups of optional subjects for his B.A. degree examination, and on the same principle we have asked why he should be disappointed if he feels inclined to study Science. It seems that there are some educationists who would keep Science as an optional subject for the B.A. degree and abolish the B. Sc. degree altogether. That is a more radical proposal than ours. When optional Science is retained for the B.A. degree, there would still be a difference between the two courses, and unless the colleges are unable to meet the student's requirements, we fail to see why he should not be allowed his own choice. He may like to take the compulsory subjects of the B.A. course and also acquire a decent knowledge of Science. He may not make Science his profession. If the student wishes to make greater progress in Sciene and less in literature, he may join the B. Sc. degree."

Bombay Samáchár (60), 6th Mar.

53. Discussing the proceedings of the meeting of the Bombay University Senate held on the 4th March, the *Bombay Samáchár* writes:—The Senate have taken the only wise course that was open to them in referring the Government reform proposals to a sub-committee with almost unlimited powers. It is a matter for gratification to note that the Honourable Mr. Sharp discussed the subject-matter of the Government proposals in a dispassionate spirit, and we trust as a great educationist of wide experience he will continue to take in the Committee an impartial view of the Government proposals, untrammelled by any considerations of his position as a responsible officer of Government. It is further satisfactory that the attempt made in some quarters to limit the vision of the Committee has proved abortive, and the members of the Committee have been left a free hand to approach the Government proposals in a fair and dispassionate spirit. We trust that the words which in the course of the discussion fell from Mr. Sharp will convince the other members of the Committee of the desire on the part of Government to see that their proposals are discussed in no carping spirit, but with an open mind. [The paper then goes on reiterating the arguments it had advanced for and against the abolition of the Matriculation and the Previous Examinations—*vide* paragraph 32 of Weekly Report No. 52 of 1908.]

Municipalities.

Alleged grievances of the rate-payers of the Sholápur Municipality.

Shiváji Vijaya (150), 5th Mar.

54. Local self-government in India is nothing but a toy given by Government into the hands of the people. Government have very little sacrifice to make on that account. Still, it is to be regretted that our people should not evince public spirit enough to turn this toy to their own advantage. The Sholápur Municipality, it is understood, is contemplating some important changes in the matter of the collection of Municipal taxes. Finding that the present water-supply is inadequate, it proposes to enhance the existing water rates. But we fail to understand why the Municipality should deem it necessary to raise the rates, especially when there is already a substantial balance to its credit. It can conveniently meet the increasing expenditure on water-supply by utilising the money it has been collecting. As regards the present limit of minimum taxable income we think that it requires to be raised in view of the miserable condition of the famine-stricken and plague-ridden rate-payers of Sholápur. Is it not incumbent on Government in the present circumstances to extend a helping hand to their over-taxed ryots? We take this opportunity to request the Collector of Sholápur to recommend to Government a plan for constructing a reservoir big enough to supply water to the whole of the town in place of the more expensive and less useful schemes that are at present being discussed by the Sholápur Municipality.

Native States.

Alleged servility of certain native princes in imitating the British Government's repressive policy.

Hind Swarájya (66A), 27th Feb.

55. Just as the cat always scents mice, some of our brave princes smell sedition if the words "motherland," *swadeshi* or "Bharat" are incidentally mentioned in dramas, pamphlets or the press. The native princes follow in the footsteps of their rulers and are annoyed at the mention of these names. These servile creatures even go a step further than their teachers who smell sedition not very often. One of these sycophants has prohibited the sale of the pictures of Lajpatrai, Tilak, Ajitsingh and Surendranath, all the while forgetting that no such thing is attempted in British India. Another of these has imprisoned a preacher of *swadeshi*, and a third has dismissed those of his servants who have subscribed to the Tilak defence fund. We do not know how to dub these acts of theirs. Certainly it cannot be called bravery or courage. The establishment of *swarájya* will make this class groan in agony. Better still to have the Britishers as our rulers who have still left in them the capacity of separating the grain from the chaff and examining truth, than such weak-kneed princes.

Alleged tyranny of the Thákor Sáheb of Vála.

Mahi Kántha Gazette (75), 28th Feb.

56. Discussing the state of affairs in Vála, the *Mahi Kántha Gazette* remarks:—If any independent British or Agency Magistrate had investigated the case in which the Thákor of Vála had inflicted personal injury on Chhotálál Khushál, the Kárbhári of Akhubhái of Dared, we are sure the notorious Hira Patel would have been sent to prison and the Thákor himself put into some trouble for the offence of beating Chhotálál. The Agency had banished Hira Patel from Vála, but the Thákor disobeying the orders of the Agency often met him at Dared. The loyal Chhotálál protested against these visits, as they put his master Akhubhái of Dared to unnecessary expense. But the Thákor taking umbrage at this thrashed him severely. If the Agency had made a thorough inquiry into the matter, it would have found out the whole truth. But it connived at the matter and revoked its previous order against Hira Patel, strengthening thereby the hands of the Thákor. In spite of the Thákor's admission of the facts of the case, Major Beale has allowed him to go scot-free. In consequence of this, poor Chhota had to seek shelter in British territory leaving behind him his family in great distress. We request Government to inquire into the matter and to decide once for all whether the Thákor is fit to rule or not.

Alleged hardships of Musalmans in the Rádhanpur State.

Political Bhomiyo (79), 5th Mar.

57. A correspondent of the *Political Bhomiyo* complains that since the rising of the dispute between Hindus and Musalmans over the question of fisheries in the Sami Taluka of the Rádhanpur State, Hindu merchants and shopkeepers have ceased to supply articles to the Musalmans on credit and continue to ill-treat them in a number of ways. He further complains of the difficulties to which minor servants in the State are exposed by means of constant transfers and refers to the apathy of the local officials to alleviate the sufferings of the Musalmans. The correspondent adds that no heed is paid to the popular cry for reducing the duty on corn, ghee, &c. and the people are at a loss to find the best means of having their grievances redressed in the absence of the Nawáb Sáheb. He further expresses his fear that if the present state of affairs continues, there is every likelihood of its resulting in serious rioting and bloodshed.

Intelligence extracted from the Press.

Advertisement of a book entitled "The Bomb."

Jám-e-Jamshed (30), 4th Mar., Eng. cols.

58. The following advertisement appears in the *Jám-e-Jamshed*:—"An interesting book you shoud read 'The Bomb.' By Frank Harris. This is a well-written account of the life of a German anarchist who, under the name of Rudolph Schnaubelt, tells his own horrid story, glorying in his murder of eight policemen and wounding of sixty others in Chicago in 1886. Schnaubelt lets innocent men go to their doom for his crime, and idolises Louis Lingy, the anarchist, who destroyed himself in prison—he made the bomb which Schnaubelt used. Rather a conspicuous addition to the library of crime novels. The Indian Police might make a note of the way Lingy got the explosive wherewith to make his bombs in prison—his sweetheart brought it smeared on her hair, and on her hands, until enough was accumulated to kill a hundred people. Paper Rs. 1-10. Cloth Rs. 2-2. D. B. Taraporevala, Sons & Co., Medows Street, Bombay."

Appeal for funds to assist Vásudev Bhattácharya, the assailant of Sir W. Lee-Warner.
Kál (118), 5th Mar.

59. The London correspondent of the *Kál* sends an account of the Lee-Warner assault case and announces that Vásudev Bhattácharya intends to file a suit for civil damages, and requests that subscriptions in his aid may be sent to B. C. Gangoly c/o Thomas Cook & Sons, London. [The paper also publishes a summary of the letter addressed by Bhattácharya to Sir W. Lee-Warner and of a begging letter circulated by the same student. Bhattácharya writes in his letter:—"I thought that my nation was disgraced when I came to know that Kunjlál was abused as the son of a pig. When I saw Sir W. Lee-Warner personally and asked him to apologise, he called me a dirty nigger and threatened to assault me. I punished him justly with my láthi. I understand that a summons has been asked for at the instance of the India House. Would you assist me in having proper legal assistance? My address is:—40, Fitzroy Street London, W.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th March 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 11 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th March 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji; Hindu (Lohána); 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate; European; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar; Pársi; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli; Pársi; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál; Hindu (Mod Bania); 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govinḍ Vaidya ; Hindu (Sonár); 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	Cutch-Kesari	Bombay	Weekly	**Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.**	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	**Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.**	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	**Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.**	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe ; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	**A'ftáb-i-Sind**	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	**Khairkháh**	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	**Prabhát**	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
168	**Sind Sudhár**	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	650
169	**Sind Kesari**	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
170	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	Jám-i-Jahannuma	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shávak Bania); 36.	2,400
178	Jain Mitra	Do.	Fortnightly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra,* it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijaya	Sáwantvádi ...	Weekly	......	...
	ANGLO-PORTUGESE.				
46A	Echo	Bombay	Bi-weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
	ANGLO-SINDHI.				
48A	Lárkána Gazette	Lárkána (Sind) ...	Weekly	......	...
49A	Sind Patrika	Do. ...	Do.	......	...
	GUJARA'TI.				
66A	Hind Swarájya	Surat	Weekly	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
85A	Shri Sayáji Gazette ...	Baroda	Do.	......	...
	MARA'THI.				
117A	Itihás Sangraha	Bombay	Weekly	Dattátriya Balvant Párasnis of Sátára Hindu (Deshasth Bráhman) ; 40.	1,000
119A	Kámgár Samáchár ...	Do.	Do.	Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	Dawood Ali ; Muhammadan ; 36	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contráctor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,300 and 2,500 respectively.

(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.

(*f*) The Editor of No. 118 is Sadáshiv Laxman Soman, B.A., LL.B. ; Hindu (Bráhman) ; 26.

(*g*) No. 145 is published at Islámpur and Sátára.

(*h*) No. 109 has ceased to be published.

(*i*) No. 50 has been changed into Weekly.

(*j*) Nos. 73, 101 and 147 have ceased to be published.

(*k*) The Editor of No. 50 is Tolaram Menghraj. The circulation of the paper is 500.

(*l*) The Editor of No. 53 is Káshináth Nágeshwar Rao ; Hindu (Bráhman) ; 40. The circulation of the paper is 2,000.

(*m*) The Editor of No. 66 is Haraklál Javerchand Sháh ; Hindu (Shráwak Wani) ; 22. The circulation of the paper is 1,000.

(*n*) No. 12, 57, 76 and 126 have ceased to be published.

(*o*) The Editor of No. 48A is Premchand Isardás Bijláni ; Hindu (Amil) ; 24. The circulation of the paper is 500.

(*p*) The Editor of No. 49A is Devsing Shámsing ; Hindu (Amil) ; 23. The circulation of the paper is 350.

(*q*) The Editor of No. 45 is Sitárám Keshav Damle, B.A., LL.B., Hindu (Chitpáwan Bráhman) ; 30. The circulation is about 8,000.

(*r*) Nos. 126 and 128 have ceased to be published.

(*s*) N. 64 has been changed to *Samee Sánj*.

(*t*) No. 174A has temporarily ceased to be published.

Politics and the Public Administration.

Comments on the report of the Decentralisation Commission.
Gujarāti (26), 7th Mar.

1. It was a laborious task that the Decentralisation Commission had to perform, and it may now be said that they have discharged it admirably. The first welcome recommendation of the Commission relates to the retaining of the control of the Government of India upon local Governments and administrations. In this the Commissioners have at their back the whole mass of the Indian people, whose belief is that local Governments and administrations have little or no respect for the views and feelings of the people under their care and are more or less carried away by their own whims. In this connection it may be stated that so long as local Governments were prevented from taking proceedings against newspapers for sedition without the sanction of the Imperial Government there were very few State prosecutions. But now that the control is removed, we have a number of prosecutions instituted apparently with a view to brow-beat the offending journalists into submission, and the result is that the writers of so-called sedition have enlisted the sympathy of the public in their favour. In the matter of finance the Commissioners have recommended to give free scope to local Governments, and to allow them the use of surplus proceeds where such may occur. The carrying out of this recommendation will strengthen the hands of local authorities a good deal and leave them a free scope to attend to works of utility. The last proposal of the Commission to give Executive Councils to provinces under Lieutenant-Governors will lend unusual support to Lord Morley's scheme of Reforms and nullify the effects of any opposition that may be raised against the measure.

Alleged inadvisability of appointing Governors and Lieutenant-Governors from the Indian Civil Service.
Indian Social Reformer (4), 14th Mar.

*2. "The Decentralisation Commission have recommended the extension of the system obtaining in Bombay and Madras to the other provinces. The Governors, they suggest, should be appointed from England. If the educated classes in Bengal and Upper India had a voice in the matter, they would unanimously endorse the Commission's recommendation. Governors sent out from England are as a rule exempt from some of the narrowness to which all but the very best type of Anglo-Indian officers are prone. From the social point of view—which is one that is likely to become more and more insistent as the years pass—the Indian community has always received juster treatment from English Governors who came out direct from the bracing atmosphere of the mother country. There should, of course, be nothing to prevent exceptional Indian Civil Service men from being appointed Governors, as there is nothing to prevent their being appointed Governors of Madras and Bombay. An occasional appointment of the kind will be advantageous in the interests of the public, but the rule should be to send out as Governors men who are in touch with English public life. We rather deprecate the recent practice of sending us men who have served in Africa. Generally speaking, an Australian or African career should, in present circumstances, be regarded as a disqualification for an Indian Governorship. The Lieutenant-Governorships which get Executive Councils may find the further change to a Governorship called for. The average Civilian is unaccustomed to work with a Council. The Services also would probably prefer to have at their head a man who has no preferences and prejudices. From the political point of view, the arguments are all on the side of the appointment of Governors from England."

Alleged unjust burdening of the Indian Exchequer by the British War Office.
Kaiser-e-Hind (31), 14th Mar., Eng. cols.

*3. "It was fully anticipated that with the opening of the present Parliamentary session the financial justice of further burdening the Indian Exchequer by the British War Office with £ 300,000 per annum for 'capitation allowance' would be openly challenged and a full debate raised thereon. The opportunity was embraced on the occasion of the discussion of the Army estimates to re-open the question of this renewed attempt of the rapacious War Office to make a raid on the helpless Indian treasury. Fifty years of successful rapacity has hardened that puissant organisation to foist on India as much of its military burden as it could possibly do, thanks to the succession of exceedingly clever and trained accountants against whom the counterparts in the financial department at the India Office are no match whatever, and to the systematic falsifying of the accounts themselves......... The latest filching of £ 300,000 from the Indian Exchequer by the British War Office was under the cloak of a Committee which sat in camera and whose proceedings even the Secretary of State obstinately refuses, in defiance of members of Parliament, to publish and submit to the two Houses. Lord Morley's action in this matter is not only inexplicable but inexcusable. What the Indian public wants to know is the grounds on which the Romer Committee has arrived at its decision......... That the India Office 'experts' have never been able to score a victory over the permanent officials of the War Office is a matter of history. Let the student in military finance refer to the half a dozen committees which have sat on the capitation grant since 1859 when the fatal amalgamation scheme was adopted. Of course, the Government of India has found itself absolutely helpless in the matter.......... The War Office was able even to defy the Royal Commission on Indian expenditure, with such a Treasury expert as Lord Welby as President....... This is the scandalous history of the British War Office in its relations with the Indian Exchequer for the last fifty years. Mr. Buchanan, the present Under Secretary of State for India, who was a member of the Welby Commission, has himself entered his protest against the unjust exactions of the War Office."

Debate on the India Councils Bill in the House of Lords.

Mahrátta (9), 14th Mar.

***4.** "The India Councils Bill has now passed the House of Lords, though by no means before the Tory opposition crippled it in one essential particular.......... Though the Reform scheme has not been freed from some of the main objections on the ground of principle, which could be validly raised against it, still the public are in a mood to recognise the practical limitations which beset the popular ideal in the matter, and are ready to receive with cool acquiescence and under protest the half loaf which Lord Morley has, amidst his own limitations, been able to offer. The India Councils Bill, which has passed the Lords, will pass the House of Commons too, probably with the addition of clause 3 of the original draft, relating to the Executive Councils, which was negatived by the Lords on the insistence of Lords Lansdowne and Curzon. .... Lord Morley, however, has set his mind upon the clause and has also been able to carry the Government of India with him on the point. The opponents to the clause were thus silenced so far as the opinion of the Viceroy was concerned. But they apparently want a more bulky volume of opinion, in favour of the clause, from those who, according to Lord Curzon, ought to be heard in the matter. And by the time the Bill returns to the Lords from the Commons, who will probably be induced to uphold the clause, Lord Morley may be able to secure that body of opinion. Meanwhile, Indian public opinion has not been silent on the point, and the exponents of public opinion at Calcutta, Lucknow, Allâhâbad, Bombay, Poona and Madras have promptly given their support to the clause whose fate seems to be hanging in the balance. The most satisfactory and notable feature of the Calcutta meeting was that the Muhammadans and the Hindus supported the clause from the same platform. But it is difficult to make any forecast about the ultimate result in the matter; and for the present, therefore, we had better suppose that the new Councils Act will be without any clause as to the creation of Executive Council for the Provinces. This clause apart, the eyes of the entire public in India will be riveted upon the Bill in its passage through the House of Commons, and we may hope that the House will see its way to improve the Bill, if possible. The Irish Nationalists and the Socialist members may be expected not only to support the Bill, but suggest improvements, if they at all take an enthusiastic interest in the affair. And the atmosphere of the House of Commons is likely to prove more congenial to the present small measure of constitutional reform than that in the gilded Chamber of the Lords. The present will be an

opportunity for those friends of India in Parliament who have been evincing some interest in the affairs of this country to exert themselves and help to make the Bill the real measure of reform that it ought to be."

***5.** India would not have obtained the rights of *swarájya* by the enforcement of clause 3. But still it is being strenuously fought against. Clause No. 3 would only have divided the present autocratic powers vested in one Lieutenant-Governor amongst two or three European officers. It only means additional employment of white officials. But Lord Curzon was unwilling to concede even so little. Indians have to learn a good deal from the squabble in the House of Lords over clause 3. Lord Morley carries no influence with the House of Lords. He began to whimper when Lords Lansdowne and Curzon raised a hue and cry against the Bill, but no one pitied him. The House of Lords rejected contemptuously clause 3. There is also a possibility of the dissolution of the Parliament before the Bill reaches the Committee stage in the House of Commons. The hungry Moderates eager for power would then be fully exposed and humiliated.

Ráshtramat (45), 14th Mar.

6. "The first impression that might be produced by the news that the Lords have by a majority rejected clause 3 of the Secretary of State's Bill is that they have taken up an obstructive attitude. Under that impression public protests are likely to increase in this country. It seems, however, that what the Lords have really done is simply to curb the Secretary of State's tendency to override the caution of the Government of India. In their Despatch to the Secretary of State in October last the Government of India did not recommend the creation of Executive Councils for Lieutenant-Governors. It stated that experience might suggest the desirability of considering the creation of such Councils, and the change 'could be recommended only after the fullest consideration, and after consultation with the heads of the provinces concerned.' The Secretary of State, without waiting for the opinions of the local authorities, intimated to the Government of India that he had decided 'to ask for power to create Executive Councils from time to time as may be found expedient.' The Lords have practically told him that he is developing into an autocrat, and no such power should be granted to the Secretary of State.......... The majority of the Lords appear to have thought that the Secretary of State should not receive a blank cheque, but that before creating a new Executive Council anywhere the local Government concerned and the Government of India must be consulted and the authority must be given specially by Parliament. We cannot look upon this either as obstruction or want of sympathy with the proposal, but only as curbing the apparent autocracy of the Secretary of State."

Indian Spectator (5), 13th Mar.

7. "Lord Morley's Bill in the House of Lords concerns what may be called the machinery of Government, involving no question of constitutional principle as between Government and the people. Questions of this latter kind have yet to come up before Parliament.......... Clause 3 of Lord Morley's Bill belongs to the same class of reforms. In a letter to the *Times*, which has been telegraphed to India, Lord Curzon states that the object of creating Executive Councils is to find posts for Indians. But the appointment of Indians as Secretaries would be as satisfying to Native claims as their appointment to the Executive Councils. .... Clause 3 has nothing to do with Native claims, nor is the opposition to that Bill tantamount to antagonism to Native interests.......... It will be seen that the Lords did not oppose the proposal to increase the number of the Executive Councillors in Madras and Bombay, knowing full well that its object was to provide for a Native Councillor. The objection raised by the Lords was that the Secretary of State was asking for power to revolutionise the system of administration in all the larger provinces without having made up his mind as to when and where he was going to introduce the change. We are not sorry for the opposition, for it has compelled the Secretary of

Indian Spectator (5), 13th Mar.

State to make his position clear not merely to Parliament, but also to the Indian public. His despatch has raised the hope that Executive Councils would be created in all the larger provinces. But now it turns out that the Government of India is not prepared to take such a forward step, and the Secretary of State does not tell Parliament that he will force the hands of the Government of India. If the Bill had been passed without opposition, and if it had turned out that the Secretary of State was prepared to give a Council to Western Bengal only, there would have been disappointment—indeed, something worse—all over India. From Lord Morley's conduct it is clear that he himself feels the step contemplated by him to be in the nature of a revolution. But what if it is a revolution? What if the Government of India has changed its opinion since 1905? The Government's decision in that year was not arrived at after consulting Indian public opinion, and perhaps not even the Local Governments of all the larger provinces concerned. The real questions to be considered are those which Sir A. T. Arundel and Sir Charles Elliot have discussed in the articles to which we recently called attention. The *ex*-member of Lord Curzon's Government points out that the Secretaries of the Lieutenant-Governors are not men of much experience, and their replacement by more experienced Councillors will be conducive to increased efficiency. Sir Charles, on the other hand, points out that a Lieutenant-Governor, drawn from the Service, will not be as uninterfering as an imported Governor, and there will be friction between him and the Councillors, whose experience may be as valuable and long as his. As Lord Morley is opposed to the importation of Governors every five years in every large province, we can easily understand the nature of the difficulty raised by Lord Lansdowne's party. But it does not seem to us that difficulties of this kind are insurmountable, though the history of the last days of Lord Curzon's *regime* has fully impressed upon us the importance of obviating friction in Executive Councils."

Sánj Vartamán (37), 8th Mar., Eng. cols.

8. "The most unsatisfactory feature in regard to the question of disqualifications is the intention of Government to permanently disqualify deported persons. No educated Indian would for one moment oppose the disqualification of a person deported for political crimes. But the question for consideration is whether all persons who were deported were guilty of any political crime committed by them? There is not, so far as we know, a single Indian newspaper which has directly or indirectly acquiesced in the necessity or reasonableness on the part of the Government to resort to these deportations....... There is no educated Indian who would not conscientiously vote for Lála Lajpatrái for election to the Legislative Council—Imperial or Provincial. Not a single allegation made by irresponsible Anglo-Indian journalists was proved to be true; on the contrary, in the book that he has published he has established his innocence, and it is now generally believed that his temporary incarceration was a great mistake committed by Government. It would be a thousand pities if under the reformed scheme, a man of Lála Lajpatrái's ability and usefulness was debarred from entering any of the Councils simply because he had at one time been deported.......... The passing of Lord Macdonnell's amendment by the House must largely detract from the value of the scheme as a whole. Lord Morley was perfectly correct when he asked the House not to deal with such a grave situation piece-meal and make the Bill a failure. The omission of the clause has in a great measure marred the object of the Bill, and we should not at all be surprised if the whole of the Indian Press were to partially withdraw their unqualified satisfaction expressed at the passing of the second reading of the Bill. We would again not be surprised if, as apprehended by the Secretary of State, 'the tension in India returned.'"

Indian Social Reformer (4), 14th Mar.

***9.** "Comments on the debate in the House of Lords on the Indian Councils Bill have, in the absence of fuller information than that contained in the telegraphic summaries, necessarily to be of an extremely tentative character. From Lord Morley's statement it seems that railways and the army will be excluded from the list of subjects which will be voted on in the

Budget. Whatever may be the case with the army, it is not at all evident why railways should be taken out of the criticism of the representatives of the public.......... The Committee of the Lords has thrown out the clause empowering Government to create by proclamation Executive Councils in any of the Lieutenant-Governorships, on the ground that a case had not been made out for them. Surely, the enlargement of the Legislative Councils, in size and scope, is of itself a sufficient reason to give Lieutenant-Governors the assistance derivable from an Executive Council. The deletion of the clause has, however, had the desirable effect of uniting Hindus and Muhammadans in Bengal and North India in common protest. We are sorry that even after the strong expression of opiniou from the Government of India which Lord Morley produced before the House of Lords on Tuesday, that body, under the guidance of Lord Lansdowne, declined to re-insert the clause. It is stated that His Majesty's Government will have it put back in the House of Commons, and it is expected that, before the Bill comes up again to the House of Lords, the consensus of public opinion will induce it to accept the clause."

Oriental Review (11), 10th Mar.

10. "The India Councils Bill has passed the Committee stage after being stultified in one important particular through the opposition of the Conservative Peers like Lords Curzon, MacDonnell and Lansdowne.......... Lord Curzon might have been actuated by the additional motive of a grudge against his old enemies, the Bengalis, for the clause would have removed their grievances to a great extent.......... Lord Morley is bound over not to take action on clause 2 providing seats for Indian members in Provincial and Imperial Executive Councils, till the matter is thoroughly considered by him in consultation with the Government of India. Is it intended by the Lords to postpone the granting of this important reform in order that it may be laid safely aside as a dead letter in case the Conservatives come into power at the coming General Election? It will interest British people to learn that on these provisions of the Bill the Indian opinion is united. The Anglo-Indian truisms about differences between the Hindus and the Muhammadans will not hold good in this case. In fact these communities are united on the matter as is testified to by the fact that a large protest meeting was held in Calcutta under the presidentship of the Nawáb of Dácca. Such a meeting is a pleasing sign of the times as it shows that Muhammadans have come to recognise that on many a political question there is a common platform for them and the Hindus.......... Lord Morley has yet been able to retain in the Bill several liberal provisions one of which is that the election of members to Legislative Councils will not require ratification from the Government.......... It is provided that persons who have suffered political imprisonment or deportation will not be considered eligible for election. Michael Davitt was admitted as a member of the Parliament though he had undergone an imprisonment for fifteen years. But the same liberty is not proposed to be granted to India."

Gujaráti (26), 14th Mar., Eng. cols.

***11.** "Lord Morley, in moving the adoption of the Committee stage of the Indian Councils Bill, described some of the salient features of the Regulations intended to be framed under the Bill....... It is not proposed to reserve any power to the Government to ratify the election of representatives. But it is in contemplation to disqualify deported persons permanently. The arbitrary enforcement of the Regulation of 1818 has been bitterly resented throughout the length and breadth of India, and there is a widespread belief that at least some of the persons deported are innocent and have been unjustly deported on the strength of one-sided Police reports. To treat deportation under such circumstances as a disqualification for all time without giving the deportee an opportunity to vindicate his innocence, would be to perpetuate still further the gross anomalies and injustice of a piece of legislation that has been denounced as barbarous throughout the whole country.......... We confess we fail to understand the opposition to the creation of Executive Councils at least in the major provinces. Though it is true that the Governors of the Bombay and Madras Presidencies have no experience of Indian administration before they take office, as Lieutenant-Governors have, still the growing responsibilities of office in the one case as in the other demand division of labour and special study, and Lord Minto's government very properly pointed out in reply to Lord Morley's telegraphic inquiry that under the changed condition of things the Lieutenant-Governors would need further assistance and relief from minor responsibilities. Lord Curzon and his brother peers might succeed in throwing obstacles in the way of Lord Morley's scheme of reforms for some time. But the grounds on which the opposition to clause 3 is based are simply hollow by the side of the weighty reasons advanced by Lord Minto's government in reply to Lord Morley and do not reflect much credit on those who have brought them forward."

***12.** "Clause 3 is an important item in the Bill, for it affects in the first instance the very Province whose political agitation has in a way suggested the motives for reform.......... Lord Curzon's ungenerous attack on the Bill not only accentuates the difficulties of which he has left a large legacy to his successors, but renders possible a recrudescence of excitement in Bengal. The question of providing Bengal with an Executive Council is not a recent suggestion. It had been under contemplation for years past, for as early as the year 1833 the Regulation Act, which gave Bombay and Madras their respective Councils, and the subsequent Act of 1853, proposed to place Bengal in a line with the other two Presidencies. It is suggested, therefore, in some quarters that the action of the present Government in obtaining sanction for clause 3, so far as it refers to Bengal, is altogether superfluous, and that under powers vested in them by these Acts Government may proceed to deal with the question on their own responsibility, and may so distribute the areas as to re-unite divided Bengal under a common Governor and an Executive Council.......... To eliminate this all important clause is to deprive Lord Morley of the only opportunity to placate public agitation in Bengal. The public in India is already not too much enamoured of the Bill's provisions. In the first place, it leaves a good deal to be accomplished by Regulations, which it is feared may not be carried out in a liberal spirit by local administrations. Then there is the grievance of too much partiality to Muhammadans, and if this is capped by the elimination of the third clause, the Bill, in spite of all the concessions it gives in other directions, is sure to lead to a good deal of acerbity and discontent."

Rást Goftár (36), 14th Mar., Eng. cols.

***13.** "Lord Curzon describes clause 3 of the Bill as a device for finding posts for natives—a contention which apparently had no following and which can only be attributed to a want of sufficient philosophy to endure his toothache patiently. On Tuesday Lord Morley moved for the re-insertion of the clause, but without success—it was negatived without a division—and has been rejected at the third reading also. Lord Lansdowne and Lord Curzon appear to have been the strongest opponents of the clause, and according to the telegraphic summary, Lord Lansdowne made much of the fact that in 1905 the Government of India pronounced against a similar proposal, and both of them are obsessed with the idea that there must be some mistake and that the Government of India cannot really be willing to welcome the innovation. The arguments used in 1905 have no longer the same force, said Lord Morley, which Lord Lansdowne claims as an admission that the Government of India has altered its opinion, while he assumes that the earlier opinion must necessarily be the better one......... Lord Curzon is hardly in a position to cite what the Government of India thought five years ago as a reason for not doing what it advises now. Quite apart from Indian public opinion, quite apart too from the abstract question of the wisdom of the change, the opinions expressed now by the officials actually governing India are far more likely to be their own unbiased conclusions than was the opinion of the Government of India five years ago when everybody said ditto to Lord Curzon.......... If what the Lords regard as the worst did happen and the Government of India found themselves compelled to extend Executive Councils to Eastern Bengal, the United Provinces and

Pársi (34), 14th Mar., Eng. cols.

the Punjáb, one does not see how it would revolutionise Indian Administration. Rather it would tend to make it more uniform. There are plenty of reasons why the experiment should first be made in Bengal, and to object to a beginning being made in that province, because it might be taken as the reward of rebellious agitation, is rather a weak reason for stagnation."

Akhbár-e-Soudágar (20), 11th Mar., Eng. cols.

14. "Our greatest indictment against Lord MacDonnell is, that he has forced Lords Morley and Minto, against their united will, to commit the unpardonable sin of losing a great chance of making forgetting and forgiving possible, and of leaving open a wound inflicted upon Bengal by Lord Curzon more than three years ago.......... To sum up the whole position: the rulers and the ruled alike seem to be at the parting of the ways. All India hoped that, after the announcement of the scheme of Reforms so generously adumbrated by Lords Morley and Minto, the 'ways' of the diametrically different races, that have been so strangely entwined in India, might begin to run parallel. Lord MacDonnell's amendment in the Lords and its acceptance has given a rude shock to this pious, sincere and truly imperial hope. If the prologue of this new Act in the Drama of Domination which Britain is playing in India is so unpromising, what will be its Epilogue?"

Alleged impropriety of relying on the statements of the Police in cases of sedition, &c.

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15. In reply to Mr. Mackarness' inquiry about the closing of the *samitis*, the Honourable Mr. Buchanan, Under Secretary for India, said that it was improper to doubt the information received from reliable and responsible personages in this matter. We think that the Under Secretary's reply is ridiculous and irrelevant, and it does not even mention who these reliable personages are. Be that as it may, we do not understand on what principles of justice and equity worthies like Babu Ashwini Kumár Dutt and Krishna Kumár Mitra were deported without a fair trial and without even any specific charge. Is it too much to ask Government to act up to their pretensions when they ask us to believe that there is always some good motive underlying their action? It is a matter of great regret that Government spend so much on the band of secret informers whose sole object is to please their employers and get promotions by fair means or foul. The infamous Etáwáh case is an instance in point. It seems that Government deem the leaders of the people to be the enemies of the State and view all their actions with suspicion. Under these circumstances it is highly improper to rely blindly on the 'responsible' persons mentioned by Mr. Buchanan. [The *Gujaráti* in its issue of the 14th writes in the same strain and remarks:—Mr. Buchanan's reply simply means that what Government have done cannot be wrong.]

Comments on the resolutions adopted at a Conference of the Poona *Sárvajanik Sabha* on Lord Morley's Reform scheme.

Mahrátta (9), 14th Mar.

***16.** Commenting on the resolutions passed at a Conference of the Poona *Sárvajanik Sabha* and the note on the Reform scheme adopted by it, the *Mahrátta* writes:—"It will be evident from the text of the note adopted by the Poona Conference which sets out the objections against the Bill in a clear light, and also the constructive suggestions calculated to improve the same, that the Bill, far from giving effect to the benevolent intentions of Government expressed from time to time, is a halting and unsatisfactory measure of reform. The net gains by the Bill are (1) an increase in the number of the Councils, (2) the power of moving resolutions on administrative questions in these Councils, and (3) the power of finally and conclusively electing members. But it can be easily shown, as is convincingly done in the note under reference, that all these gains together fail to raise the Reform scheme to the high level of the declared or avowed noble intentions of Government. Thus the King's message recognises our claim of equality of rights of citizenship. The Reform scheme, far from giving effect to this pledge, only emphasises distinctions not only as between European and Native interests, but even between Hindus and Muhammadans. If we once yield to the and Madras Presidencies have no experience of Indian administration before they take office, as Lieutenant-Governors have, still the growing responsibilities of office in the one case as in the other demand division of labour and special study, and Lord Minto's government very properly pointed out in reply to Lord Morley's telegraphic inquiry that under the changed condition of things the Lieutenant-Governors would need further assistance and relief from minor responsibilities. Lord Curzon and his brother peers might succeed in throwing obstacles in the way of Lord Morley's scheme of reforms for some time. But the grounds on which the opposition to clause 3 is based are simply hollow by the side of the weighty reasons advanced by Lord Minto's government in reply to Lord Morley and do not reflect much credit on those who have brought them forward."

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Thus the King's message recognises our claim of equality of rights of citizenship. The Reform scheme, far from giving effect to this pledge, only emphasises distinctions not only as between European and Native interests, but even between Hindus and Muhammadans. If we once yield to the temptation of making nice distinctions between the different degrees of political importance of the different communities, then adieu to all hope of equal treatment and of the creation of a common nationality. Almighty God has been made by the author of the Proclamation of 1858 to bear witness to the pledge that Queen Victoria held herself bound to the Natives of India by the same obligations of duty which bound her to all her other subjects. And we fail to see how Almighty God can be reconciled to the blameworthy spirit in which the Queen's successors are allowing themselves to carry out that pledge. The Reform scheme—and we shall prefer to speak of the scheme rather than of the Bill till it passes the Commons and runs the gauntlet of the Lords again—no doubt provides for increases in the numbers of the Council. But as is pointed out in the note, these increases are far from satisfactory. Thus Bengal with its population of over 50 millions has on the expanded Councils only 20 elective seats. The United Provinces with a population of 47 millions have only 19 elective seats. The Punjáb with its 20 millions has only 5 elected seats. The Central Provinces with 12 millions are to have none at all. These elective seats again include seats for minorities and privileged interests, and special or favoured constituencies. How are the remainder to represent adequately the vast population of India? Is not the absurdly narrow scale of representation a mere mockery of the principle of representative institutions? Government have avowed that they have made no arrangement in the present Reform scheme for the direct representation of the masses. On the other hand, they recognise that the classes, for whose representation some provision is made, may have interests conflicting with those of the masses, the voiceless millions. The whole scheme of election and representation in the present case is nearly vitiated by the recognition of the racial distinctions which are subversive of the spirit of common nationality and citizenship, and by the complete relegation of the masses to the limbo of neglect. The safeguarding of the interests of minorities has been obviously confounded with the putting up of racial compartment-walls, if indeed it has not been used only as a pretext for carrying out the unrighteous desire to find an artificial counterpoise in the permanent setting up of one class against another. As for the masses, the classes generally may be taken to represent them, the former being more educated and having, as a rule, no axe of their own to grind. But such representation is neither scientific nor perfectly real or adequate. The Note under reference, therefore, properly suggests that the masses should be allowed direct representation, village unions being recognised as primary voting units. Such a system would, besides being necessary, only be in keeping with the traditions of our village communities. And lastly as regards the functions of the reformed Councils, it is evident that though the power to move resolutions on administrative questions is very important, still it can never compensate for the other patent imperfections which are left unremedied in the new scheme. The elected members are doomed to remain in a perpetual minority; and one fails to see how the most hopeful and enthusiastic temperament can get over such a wet blanket! Then, again, in the Supreme Legislative Council these members are not to touch the sacred topics of the most important heads of income and expenditure; and in the Provincial Councils they are not to move amendments to the Budget. What remains open to be dealt with, is a mere bagatelle compared with what is forbidden. And this in short is the sorry and miserable measure of reform that we are to have under the new scheme. Indeed we are perfectly conscious of the struggle which Lord Morley had to make with his colleagues in Council and his Tory opponents in Parliament to make it possible for him to give us even this small measure. But our quarrel is not so much with the personality of the State Secretary who has been honestly battling with his surroundings, as with the surroundings themselves which are certainly discreditable to the genius and traditions of the civilised British Government. We are sorry to think that Lord Morley should be seriously laying the unction to his soul, that with such a scheme of Reform he can succeed in permanently rallying one class of us round his standard, and taking the wind out of the sail of another class. The Reform scheme has been already so belated that it has nearly lost all its grace; and the first flush of novelty about the scheme will not survive a couple of years. By the time the new Councils meet and begin to work, gratitude will have nearly given place to curiosity, and on the heels of curiosity will come dissatisfaction on finding that the reformed Councils and the power of moving resolutions on administrative questions fail to realise the expectations formed of them. The era of fresh grievances will then begin, and we wonder if the popular discontent will not be as deep this day three years, as it was in November last when Lord Morley had not yet made his pronouncement on the Reform proposals." [Elsewhere the paper publishes the full text of the resolutions adopted at the Conference and the Note passed on the Reform scheme by it.]

Comments on the Bengal meeting of protest against the rejection of clause III of the India Councils Bill.

Bombay Samáchár (60), 10th Mar.; *Sánj Vartamán* (37), 10th Mar.

17. The public meeting recently held in Calcutta, composed jointly of Hindus and Muhammadans, will be of the first importance in the political history of India. It augurs well for the future and goes to show that the time is not far distant for the fulfilment of the noble object of forming an Indian nationality for which the Indian leaders have been working so long. The Muhammadans and the Zamindárs who had hitherto been holding aloof from the Congress stood on the same platform with the Congress leaders of Bengal, and showed by taking a leading part in the business of the meeting that they now see eye to eye with the Congress in matters of political Reform. Thus the very attempt of the enemies of India to divide the Hindus and Muhammadans has resulted in the unification of these two communities and the proverb "Out of evil cometh good" been justified. It is not a little remarkable that the meeting was presided over by the Nawáb of Dácca. We trust the resolution of such a representative meeting will have the desired effect upon the Lords. Lord Lansdowne has assured Lord Morley that the House would be prepared to re-insert clause 3 of the Bill provided he can produce evidence in its support. There can be no better proof in support of it than this extraordinary meeting held in Calcutta. [The *Sánj Vartamán* writes:—Of all the public meetings held in India to protest against the deletion of clause 3 of the Bill, the one at Calcutta will ever remain memorable in the history of India owing to the fact that men like Surendranáth on the one hand and the Nawáb of Dácca with Syed Ali Imám on the other, were working hand in hand. The meeting will be an object-lesson to those idle visionaries who are of opinion that the introduction of *swarájya* in India will be followed by a death-struggle between Hindus and Muhammadans.]

Jám-e-Jamshed (30), 10th and 11th Mar., Eng. cols.

18. "A meeting has been held in the Calcutta Town Hall presided over by the Nawáb of Dácca, and addressed by Rája Benoi Krishna, Syed Ali Imám, the Honourable Mr. Rádha Charan Pál, Mr. Surendranáth Bánnerji and Mr. A. Chodhury standing shoulder to shoulder, and has unanimously passed a Resolution regretting the elimination of clause 3 of the Indian Councils Bill. What a stir it must have caused in the dovecotes of the Anglo-Indian bureaucracy! How disappointing it must have proved to those Englishmen who have been fondly assuming that Muhammadans absolutely want no political reforms, content for all time with the *má-báp* government they are having and that the few special concessions made and promised to them would always keep them aloof from the Hindus, having bought them off as the eternal allies and auxiliaries of the *Sarkár*! What a severe shock to read the speech made at the meeting by the President of the last All India Moslem League, pointing out the essential solidarity of Hindus and Muhammadan interests and expressing the conviction that if the Hindus and Muhammadans came together often and exchanged their views, it would be found that they are not divided so much as it is thought they are! The meeting has shown that howsoever sturdy the Muhammadans may be as beggars of political concessions for themselves, they are not less interested than Hindus in the common welfare of the land, not less ardent patriots than the rest." [The same paper says in a later issue:—"Syed Ali Imám's attitude in the matter was perfectly justified and consistent. He has both consistently and courageously asked for co-operation between Hindus and Muhammadans to further national interests, and so far as we know he has never been a violent defender of the Bengal Partition. In going to the Calcutta meeting and speaking there, he was, therefore, only practising what he had often preached. But what about the Nawáb of Dácca? It really seems as if a huge joke was perpetrated at the expense of this sturdy champion of the Partition by giving him the Chair of the Calcutta meeting—a joke stultifying at one stroke the poor Nawáb's position as the upholder of this ill-starred measure of the Curzonian *regime*. The Nawáb seemed to have forgotten that the Partition was effected because the alternative scheme of a Governor and Council was not found desirable by the Government of Lord Curzon. The Bengali anti-Partitionists suggested that alternative, but it was 'unanimously' rejected by the Government of India, four years ago. And Nawáb Sir Khwája Selimullah Bahádur, K. C. S. I. of Dácca, the Premier Muhammadan Noble of East Bengal, was the first to pronounce his benediction on the Government's decision."]

The Reforms and Muhammadan demands.
Praja Bandhu (35), 7th Mar., Eng. cols.

19. "Now that the critical stage is past, and Lord Morley has promised our Muhammadan friends a separate representation at each rung of the electional ladder and has held out to them concessions more than proportionate to their numbers, it is permissible to consider the whole matter dispassionately from the standpoint of national benefit and progress.......... Speaking from an experience of nearly half a century, *i.e.*, from the time the Councils were formed up to the present day, we venture to assert that the Moslem population of India, as such, have no interests apart from those of the general Indian population.......... The proceedings of the Legislative Councils all over the country will fully bear us out in the matter. It may be allowed that among the several components of the nation, there may be a considerable diversity in viewing questions of general interest.......... It is for the public benefit that all shades of opinion should be present at the discussion of public questions by the authorities. This end could easily have been secured by Lord Morley's original proposal which made the election of a certain number of Muhammadans by the electoral colleges compulsory. The contention that these colleges being mostly composed of Hindus would vote for nominees favouring their own view, is specious, having no support in the actual experience of the past. It would be absurd to maintain that the late Mr. Rahimtulla Sayáni, or Mr. Justice Badrudin Tyebji, and the Hon'ble Nawáb Syed Muhammad of Madras did not represent the general Muhammadan view of the public questions that came up in their time. As an English officer very pertinently remarks, more than five crores of our Moslem friends are Hindus by blood, they follow numerous Hindu customs, and are intimately commingled with the general Hindu population. They are in all that constitutes character essentially Hindu. In Gujarát at least, Muhammadans have been elected to Local Boards and Municipalities by Hindus, and *vice versa*. There are thus no adequate grounds for the course finally sanctioned by Lord Morley of allowing our Muhammadan friends not only separate electorates, but giving them an extent of representation disproportionate to their numbers. It is suspected that a few Anglo-Indians who are hostile to Indian progress and would be sorry to see the various races of India act in harmony have, for reasons of their own, supported the Muhammadan demand. Be the fact what it may, it is difficult to congratulate the organisers of the Muhammadan agitation on their patriotism or fore-sight. The example of the small but enterprising Parsi community might have lent a lesson. For a long time, they hung on the skirts of the officials, and their leaders taught them to believe that their salvation as a race depended on the continuance of this narrow policy. The progress of enlightenment and sound ideas has dispelled these false illusions from among the Parsis, who are now ready to make common cause in all general questions with enlightened Indians of other races. We hope our Muhammadan brethren will ere long see the unwisdom of their course. Though we disapprove of it, we are willing that the experiment should have a fair trial. Already there are signs that a considerable section among them is adverse to the decision finally announced by Lord Morley, and we are afraid that further dissensions may ensue as the scheme is put to the test of actual trial."

Andhra Patrika (53), 10th Mar., Eng. cols.

20. "It is but proper for the Mussalmans to claim their proper share in the administration of the country.......... But they claim special privileges and representation as Muhammadans. They forget that they are Indians first and Muhammadans next. Lord Morley in plain words told the gentlemen who waited on him that his goal is the advancement of India as a whole and not the interests of any special class or creed. Representative institutions have come to stay in the world, and they are based on popular franchise. Communities that have more people are entitled to have more representatives. The interests of the minorities may be protected, but their claim to larger representation as a privileged class cannot be entertained. The recognition of special interests is a death-blow to representative institutions. Class privileges have brought the country to the present low level. If India is to rise once more among the scale of nations, she must be united. Every one who lives in India must feel that his duty to the motherland is stronger than his duty to his community.......... It is the sacred duty of every Indian to sink minor differences and work for the salvation of his motherland."

Gujaráti (26), 7th Mar.

21. From the India Councils Bill it appears that Lord Morley has made the grave political blunder of yielding to the clamorous demands of the Moslem League, thereby making it clear that there exist two separate nations in India, and losing sight of the political advancement of India as a whole. The Bill provides for two separate electoral colleges to return Members to the Legislative Councils. The argument advanced by the League is that as the Hindus in consequence of their numerical strength will carry away the best prizes under the new scheme, it is necessary that Muhammadan interests should be safeguarded. In spite of Mr. Amir Ali and his colleagues not advancing any single instance to substantiate their argument, Lord Morley has yielded to this demand. He has been led to believe that the whole Muhammadan population of India counting over eight crores is represented by the Moslem League and the Conference held at Amritsar in December last, whose demands, if unsatisfied, will hamper the progress of the Reforms. Here we see Lord Morley's weakness getting the better of his noble sentiments. Neither the Moslem League nor the Conference at Amritsar can be said to be representative of the Indian Muhammadan population. In spite of the representative character of those who lead the Congress movement, and in spite of the unanimous support of the Indian press and the recognition of their policy by some of the noble-minded among Anglo-Indian administrators, the bureaucracy have ridiculed the Congress as an unrepresentative body of discontented B. A.'s. Is it, then, possible for the Moslem League to be recognised as a representative Muhammadan assembly? The League have adduced no reasons for their policy of isolation. The Muhammadans also have factions and religious differences among them. Can the League be said to represent the Shiahs, Sunnis and followers of the Aga Khan, as also Moguls, Afghâns, Arabs and Turks who number nearly 50 lakhs? Will the differences vanish by the organisation of separate electoral colleges for Muhammadans? The fact is, that the League has frightened Lord Morley into acquiescence. No Muhammadans would sit in the Nizam's Legislative Council but for the Hindu vote. How then can it be that in British India the two races are disunited and that in the Nizam's Dominion they work hand in hand? Lord Morley by entertaining Mr. Amir Ali's demands has spoiled his Reform scheme and done harm to the Indian nation.

Gujaráti (26), 14th Mar., Eng. cols.

***22.** "When the proper time arrives for an impartial historian to write the political history of India during the last thirty years, it will be for him to decide in what proportion the various communities in India have contributed to the cause of political reform which has, after years of patient and self-sacrificing agitation, culminated in the concessions embodied in Lord Morley's despatch. We are not sorry, but much pleased to note that our Muhammadan countrymen, who are now expatiating with so much persistence and with suddenly developed enthusiasm on their historical position and importance, but who had forgotten them for so many years, have been awakened to a sense of what is due at least to their own community. Their representations are generally based on racial lines and considerations. But it is satisfactory to find that they too have hailed the reforms as a whole, though some of their demands for a share in the concessions do not seem to err on the side of modesty or moderation. We do not blame them nor do we wish to be hard upon them for assuming such an attitude. Some of our rulers and some organs of Anglo-Indian opinion are more clever than many of our speakers and writers can ever realise, and in the opinion of some experienced observers it is not altogether an accidental phenomenon that Government and the Muhammadan community are now indulging in sudden outbursts of the feelings of confidence, solicitude and even affection for each other. We are afraid the thing is being overdone, and as years roll on, those Anglo-Indians who have induced the Muhammadan community to believe that a Tyebjee or a Sayani, though he be a Muhammadan, cannot be its true representative if he is elected by a mixed electorate, and those Muhammadans who have re-echoed this cry with short-sighted enthusiasm, will find that the policy of patting on the back and allowing oneself to be treated to such an agreeable operation has peculiar dangers of its own which will not fail to develop in the fulness of time in a country of many races and creeds like India. The Rangoon Mussalmans claim special treatment for their community on the ground that they have been 'loyal to a fault,' and Mr. Syed Ali Imám, the Chairman of the Special Sub-Committee of the All-India Moslem League, has assured the Viceroy, in his representation on Lord Morley's reforms, of the traditional loyalty of his community to the British Government and its religious obligation to support the Ruler, and at the same time pointed out that Lord Morley's scheme of electoral Colleges had created discontent, but that its spread has been stopped by his assuring reply to the Muhammadan deputation that waited upon him. Well, we are not at all sorry that the political consciousness of the Muhammadan community is being aroused. But those who are assisting its manifestation in particular forms will find perhaps a little too late that their intervention has led to developments they themselves did not anticipate at the time."

Comments on the petition submitted to the Oxford University urging the abolition of the Herbert Spencer Scholarship endowed by Mr. Shyámji Krishnavarma.

Ráshtramat (45), 14th Mar.

***23.** Mr. Shyámji Krishnavarma has founded a scholarship in the Oxford University to commemorate Herbert Spencer. Herbert Spencer was a true radical and preached many a time that it was tyrannical for one nation to rule over another for ever. Mr. Krishnavarma, attracted by the philosophy of Herbert Spencer, spent money out of his own pocket to honour him. But it appears from the action taken by some Oxford graduates that the Herbert Spencer scholarship is felt to be a nuisance by them. Mr. Krishnavarma had not made it a condition that an anarchist or a rebel should be granted the scholarship. We do not see why it should be insisted upon that the scholarship should be abolished when there is a perfect freedom of choice to select the scholar. It is also proposed that Babu Aravind's name should be struck off the roll of Cambridge graduates. We are afraid both Oxford and Cambridge are a little off their heads. The present agitation only exhibits the narrow mind of the English inasmuch as Babu Aravind is not as yet convicted. It would be better for the English Universities to announce that he whose loyalty is not testified to by the bureaucrats would be deprived of his degree, and thus proclaim that in their eyes the qualification for obtaining a degree is not erudition but loyalty.

Pársi (34), 14th Mar., Eng. cols.

***24.** "If there is one Indian whose deportation under the Regulation of 1818 would be hailed with delight by all India, that man is that implacable enemy of all law-abiding Indians, Shyámji Krishnavarma, who continues to poison the young mind of India with inflammable and revolutionary ideas which have for their aim the subversion of British authority in India. It is pleasant to hear that 109 members of the Oxford University have petitioned for the abolition of the Herbert Spencer Scholarship founded by this fanatic. We sincerely trust that the petition will be entertained and that the scholarship will be abolished at once.......... Krishnavarma cannot but be regarded as guilty of ruining the future of the youths he keeps at Highgate. There is a more serious aspect of the case also: Indians in England have hitherto been treated in a very friendly manner—a manner often contrasted with the treatment they sometimes receive from some of the Anglo-Indians; but the India House is now rightly coming to be regarded by the man in the street in London as an anarchist centre, and it would take but little to make the rabble see a public enemy in every dark-complexioned man they came across. If such became the public attitude, it would make things very uncomfortable for the Indian visitor in England. This is the utmost that Krishnavarma's infamous 'patriotism' is likely to effect, and he is certainly doing his utmost."

Alleged shadowing of Indian students in England.

Rāshtramat (45), 13th Mar.

25. We learn that an Anglo-Indian has been appointed to keep an eye on the movements of Indian students in England. It is not yet known as to what class of students are to be subjected to his espionage. We would not very much object to Government scholars being subject to some kind of censorship. But those students who have gone to England at their own expense would certainly not like to have any restrictions placed on them from official quarters in the free country of England. The appointment of an Indian of experience to the newly created post would have mitigated the evil of the innovation to some extent.

Defective education of the Anglo-Indian official.

East and West (3), for Mar.

26. In an article entitled "Indian Administration and Art" Mr. E. B. Havell writes:—"There can be no doubt that the Government of our Indian Empire, always a responsibility of the first magnitude, is daily becoming more and more involved in difficulties which are the inevitable result of the methods deliberately chosen by the statesmen upon whose shoulders that responsibility has rested.......... In the right solution of those difficulties lies not only the safety of the British Empire, but the happiness and prosperity of a great portion of the human race. Two schools of political thought, very widely apart from each other, have made their views prominent in the discussion of this great question. The one, representing Mr. Kipling's philosophy of imperialism, shouts 'Rule Britannia,' and with one hand on the sword-hilt declares that there is a gulf between East and West which never can be bridged: the other, with a firm faith in the democratic ideal, is ready to risk everything in applying the modern European panacea of self-government to India. In both of these schools there is that insularity of thought which, though it has doubtless helped conspicuously in the building up of the British Empire, may prove to be the most potent element in its undoing.......... We never have ruled, and never will rule, India, by the sword. Even an unarmed population, when roused, may prove irresistible: the appeal to force as the final arbitrament is only a provocation for the anarchist bomb. The democratic ideal is much more reasonable, and not so foreign to Indian political traditions as is generally assumed, but it is hardly less difficult in the application. It might be easy to placate the most clamorous section of the Indian community by giving it a larger share in the flesh-pots of Egypt, but it is only too probable that by doing so we should alienate other less vocal, but probably more powerful, sections whose interests would be disturbed by such a concession to democratic principles.......... The tendency which is the inherent vice of all bureaucratic institutions—to drift out of touch with popular sentiment—has for many years past been bringing the whole European administration of India into a state of isolation, which not only seriously impairs the efficiency of departmental machinery, but threatens the stability of the whole empire; for nothing can be more dangerous than the growth of mutual distrust and suspicion among Anglo-Indians and educated Indians, and the tendency of the two communities to form themselves into separate and hostile camps. There is a widely prevalent idea among Anglo-Indians that the chief blame for this state of things lies at the door of the present Indian educational system. After twenty years' painful experience of the manifold evils of that system, I am not disposed to minimise them, but I think there is an aspect of the question which is generally overlooked by would-be educational reformers, an aspect upon which my special experience in art education may throw some much-needed light. The most enlightened Europeans and Indians are agreed upon one point, that education is one of the greatest blessings of civilisation. Indeed, Hindu philosophy declares *avidyá*, or ignorance, to be the root of all suffering and all evil in this life—but is not the need of better education just as pressing for the European in India, as it is for the Indian? It is surely just as vital for the good Government of India that European officials in every position should be instructed in the history of Indian civilisation, art, ethics and religion, as it is that Indians should acquire a thorough knowledge of European life and ideas.......... The education of the Anglo-Indian official has not kept pace with that of the Indian. In fact, if the truth were said, we should have to acknowledge that in many essential respects the present European Civilian is far less efficient than his predecessor; not from any fault of his, but from the inherent defects of the system under which he works, and from the radical errors of the policy by which he is governed. In the pre-Mutiny days the education of the European official really began when he landed in India. He quickly learnt to regard India as his adopted country, became expert in the vernacular languages, took an interest in native life, literature, art and religious ideas, and in his relations with the people generally erred on the side of excessive intimacy rather than aloofness. Now, the education of the competition-wállah, in too many cases, practically ends when he leaves England. When he arrives in India he becomes part of the official machine, and only knows Indian life and thought so far as the administrative machinery brings him into contact with it—a connection which is hardly calculated to arouse either his sympathy or interest. In his official relations with the people he is often a mere tool in the hands of the half-educated, Anglicised clerks, and the smaller officials by whom he is surrounded; and in the scanty intervals of leisure which drudgery of official routine permits, he retires to his club—to the society of his fellow-Europeans. Once within the portals of that essentially British institution he is as distant from all that really concerns India as he was when he left Europe and will be when he returns.......... It is not surprising, under these circumstances, that mutual distrust between Europeans and Indians increases rather than diminishes; that officials of all grades are so occupied with doing the things which matter little, that they have no time for the things which matter much; and that the Government of the country becomes more and more difficult every day, owing to the suspicion with which every official reform is regarded, and the inability of its officers to keep in touch with popular feeling.......... Ever since Macaulay's time, the whole policy of the Indian administration has been ruled by the 'famous minute,' in which, after an *ex parte* discussion of the relative merits of European and Indian ideas of civilisation, the Legal Member of the Viceroy's Council decided, once and for all, that East could only meet West by abandoning all its own literature, its own art, and all the fruits of the experience of life which previous generations, for untold centuries, had bequeathed to the present one.......... The Decentralisation Commission may relieve the British official of some of the burden of senseless routine work under which he now suffers, but neither this nor a more liberal distribution of departmental loaves and fishes among educated Indians, nor the extension of representative institutions, will allay the present unrest, as long as Macaulay's short-sighted and ignorant policy is persisted in. The British official is now at a complete disadvantage compared with the educated Indian in dealing with the Indian masses: his education is too one-sided. For though the average educated Indian is generally content to take Indian civilisation at Macaulay's valuation, there is, fortunately for humanity's sake, an increasing number who combine-with European culture a deep knowledge and reverence for the civilisation of India. Thus, while the influence of the English-educated Indian with the masses is constantly increasing, that of the European official, with his aloofness and indifference to all that is not British, is as steadily declining. It does not require much political foresight to realise that in these circumstances any concession to the democratic ideal of government in India is likely to lead to an aggravation, rather than a diminution, of present difficulties, unless at the same time a serious effort is made to make the training of European officers more adaptable to Indian conditions, to bring the whole policy of Government into greater harmony with the spirit of Indian civilisation, so that the best European officers may have at least as much knowledge and understanding of Indian institutions and Indian ideals as the best educated Indians now have."

Alleged inconsistent policy of Government as regards political deportees.
Mahrátta (9), 14th Mar.

***27.** "In the House of Commons Mr. Buchanan replying to questions regarding repressive action in India said, the arrests in India were made in order to secure India from internal commotion. Lord Morley, he said, thought it undesirable to make a statement of the particular grounds for action in each case. It is understood that the information is refused on grounds of public interest. In replying to the Honourable Mr. Gokhale's interpellations about the deportees in the Viceregal Council Government said that they were unable to make any statement regarding the release of State prisoners. While moving the third reading of the India Councils Bill, Lord Morley, referring to the abatement of the tension which the Bill has produced, read the substance of an account which he had received on the 6th March: 'The insinuation that Indian leaders are still unwilling to denounce outrages is untrue, so I am assured. The Moderates are sincere in their wish to assist in putting down anarchy. India is not in a state of insurrection. While further political outrages may be expected, the Government do not believe that they are instigated by any political party of the least importance. They will not justify the belief that there is widespread sedition and disloyalty on the part of the political leaders or that the general state of the country is dangerous. Any retardation or whittling down of the Bill would impair what was satisfactory in that account.' So after all, Government have found out that it was not the political agitators, from the smooth Legislative Councillor to the humblest street-preacher, who were at the bottom of the bomb outrages! And yet so many sedition-prosecutions, so many arrests and house-searches, and so many deportations! Such repressive unjustifiable conduct on the part of Government is the result of their putting implicit confidence on the reports of interested and corrupt informers. The facts relating to the deportation of Lála Lajpatrái are a severe commentary on the policy pursued by a government frightened out of its wits by rumours spread by low underlings. Now that Government think that 'sedition,' 'disloyalty' and the supposed 'dangerous' state of the country are all over, and that political agitators have not the least hand in the chimerical conspiracy which Government were asked to believe to exist actually, would it not be perfectly just and reasonable for Government to release at once all those convicts and deportees who have fallen totally undeserved victims to the groundless policy of a terrified Government? Will the Indian Government now rise to the occasion and in releasing the persecuted persons show that they are open to correction, are guided more by considerations of fairness and justice than by false notions of prestige?"

Alleged ill effects of British rule in Ireland.
Kesari (121), 16th Mar.

***28.** The *Kesari* continues its series of articles on Ireland and India and dwells on the point of difference between the relative condition of the two countries:—There has been no religious persecution by the English in India. The English carry out of India her wealth and treat the children of the soil unfairly in making the revenue and military appointments. But they follow a sympathetic policy in religious matters. The reasons for the above attitude are obvious. The British Empire was established in India after the force of the religious craze had spent itself. The English came over to India as traders, and commerce requires, more than does colonisation, a conciliatory policy. It is true that the Anglo-Indians behave arrogantly with the Indians, but it is possible for those concerned to retaliate on the spot. The same laws govern theoretically Indians and the English, but the difference is evinced in administering them. Favouritism is rampant as far as appointments, honours and profitable employments are concerned. But our condition is far superior to that of the Irish under the Penal laws. The Irish had to struggle for centuries to attain to our present position in agrarian matters. The private ownership of land was an admitted fact days ago in India though the Land Revenue Act aimed a blow at it. Government have passed various laws to improve the condition of agriculturists and protect them from the rapacity of the Zamindárs. Whether landholders as a class are subjected to injustice by the operation of these laws and whether Government are themselves prepared to stand by the test they have imposed on others, whether they are willing to levy fair assessment just as they have asked the Zamindárs to demand fair rents, are questions beside the point. If the revenue policy of Government remains unchanged, the discontent of the Irish agriculturists may find a counter-part in India. We are more backward than the Irish in point of education. In India the question between Government and people is not one of religious education, but national education. It is more a political than an educational problem with us. The national educational institutions are being persecuted in India, and Government, getting more and more suspicious, are likely to persecute them still more. The disestablishment of the church is not in India so keen a question as in Ireland, as the expenditure incurred is trifling and Government spend also something in aid of Hindu temples and Muhammadan mosques. Politically, the Irish are better off than Indians. 57 per cent. of the Irish population are closely knitted together by the religious bond. In India, the Hindus alone are divided into hundreds of castes and creeds. But in spite of all this factious spirit, the national idea is taking root in India.

"A family of the merciful."
Sind Shewak (50), 8th Feb.

29. *A family of the merciful.*

(1) Merciful is Lord Curzon,
Who cut Bengal into two.

(2) Merciful is Fuller Sahib,
With whom Barisal did not agree.

(3) Merciful is Andrew Fraser,
Who struck at *swadeshi.*

(4) Merciful is Mr. Kemp,
Who imposed a fine upon Surendranáth.

(5) Merciful is Kingsford,
Who made jails for the natives.

(6) Merciful is the famous Norton,
Who drove the bullocks of bombs.

(7) Merciful is Sydenham Clarke,
Who sent Tilak to a far off country.

(8) Merciful is the *Pioneer*,
Who is full of fury against the natives.

(9) Merciful is Mr. Monte,
Who spirited away Lajpat and Ajit.

(10) Merciful is Lord Minto,
Who got beheaded Kanai and Khudirám.

(11) Merciful is Morley, the never-to-be-forgotten,
Who with his reforms satisfied our souls.

(12) Merciful is Government,
Which dug the wells of famine and cholera.

Proofs and news.

Under the protection of the merciful *má-báp* Government (disgraced for nothing) India has been reduced to this condition. The number of persons killed by wild animals was 2,086 in 1906 and 1,966 in 1907. Every year on an average 10 lakhs of men die of famine. The total number of deaths from plague from 1896 is 50 lakhs—yet, if we complain, our heads are off; if we remain silent, the above is our fate.

Government must deserve homage before they can get it.
Sind Shewak (50), 15th Feb.

30. In an article entitled "The present day education and its aims," the *Sindh Shewak* writes:—There are innumerable defects in the education that is imparted in schools now-a-days. What do children learn there? They are taught that their fore-fathers were great fools, their *gurus* great cheats and that their Shastras are all myths. There are histories which contain exaggerated accounts of the misdeeds of certain kings, a perusal of which is apt to create ill-feeling among the different sections of the community. This serves the purpose of the strangers. The other evil result of this education is that the boy looks down upon his own industries and arts to the great prejudice of the prosperity of the country. It is contended that obedience to certain circulars is enforced with a view to keeping students away from politics and making them respectful to their elders. To our mind this contention is ridiculous. Man pays homage to excellence wherever it may be found. This is only natural, and it is absurd for anybody to expect loyalty to himself when he does not possess the requisite worth. Men will not become loyal simply by being educated in the way in which they are being educated at present. There can be no loyalty on the part of the people unless there is corresponding worth on the side of Government. The Hindu religion, no doubt, enjoins loyalty, but only in cases in which there is merit to deserve it. The king has a claim to the allegiance of his subjects only so long as he rules in accordance with their wishes. To be faithful to an undeserving king is to pay homage to demerit, which is a great sin. If Government want the people to be loyal they must give them the right sort of education, an education which will make men of them. The present system must be abandoned; it only puts a premium upon hypocrisy, and stunts the moral and mental growth of the students.

Comparison between the treatment of journalists in India and Persia.
Navsári Patrika (77), 14th Mar.

***31.** The *Navsári Patrika* writes in its weekly humorous column:—Might is right in Persia to-day. A hundred newspapermen there have been blown up at the cannon's mouth! In comparison with this piece of tyranny, our Government can be called even merciful. Why, here the journalist's punishment consists of gagging, forfeiture of property, at the most of transportation, and very rarely of the extreme penalty! Then what is the reason that our people are not grateful for all this mercy shown by our Government?

Reflections on the *Holi* day.
Shakti (85), 6th Mar.

32. Summer which is fast approaching is the season when the fierce rays of the sun set the earth ablaze turning it into a smithy. Though such a season makes the frail uneasy, its recurrence is essential in this that if it is very hot it brings in its train the monsoon. The *Holi* day falls in the beginning of this season and is the sign for us to be prepared to bear the heat when it is at its highest. To save themselves from this heat the Aryans of yore used to worship fire on this day. Fire-worship and devotion to one's duty were the pivotal points of their lives. Every one on attaining the age of discretion began worshipping fire to seek benediction and invocation to befit himself for the service of man. Selflessness and living for others were the cardinal principles of his life for the practical application of which he worshipped with perfect devotion physical fire which is symbolic of the fire in the heart; and in that fire he ultimately sacrificed his body. In Bháratvarsha, after those glorious times, this spirit of selfless devotion to duty, this sense of patriotism represented by this fire, began to be dimmed in glory and strength. Afterwards it blazed up at long intervals; and of late it has been worshipped on such occasions in its physical form only. The bright knowledge-kindling and bond-strengthening fire that keeps the heart awake, that gives light to our inward eye, that kills our evil passions, that unites us all by making the dull pulsations of our hearts throb quickly; this fire worshipped by the great *rishis* and patriots of old has once more been kindled among us. Readers! Let us worship this powerful and luminous fire of patriotism and religion that we may be disposed to lend a helping hand to one another in these troublous times. "O Lord Fire, for whom vows are taken! I will act up to my vows. Enable me to fulfil them, so that I may be delivered from falsehood and find truth."

Unifying effects of a "National" history of India.
Oriental Review (11), 10th Mar.

33. "European scholars, try as they may to adopt the impartial historical attitude, cannot divest themselves so completely of their racial characteristics as to allow them to write a history of India with scrupulous honesty. Their sincerity of purpose is not to be doubted. It is their mental perspective which is at fault.......... Whatever it be, surely no one will agree with the theory of Mr. Risley that a national history of India, if such a thing is possible, will not be beneficial to Indian people nor will it infuse patriotism in them. The contention upon which such a theory is based is that Indian people were and are a congeries of racial units ready to rush at one another's throat but for some intervening influence. For a national history to be possible it is not required that all the different units must have united themselves as a nation at the period of which the history may be a record. This condition was not fulfilled by Italy, Greece or even by England. All these countries at some period or other of their history were disunited. The national idea dawned later on. Not so with India. In the remote past there was a vivid perception of the idea of nationality which afterwards grew dim, but was never obliterated. Such a national history is possible, and will do much towards creating a unifying tie of brotherhood. As to patriotism, what people can remain blind to this feeling when vistas of the glorious and unforgettable past open before them? Surely Indian people have no small cause to be proud of their past, considering the rich heritage it has given to the world in the form of religion, philosophy and science. Differences between the Hindus and the Muhammadans do not preclude them from loving their motherland passionately and even cherishing the period which saw the sovereignty of the one or the other dominating in India."

Government a champion of *swadeshi*.
Indu Prakásh (43), 10th Mar., Eng. cols.; *Dnyán Prakásh* (41), 13th Mar.

34. "We are used to hear Government officers habitually declaring themselves as the best friends of *swadeshi* while their actions do not appear in all respects to conform to their words.......... This state of things is due, among other things, to the comparative indifference of Government officers towards the promotion of industries and manufactures in India, and their unwillingness or inability to take active steps towards checking foreign competition. If we carefully look into the history of the last forty or fifty years, we see that our much abused Government officers had to fight a strenuous *swadeshi* battle in one important matter, and that they have now come out of the struggle almost crowned with success....... If the history of the laudable efforts made during this period by the Government of India to secure recognition from the Secretary of State of the principle of local purchase of Government stores in the interest of true economy be made known to the public at large, much of the misconception and prejudice about the attitude of Government officers towards *swadeshi* would disappear.......... It is neither in the spirit of hostility to the self-denying efforts of a large number of our countrymen nor in the self-debasing spirit of a cringing sycophant, that we proceed to detail a few facts in the Government of India's struggle with the India Office. Another object which has led us in re-opening this question of Government Stores is that we may be able to show to our countrymen a vast new field for *swadeshi* activities. It will be remembered that a short time ago, the committee appointed to inquire into the question of obtaining Government Stores had submitted its report to the Government of India, but Government do not think it advisable to enlighten the public on the matter of the recommendations made by the Committee. It is, however, shrewdly guessed that the report in question has made some sweeping suggestions in the present method of obtaining Government Stores which the authorities are not prepared to adopt from some consideration or other. If this is so, it is necessary for us to bring to the notice of the present authorities the benevolent intentions and sincere efforts of their predecessors, and to request them not to depart from that generous policy inaugurated and supported by such men as the Marquis of Salisbury, Lord Mayo, Lord Ripon, Sir R. B. Chapman and others. The subject is thus a very important one and deserves careful attention from all concerned." [The *Dnyán Prakásh* writes:—It should be borne in mind that although Indians ardently desire that Government should encourage Indian industry by purchasing indigenous articles even at some sacrifice, the hands of the Government of India are not free in the matter. So long also as India is wedded to the principle of Free-trade, it is futile to hope for any special encouragement from Government. The circular of Lord Morley has at any rate sufficiently shown that the attitude of Government towards *swadeshism* is not inconsistent. Yet we sincerely hope that while enforcing the new regulations for the purchass of Indian articles Government will not fail to show greater liberality.]

Bombay Samáchár (60), 15th Mar.

***35.** We have to congratulate the public as well as Lords Morley and Minto on the recognition of the justice of the demand for the purchase as far as possible in India of articles required for the use of Government offices. This action on their part shows that they are hearty friends of true *swadeshi*. It now rests with the public to prove that they are worthy of the concession made to them. We do not see anything improper in the condition annexed to this concession that the indigenous article should be equal in quality to and not higher in price than the foreign article. No doubt, from the Indian standpoint, we could have wished that for some time at least they had allowed some concession in the matter of price to *swadeshi* goods in order to foster Indian industries, but we should not at the same time forget that under no circumstances can we expect the British Government to allow protection against England itself. We should, therefore, accept with thanks the small mercy that has been extended to us. The unfair principle which used to obtain in the times of Lord Cross and Lord George Hamilton has now been done away with, and a duty now devolves upon the leaders of the *swadeshi* movement so to work as to leave no reason for some narrow-minded Secretary of State in future to revoke this concession. The introduction of the new principle will also be useful in fostering Indian industries by attracting foreign capital into the country. The Native Chamber of Commerce will, we trust, discharge their duty by forwarding their thanks on behalf of the Indian public to the Indian Government and the Secretary of State.

**Mahrátta* (9), 14th Mar.; *Ráshtramat* (45), 13th Mar.

36. "The orders of the Secretary of State on the recommendation of the committee of 1906 on the purchase of stores for Government departments show the increased tendency of Government to patronise *swadeshi* products. The Secretary of State suggests the modification of existing rules so as to give preference to articles manufactured in India from Indian materials provided that the quality is sufficiently good, and the price not unfavourable, and to give greater encouragement to the purchase in India of articles which are either produced or manufactured locally. Similarly the rules require that the articles manufactured in India from imported materials shall in preference be purchased in India when the price is as low as that at which articles of a similar quality can be obtained through the India Office. There is as usual a warning that these and some other rules are merely experimental and not final. When these two recommendations are considered side by side, the conclusion which one is driven to is that indigenous Indian articles are to be purchased, 'even at some little sacrifice.' But this is an inference to be drawn, and we wish Government will be more explicit on the point. Government have somehow or other, willingly or unwillingly, come to recognise the necessity of encouraging and patronising *swadeshi* articles by giving preference to them. Then why not raise a protective tariff for the purpose of aiding Indian industries and manufactures, and solve the whole question in a simple, fair and straightforward way? Such a system of protection would go a great deal towards solving the economic problem of India and would ensure more cordial relations between the two countries. The steady support which is being given to the *swadeshi*-boycott movement by the people at large has led even the Secretary of State to look favourably at the movement. This is the by-product of the movement and justifies the economics of Indian nationalism." [The *Ráshtramat* writes:—We do not see any reason why the Moderates should go into ecstasies over Lord Morley's resolution to purchase Indian made goods for the supply of Indian Government. The resolution is meant as an encouragement to English capitalists to open new factories in India, and does not promise to favour our indigenous industries.]

Alleged necessity of spreading the *swadeshi* and boycott movements.

Jain (177), 7th Mar.

37. In the course of a long article the *Jain* observes:—The real cause of the rapid progress of Japan is to be found in the *swadeshi* Government which is ruling it. Without a *swadeshi* Government its industries would not have received the impetus so necessary for their growth. But only a *swadeshi* Government favours *swadeshi*, and hence looking to the fact that the administration of India is under the control of England, it is very easy to answer the question whether England would in the first instance protect her own commerce or encourage that of India. The members of Parliament are the representatives of the British merchants who are doing an enormous business with India, and the members are, therefore, always alert in the interests of their electors. In order to favour their interests, an excise of 3½ per cent. has already been imposed on Indian cotton goods, and a policy of Free-trade inconsistently persisted in. The results, though extremely profitable to England, have proved disastrous for India. It is to remedy these that the leaders of the nation inaugurated the *swadeshi* movement. But in order to support it the boycott of foreign goods was necessary, and so we fail to see the evil which the Madras Congress finds in this honest and noble movement. Further, had it not been for the foreign Government we think boycott would have already found universal approval amongst us. We must, therefore, further this movement even though we may have to sacrifice our self-interest in the cause. We must show Government what we are capable of doing, and then we may expect them to espouse our cause. So long as we remain inactive and look to others for help, Government will do little or nothing to help the *swadeshi* movement.

Expressions of sympathy with His Excellency the Governor for Miss Clarke's illness.

Bombay Samáchár (60), 17th Mar.: *Sánj Vartamán* (37), 16th Mar.; *Akhbár-e-Soudágar* (20), 17th Mar., Eng. cols.; *Jám-e-Jamshed* (30), 17th Mar.; *Sultán-ul-Akhbár* (175), 17th Mar.; *Urdu Daily* (176), 17th Mar.

***38.** The public are deeply grieved to learn that Miss Clarke is seriously ill and that her condition causes grave anxiety. Besides the manifold obligations under which we have been laid by His Excellency, the goodness of Miss Clarke has produced a deep impression upon our minds. Despite the existence of a difference of opinion between His Excellency and the people over grave administrative questions, the goodness and sympathy personally evinced by His Excellency and his daughter have prevented any ill-feeling being caused in our minds. They have ever been ready to mix freely with the masses, to exchange views with them and to claim no higher privilege than that of an elder brother or sister. Both have taken it as a part of their mission to bridge over the unfortunate social gulf between Indians and Anglo-Indians, and hence they have been ever anxious to encourage mixed gatherings at social and other functions. It is, therefore, only natural that all classes should send forth their united prayers to the Almighty to gladden their hearts by bestowing speedy recovery upon Miss Clarke. [The *Sánj Vartamán* sympathises with His Excellency in the serious illness of his daughter and prays that she may soon regain health. The *Akhbár-e-Soudágar* writes:—"We most sincerely pray that Miss Clarke may soon recover and that the darkness which enveloped His Excellency only the other day will not be made darker." The *Jám-e-Jamshed* appeals to the members of the Pársi community to send forth fervent prayers to the Almighty for the early recovery of Miss Clarke. The *Sultán-ul-Akhbár* and the *Urdu Daily* express their deep regret at the news of Miss Clarke's illness and also their respectful sympathy with His Excellency the Governor in his anxiety for his daughter.]

Appreciation of His Excellency Sir George Clarke's patronage of the *Itihás Sangraha*, an historical magazine published in Bombay.

Dnyán Prakásh (41), 10th Mar.

39. It is most gratifying to note that our popular and learned Governor His Excellency Sir George Clarke has very kindly given his patronage to the historical monthly magazine, the *Itihás Sangraha*, which publishes very valuable historical documents and letters from the *daftar* of Nána Fadnavis and from other similar sources and also contains beautiful pictures of historical value. None of His Excellency's predecessors, except Sir Bartle Frere, is known to have evinced a taste for such historical research. Sir Bartle during his term of office as Governor of Bombay spared no pains to see historical writings and other documents of antiquity published and also gave an annual grant to the Royal Asiatic Society for the purpose. The object, of course, of His Excellency Sir George Clarke in giving his support to the above magazine is to give a stimulus to antiquarian research, and to create a taste among the people for such literature. May the magazine prosper and save the useful and valuable materials of Marátha history from being lost.

Comments on the representation of Bombay mill-hands to have liquor-shops closed during the *Holi* holidays.

Bombay Samáchár (60), 9th Mar.

40. Despite the loud talk about the conceding of the privilege of "local option" in Abkári matters to the people, it is regrettable that the representation of hundreds of mill-hands to the local Government praying for the closing of liquor-shops in Bombay City during the *Holi* holidays should have been treated with such coldness by the authorities. There was nothing unjust or objectionable in the demand of the mill-hands nor did it involve a novel departure in principle. Yet it is inexplicable why the authorities should have refused to take any action in the matter. There is no doubt that much of the disturbance, mischief and indecent behaviour observed during the *Holi* holidays is attributable to the free use of liquor by the lower classes. If this the primary cause of the mischief remains unremedied and Government simply resort to the expedient of hauling up the evil-doers before a court of law and getting them punished, the action of the authorities can in no way be defended. With a view to abate the nuisance appreciably it is incumbent upon the authorities to do away with the cause of the mischief and prevent the masses from being led astray. There is nothing new in the demand put forward by the mill-hands, for liquor-shops are ordered to be closed for several days during the Moharram also. We wish the matter will not be allowed to rest here, but the Temperance Association will take it up and as a part of the privileges coming under the principle of "local option" get the demand of the mill-hands sanctioned at the hands of the authorities. The Honourable Members of Council will also, we trust, interpellate Government on the subject and have the attitude of the Abkári officials sufficiently explained. The plea of loss to Abkári farmers, if the liquor-shops are closed, is untenable inasmuch as they have to pay duty in proportion to the consumption of liquor only. If in spite of this fact there is a loss to the farmers Government should compensate them in order to satisfy the demands of a large section of the populace.

Comments on the Secretary of State's reply to the deputation of English Temperance workers *re* the Abkári policy of the Government of India.

Mahrátta (9), 14th Mar.

***41.** **"In August 1907 a deputation of English Temperence workers waited upon Lord Morley and suggested to him some urgent and necessary reforms in the Abkári administration and policy of the Government of India. Sir J. Herbert Roberts and Mr. H. J. Wilson were the principal spokesmen of the deputation.** They impressed on the mind of the Secretary of State the fact that the vast majority of the people of India are total abstainers by religion, race, habit and custom. They also referred to the false and mischievous notion among the ignorant masses about the preventive merits of alcohol against plague, and requested Lord Morley to recommend the reduction of liquor-shops in plague-stricken districts. They further suggested the appointment of another Excise Committee to investigate and report upon the whole Abkári policy of Government. The Government of India gave a lengthy reply to these suggestions and criticisms, which, together with other papers relating to this subject, has been issued as a Parliamentary White-Book. A short summary of the reply published in the latest issue of *India* shows how Government are hopelessly incapable of appreciating the real significance of the mental attitude of the Indian people with regard to this most important public question. The Government of India, we are told, strongly object to the proposal of appointing another Excise Committee, not because the Abkári Department is faultless and has no room for improvement, but because, forsooth, such action is likely to offer fresh material for political agitation. If Government have a clear conscience in this respect, they instead of fighting shy of this political agitation should have welcomed the appointment of the proposed committee, as it would have afforded them an opportunity of vindicating the much talked of soundness of their Abkári policy. Moreover, it is inconceivable how a Government which almost recklessly furnishes abundant material for political agitation, in the form of new repressive laws, deportations and trials for so-called sedition, can conscientiously object to a fresh enquiry on the childish excuse of the policy of 'letting sleeping dogs lie.' .... After all it comes to this, that our benign and Christian Government in order to satisfy the thirst of the 'legitimate consumers' in the aboriginal races, lower classes of the Hindus, and their favourite Sikhs, are not prepared to deal a death-blow to this 'dire new additional plague'! Surely the enquiry by the proposed Excise Committee would not have offered more material for political agitation and consequent public dissatisfaction, than these specious and intemperate arguments of Government are likely to do."

Alleged grievances of dealers in country tobacco.

Indu Prakásh, (43), 11th Mar., Eng. cols.

42. "Under the system now in vogue, the dealer in country tobacco has to labour under a very vexatious set of restrictions which are, to say the least, unfair and unjust. The *bidi* seller before obtaining a license has solemnly to declare that he would never claim to be the owner of the license sought to be obtained, that his heirs would 'have no claim or right to the license,' that he would give up his other occupations and 'live at and manage the shop solely and personally' and so on. There seems to be no regular system of granting licenses, their issue depending in most cases on the discretion or fancy of Customs officers. The licensee is prohibited to leave the city of Bombay even on urgent domestic business without the written permission of the Collector of Customs. If a trader wishes to transfer a quantity of tobacco from one part of the town to another, he is to do it under the written permission of the Customs authorities, which permission is said to hold good only for one day. In the matter of offences against the present Tobacco Duty Act, the Customs officers are given powers to try such offences and to punish them in any way they please without any fear of appeals being made on their decisions.......... Another curious feature of these restrictions is that they make an invidious distinction between country tobacco and foreign tobacco—the latter enjoying advantages over the former as regards Customs restrictions......... Are not

Government bound to make some arrangements which will prevent the Corporation from continuing the present preposterous system? We hope that in the interests of a large body of poor mill-hands, coolies, labourers, domestic servants, artisans, &c., who find relief in the soothing *bidi* after their day's labour, the Government of Bombay will see that by the change of hands the tobacco tax will prove less vexatious than before."

Comments on the rejection by the Privy Council of Mr. Tilak's appeal.
Bhála (103), 11th Mar.

43. It is to be deeply regretted that the Privy Council has at last rejected Mr. Tilak's appeal. In view of the fact that there were several important points and especially that of the misjoinder and trial of charges under sections 124A and 153A, the Privy Council, we think, has erred in rejecting it. Thus there is no legal course open for Mr. Tilak for his release. It is only possible either when he serves out his term of imprisonment, or if Government show mercy to him. Be that as it may, there is one relieving feature in his punishment that his sentence has been commuted by Government to simple imprisonment and that he has been provided with a Brahmin cook and a servant. For this act of grace we most unreservedly thank Government. Mr. Tilak, too, has turned the above concession to good account by commencing to write a very useful and learned book on the ethics of the Bhagavat Gita.

Arunodaya (99), 15th Mar.

***44.** It is to be regretted that the appeals of Messrs. Tilak and Paranjpe have been refused by the Privy Council. We, however, hope that the appeals made by these worthy gentlemen to the Indian public will not be forgotten. It is needless to remind the people that they are required to promote the country's cause and to cherish a love for it. The disregard of their exhortation will inflict greater pain upon our esteemed leaders than will the disposal of their appeals by the Privy Council. We should strenuously persist in our endeavours for gaining self-government by resorting to constitutional agitation, without being deceived by the mock-concessions of Lord Morley or resorting to violent methods. Even sensible Englishmen are of opinion that the extent of our political concessions will depend upon the courage and perseverance we display in our demands.

Comments on the Násik sedition case.
Mahrátta (9), 14th Mar.

***45.** "Judgment was delivered on the 8th instant in the case of Mr. Bábásáhib Khare of Násik who was charged with being in the habit of making seditious speeches falling within section 124A, Indian Penal Code, and he was ordered to execute a personal recognizance in Rs. 2,000 to be of good behaviour for one year, with two substantial and respectable securities of Rs. 1,000 each, under sections 108 and 118, Criminal Procedure Code. The evidence about the speeches was all police evidence, the reports not being *verbatim* and the notes being made in long hand. In the course of his judgment, the District Magistrate remarked: 'It is said that the police reporters have misunderstood his speeches; they are, however, the same class of people as his audiences, and if his speeches have been misunderstood by the police, they are equally likely to have been misunderstood by his audiences generally.' This novel argument appears at first sight specious and appealing, but it is faulty. It must be remembered that police reporters are servants paid by Government and have an interest in doing their work in a manner which is least likely to cause divergence from or friction with the policy of Government. When they see that Government are putting a premium on seditious prosecutions, and are conniving at the misconduct of lower officials working in connection with them, the presumption arises that the police serving on 'starvation-wage' have naturally a desire to please their masters and thereby get promotions. Thus it cannot be quite safely said that the police reports are always accurate and the most disinterested and impartial reports. As to the intellectual and moral efficiency of the police, the less said the better. The audiences often being used to political speeches, have got an educative training which qualifies them to understand rightly the tone and the true meaning of the speeches. But the police, who being entirely destitute of such a training attend meetings erratically to report the proceedings, are not unoften likely to misunderstand and therefore to misrepresent the speeches of highly talented and logical speakers. This difference in the mental back-ground of the two classes is an important factor which should be considered when speaking of the effects of political speeches on the general populace and the police."

Kál (118), 12th Mar.

46. Mr. Khare was not tried for the principal offence for committing which he was bound over. He was willing to offer securities, even before the proceedings commenced, to assure Government of his innocence. We see from the section under which Mr. Khare was placed before the Magistrate that the latter is empowered only to demand securities for good behaviour. It is foolish to waste the precious time of the Court in such a case when the accused, though innocent, is ready to bind himself over to be freed from further vexatious proceedings. The Court exhibited its meanness of mind in thus harassing the 'suspected' person.

Boycott of the Small Causes Court, Bombay, by the Márwári money-lenders.

Akhbár-e-Soudágar (20), 10th Mar.

47. The *Akhbár-e-Soudágar* writes that Márwári money-lenders have resolved from the 1st instant not to resort to the local Small Causes Courts. The reason is said to be that great partiality is shown by the Judges of these Courts towards the defendants. The Judges, they say, decree payment in small instalments of even such small sums as Rs. 500. Thus the expenses they undergo in the suits are mere waste of money to them. These Márwári plaintiffs are also going to make a representation in the matter to the Judges of these Courts.

Dacoity on the Belgaum-Vengurla road.

Belgaum Samáchár (105), 15th Mar.; *Khabardár* (122), 15th Mar.

***48.** For about a month the road from Belgaum to Vengurla has been infested with highway robbers. At day-break, they attack carts passing along the road, and make themselves scarce with anything they can lay their hands upon. The Kabulis who inhabit villages adjacent to the road were the first to begin these raids. They are now in league with professional thieves in the villages. If this state of things remains unchanged, communication with Vengurla is likely to come to a standstill. Not a thief has as yet been detected. Their head-quarters are between Supa and Uchgaon, and the infested area is in the jurisdiction of Kurundwád State. It is to be hoped that the State Durbar will take prompt measures to trace the delinquents and punish them. As a part of the road lies within British territories, it is necessary on the part of the authorities concerned to do the needful in the matter. [The *Khabardár* makes similar complaints and adds :—The Belgaum police had better turn their attention to these highway robberies committed in broad daylight than busy themselves in hunting out imaginary sedition.]

The politics of the *Sind Shewak*.

Sind Shewak (50), 8th Mar., Eng. cols.

49. "Are we disloyal ? Not unoften have our friends whispered in our ears as to the rate of speed we travel at in the journalistic world amidst this raging storm of repression. Their fear lest we be entrapped in the 'sedition' snare has called forth the above inquiry, 'Are we disloyal?' If things be judged impartially, what is sedition in the eyes of officials, amounts to nothing more than the mere out-burst of pent up public feeling.......... It is un-Indian in our eyes ever to dream of disloyalty, until and unless the administration has undergone a change for the worse. All that we are concerned in is, agitation with redoubled energy for the lawful boycott, earnest appeals to the youths of the soil to train themselves for sacrifice for their land of birth, unflinching efforts for complete liberty the same as that which a Britisher has the fortune to enjoy, and a strong sense of repugnance and abhorrence for all that is likely to thwart the interests of our dear motherland and all that is apt to injure the public peace. We, in the face of repression, still maintain the lawful boycott as long as our cause remains unheard, as long as the administration continues to ignore the noble Queen's Proclamation, as long as the Indians are not on a level with British-born subjects, as long as the Britisher fails to fulfil the bonds of brotherhood, even with an Indian Pariah. We gratefully acknowledge the good wishes of our readers and sympathisers, but all that we can assure them of our fate, in spite of our unhesitatingly declaring our views for the redress of our wrongs, is uncertain. Ours is a creed of loyalty, love and admiration for all that is pleasing to God and our conscience, for all that has the good of humanity at heart, but ever an emphatic disloyalty and disregard for all that is likely to lead to danger and disaster, an utter abhorrence for all that is mean and mischievous; and if for that God wills our aloofness from the field of public service, we are ready."

Bombay Medical Congress.
East and West (3), *for* Mar.

50. "The Medical Congress held in Bombay may claim to be the leading event of the month of February in all India.......... The Congress owed its origin to Sir George Clarke's enthusiasm in the cause of science, and in this case science applied to philanthropy. Its results may be viewed from two points of view—the specialist's standpoint and the popular standpoint. The medical men heard personally what the best authorities had to say on the most recent discoveries and applications of science, and His Excellency the Governor had every right to hope that the exchange of views between them would give a fresh impetus to the progress of medical research in India.......... It is as difficult in India to popularise a scientific remedy as it is to discover it.......... The Plague Research Commission, consisting partly of experts from England and partly of local experts, added much to our knowledge of the etiology of the disease. The people, however, have not been ready to take advantage of the newly discovered truths. Local experts have been at considerable pains to demonstrate the utility and harmlessness of inoculation with Haffkine's serum, and even pecuniary inducements were offered to the poor who would avail themselves of the remedy. The head of the Bombay Government tried, by enlisting the support of the Native Press and otherwise, to popularise the best scientific remedy as yet discovered. But the results have not been commensurate with the exertions. The Medical Congress was, from the popular standpoint, another effort to open the eyes of the people to the resources of Science. The popular predilections may be judged from the instructive circumstance that His Excellency the Governor was requested to arrange for the reading and discussion of papers on A'yurvedic medicine. The request could not be complied with, but it was very instructive."

Education.

University reforms proposed by the Bombay Government.
Indian Social Reformer (4), 14th Mar.

*51. "A University, which finds it necessary to have three examinations in four years, tacitly admits that its courses of study are ill-regulated and that consequently, the teaching in its colleges is inefficient. Let us consider the inconveniences which a University examination, as distinguished from a college examination, entails. For at least a month—we are told two months would be more correct—previous to the date of the examination, all teaching is stopped and the students are engaged in memorising the scraps of knowledge in different subjects which had been taught them during eight or nine months of the year against the day of the dreaded ordeal.......... The only plea we have seen put forward for retaining these examinations is that without them it would be impossible to ensure work from the students. A moment's consideration will reveal the superficial nature of this plea. Why is it that it is feared that students will not work unless they have this examination bugbear before their eyes? Young minds are naturally active. They are full of curiosity and eager to exercise their growing powers. There must be some reason why minds brimming over with intelligence—our boys and girls cannot be said to be lacking in intelligence—are forced into an attitude of passive resistance to the work of the teacher. The obvious answer is that neither the teaching nor the subjects taught have any reference to their interest and aptitude.......... The unintelligent teacher, however, likes to reduce their young minds to a comatose condition, passively receiving the instruction that he himself deals out mechanically and without any thought of adapting it to the minds of his pupils. And then there is the multiplicity of subjects—nothing having the interest of being whole or connected—fragments from Science and Mathematics and History and Geography, which make sustained effort in any direction impossible and place a premium on scrappiness and cram.......... No wonder that many of our boys come out of their educational career listless, cold and contented to have the newspaper as their sole source of intellectual pabulum for the rest of their lives.......... It is not at all the fault of our young men. They are gifted with as much intellectual ardour as the young men of any other country. But it is we, the parents, the teachers, the University, that are responsible for reducing them to this sorry plight. Such a system, it is not generally observed, produces its worst effects on the brightest minds. The dull intelligence possesses in its natural impenetrability a sufficient protection against the evils of a misdirected educational system. It is the quick sensitive brain, responsive to every touch of its environment that suffers irremediably from the forcing process which we dignify by the name of education.......... The very purpose of education is defeated by persisting in a system which ignores the individuality of the scholar and makes the drawing out of his powers subservient to a scheme of easily manageable routine. If the true object of education is to create a thirst for knowledge rather than to stuff the mind of the pupil with a certain quantity of information, our educational system ill fulfils that purpose. The remedy is to reduce the number of examinations, to lighten the courses prescribed for each examination, and to leave a wide range of subjects to the student to choose from according to his taste and talent. The great thing is to form habits of thinking in early life, and not to be able to dispense with books of reference for ever after leaving the University. We earnestly trust that the public, which after all is the greatest sufferer from a vicious system of education, will take an intelligent interest in the discussions that are taking place regarding reforms in the University curriculum, and insist on the introduction of a rational and less depressing arrangement of studies and examinations."

Municipalities.

Alleged importation of rotten fish into Bombay City.

Jám-e-Jamshed (30), 8th Mar., Eng. cols.

52. "Is it really true that Bombay imports every day a large number of cases of rotten fish, packed in ice, for the consumption of its population? Time and again such rumours have been afloat, and surely the hour is come when a strict investigation into the truth or otherwise of these oft-reported statements might be made. We are spending a huge sum of money, employing an army of men, applying a number of heroic remedies to prevent and cure epidemics of various sorts, and yet we are complacently permitting a smuggling of rotten and disease-creating food-stuffs into the city. When, if not now, will be the time to put a stop to this?"

Native States.

Resignation of Mr. Mádhav Ráo, Dewán of Mysore.

Indian Social Reformer (4), 14th Mar.

***53.** "The news of Mr. Mádhav Ráo's resignation of the Diwánship of Mysore cannot but arouse sad reflections in the minds of his many friends. No Minister began his administration under more advantageous circumstances. The State had drifted into stagnant waters in the nerveless hands of his predecessor, and every party hailed Mr. Mádhav Ráo's advent with satisfaction. But it was clear almost from the first that the Diwán was not having fair play. Those who knew Mr. Mádhav Ráo and were not without admiration for his many virtues were surprised to see incident after incident occur, showing that the Minister's policy was not in accord with what they had known to be his general views on politics The Press Act came as a shock to them, and it was easy even for the moderately far-sighted to see that the Mádhav Ráo administration had played its last card—and lost.......... We wish Mr. Mádhav Ráo had resigned rather than have the Press Act passed. We can never believe that the policy of that Act is his. In fact, it was the discarded Simla policy which was foisted on Mysore. If Mr. Mádhav Ráo had been surrounded by men better able to appreciate the change of temper that was coming over responsible rulers as well as the public in British India, he would not have been misled into the belief that the example set by Mysore could have any possible effect on the course of policy under British rule. We were among those who felt sincerely glad at Mr. Mádhav Ráo's accession to power; and we cannot but deeply regret that his administration ends as it does. In the growing public life of the new era, however, a man of Mr. Mádhav Ráo's talents, experience and personal charm, is sure to find many avenues of public usefulness, and we trust we shall have the satisfaction of welcoming him to the ranks of public workers at no distant date."

Comments on Captain Burke's orders prohibiting public libraries in Sángli State from subscribing to certain newspapers.

Ráshtramat (45), 11th and 12th Mar.

54. A Sángli correspondent writes to the *Ráshtramat*:—Captain Burke who gained favour with the people on his coming here by introducing popular measures has now shown himself in his true colours. The administrator has issued orders prohibiting the libraries from subscribing to a number of newspapers such as the *Kesari*, *Kál*, *Bhála*, *Punjábi* and ten others on the ground that the editors of some of them have been sentenced for sedition, while others promote sedition. It is needless to say that the order is most unjustifiable. [Commenting upon the order the paper writes:—We cannot foretell the effects of Captain Burke's order. But this much is certain that those of the State subjects who want to read any of the papers prohibited in the State-aided libraries will have to subscribe to the papers. Thus indirectly subscribers to the papers will increase, and Captain Burke will have to repent having issued the order.]

Alleged necessity of fostering the *swadeshi* spirit in Cutch.

Cutch-Kesari (62), 4th Mar.

55. Antagonism on the part of any Government towards popular attempts for the attainment of national welfare, has never been found to be the foundation of its greatness. In every country the interests of the people have to be, and have always been, respected in considering questions of national welfare. But in the Province of Cutch, the course of action chalked out by the authorities is quite contrary to this general rule. Here all patriotic movements, such as lectures on *swadeshi*, etc., directed towards the attainment of National Unity, are strictly prohibited, and reactionary measures gradually adopted. We hope the authorities will open their eyes and see their folly, for in the present times the encouragement of the national spirit is as necessary as, perhaps more so than, the suppression of anarchical tendencies.

No regeneration is possible for a nation without *swadeshism* and love for the country. The present awakening of India is as nothing when compared with that of other nations which have been fortunate enough to accomplish much during a short period of time. It has been alleged that *swadeshi* writers and lecturers purposely vilify Government, but we firmly hold this to be an untruth. The creation of hatred towards the rulers, though possible in the case of a foreign Government, is utterly unimaginable in the case of a *swadeshi* Government like that of the Cutch State. We hope that in future the State authorities will depart from the policy of curbing the national spirit.

Alleged hardships of Muhammadans in Rádhanpur State.
Political Bhomiyo (79), **12th Mar.**

56. Taking advantage of the absence of H. H. the Nawáb of Rádhanpur, the Hindu officials of the State have prohibited the slaughter of cows in the State. The game laws, too, are made so strict that the poor Muhammadans can scarcely find any game. Fishing, the only form of *shikar* that is allowed to the Muhammadans, has been so allowed after great trouble which arose in that connection some 10 months ago, when there would have been a serious riot had not the Muhammadans followed the good advice of some officers and remained quiet. It is a pity that nobody looks to the interests of the Muhammadans in this State. The least opposition to the Hindu Mahájan, who have already stopped all dealings with the Muhammadans, would result in entire isolation and ostracism. We are afraid these disputes might assume alarming proportions and result in serious trouble. It is necessary, therefore, that in these days of justice and toleration the rights and interests of the Muhammadan subjects of this Moslem State should not be overlooked. We hope that the Political Agent will bring these disputes to an end, and give justice to the aggrieved Moslems.

Intelligence extracted from the Press.

Report of a meeting held at Bulsár in connection with the Gujarát Paisa Fund.
Navsári Patrika (77), 7th Mar., Eng. cols.; *Shakti* (85), 6th Mar.

57. "It is with supreme gratification that we note the gradual progress of such healthy movements as the Gujarát Paisa Fund started at Surat and the Mushti Fund started at Navsári. Both the Funds have been started by men of the highest respectability and culture who are burning with the holy flame of devotion to the motherland.......... Last Sunday Dr. Ráiji of the *Shakti*, Messrs. D. K. Dasai, B.A., LL.B., V. I. Pandit, B.A., LL.B., and K. K. Desai of the Surat Bar had specially been to Bulsár where a public meeting was held to establish a branch of the Gujarát Paisa Fund.......... The Bulsár meeting was the first of its kind held in Gujarát for the purpose of establishing a Branch of the Fund.......... The meeting was very largely attended by representative people of all races. The enthusiasm of the meeting which was great from the commencement developed to the highest pitch towards the end on account of the eloquent address of Mr. Manilál Dákorbhái and the speech of the President, Mr. Edrus. Rs. 58 were immediately collected. We wish success to the Fund and pray God that it may continue its prosperous progress under the guidance of honest and devoted workers. In the end we trust that other cities in Gujarát will follow the example of Bulsár, since a number of small Funds at various places are not preferable to an amalgamated large Fund at one place, the benefits of which are at once striking and far reaching." [The *Shakti* writes :—A public meeting was held at Bulsár in connection with the Gujarát Paisa Fund, Syed Abdul Kádar El Edrus presiding. Several speakers spoke about the advantages in the shape of industrial development which the country would derive from such a Paisa Fund, and a Committee with Mr. Bhagwándás Vrijbhukhandás as Secretary, and Dr. M. M. Raiji, Editor of the *Shakti* as Treasurer, was appointed to collect subscriptions. Rs. 58 were collected at the meeting.]

Lectures on the disabilities of Indians in South Africa.
Rásshtramat (45), 10th Mar.

58. A Baroda correspondent writes to the *Rásshtramat*:—Mr. Satyendranáth Bánerjee, who has been an eye witness of all the lawless deeds of the South African colonials, delivered two lectures in the gymnasium of Professor Mánekráo. In the course of his first lecture he described how the Indians are being crushed by the repressive policy of the South African Governments, how these Governments have surpassed even Aurangzeb in their exaction of the heavy poll-tax imposed indiscriminately on Indian males and females, how the authorities disfigure the women who fail to pay the poll-tax, how for increasing the colonial population women are forcibly thrown into prison and corrupted there, and how the Indian traders in South Africa are treated brutally. He then proposed that Professor Mánekráo should form a committee to raise funds to be devoted to building schools and temples for imparting religious education to the Indians in South Africa.

Publication in the *Shakti* of a character sketch of Shyámji Krishnavarma.
Shakti (85), 6th Mar.

59. The *Shakti* in a series of articles publishes the translation of an article on 'Eminent Indians' published in the *Review of Reviews*. In its issue of the 6th March, it gives a translation of a character sketch of Shyámji Krishnavarma.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 18th March 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th March 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st January 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer ...	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal ...	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49. ...	1,000
7	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32 ...	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27 ...	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khadilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40 ...	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47 ...	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar ...	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55 ...	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35 ...	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser ...	Ahmedabad ...	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49 ...	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji ; Hindu (Lohána) ; 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám ; Hindu (Mewád Bráhman) ; 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái ; Pársi ; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale ; Hindu (Chitpáwan Bráhman) ; 47. (2) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya ; Hindu (Sonár); 33.	600
	Anglo-Portuguese.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	900
	Anglo-Sindi.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing ; Hindu (Amil) ; 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal ; Hindu (Lohána) ; 54	400
	Anglo-Telegu.				
53	Andhra Patrika	Bombay	Weekly	......	...
	English, Mara'thi and Gujara'ti.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	English, Portuguese and Concanim.				
56	A Luz	Bombay	Weekly	Antone Fernandes ; Portuguese ; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	Gujara'ti.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued*.				
62	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.	1,000
63	Din Mani	Broach	Do.	......	...
64	Evening Jáme	Bombay	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
65	Gujarát	Nadiád (Kaira)	Weekly	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	500
66	Hind Swarájya	Bombay	Do.	......	...
67	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
68	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.	1,000
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhram Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkatcshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Ka'narese—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	Mara'thi.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe ; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	600
166	Khairkháh	Lárkhána (Sind) ...	Do.	Ḣakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	About 1,000
167	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
168	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	650
169	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
170	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 54.	2,000
171	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yaḳubali Muhammadan ; 50.	500
172	Habib-ul-Akhbár	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig ; Muhammadan ; 40.	1,000
173	Jám-i-Jahannuma ...	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla ; Muhammadan ; 48.	500
174	Liberal	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
175	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 54.	1,500
176	Urdu Daily	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 36.	2,400
178	Jain Mitra	Do.	Fortnightly ...	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	MARA'THI AND KA'NARESE .				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijaya	Sáwantvádi ...	Weekly	......	...
	ANGLO-PORTUGESE.				
46A	Echo	Bombay	Bi-weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
	ANGLO-SINDHI.				
48A	Lárkána Gazette	Lárkána (Sind) ...	Weekly	......	...
49A	Sind Patrika	Do. ...	Do.	......	...
	GUJARA'TI.				
66A	Hind Swarájya	Surat	Weekly	Chunilál Mulji Sháh; Hindu (Khadaith Bania) ; 25.	2,500
85A	Shri Sayáji Gazette ...	Baroda	Do.	......	...
	MARA'THI.				
117A	Itihás Sangraha	Bombay	Weekly	Dattátriya Balvant Párasnis of Sátára ; Hindu (Deshasth Bráhman) ; 40.	1,000
119A	Kámgár Samáchár ...	Do.	Do.	Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	Dawood Ali ; Muhammadan ; 36	...
174B	Mufide Rozgár	Do.	Do.	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,300 and 2,500 respectively.

(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.

(*f*) The Editor of No. 118 is Sadáshiv Laxman Soman, B.A., LL.B. ; Hindu (Bráhman) ; 26.

(*g*) No. 145 is published at Islámpur and Sátára.

(*h*) No. 109 has ceased to be published.

(*i*) No. 50 has been changed into Weekly.

(*j*) Nos. 73, 101 and 147 have ceased to be published.

(*k*) The Editor of No. 50 is Tolaram Menghraj. The circulation of the paper is 500.

(*l*) The Editor of No. 53 is Káshináth Nágeshwar Rao ; Hindu (Bráhman) ; 40. The circulation of the paper is 2,000.

(*m*) The Editor of No. 66 is Haraklál Javerchand Sháh ; Hindu (Shráwak Wani) ; 22. The circulation of the paper is 1,000.

(*n*) No. 12, 57, 76 and 126 have ceased to be published.

(*o*) The Editor of No. 48A is Premchand Isardás Bijláni ; Hindu (Amil) ; 24. The circulation of the paper is 500.

(*p*) The Editor of No. 49A is Devsing Shámsing ; Hindu (Amil) ; 23. The circulation of the paper is 350.

(*q*) The Editor of No. 45 is Sitárám Keshav Damle, B.A., LL.B., Hindu (Chitpáwan Bráhman) ; 30 The circulation is about 8,000.

(*r*) Nos. 126 and 128 have ceased to be published.

(*s*) N. 64 has been changed to *Sami Sánj*.

(*t*) No. 174A has temporarily ceased to be published.

Politics and the Public Administration.

The India Councils Bill in the House of Lords.
Mahratta (9), 21st Mar.

***1.** "**The rejection of clause 3 by the House of Lords has subjected** Lord Morley's double method of dealing with the present situation to a searching and thorough scrutiny. When one descends to particulars, the sonorous common-places indulged in by the Secretary of State fall flat, for they cannot stand a second delivery. Lord Morley talks loudly of unflinching repression, when in his heart of hearts he knows that repression is bound to fail in India as it has failed everywhere in the world. The author of *Compromise* relentlessly sticks to the expediency of cajoling the Indian bureaucracy into his way of thinking and acting.......... Lord Minto and Lord Morley have taken extreme care to produce the impression that the reforms owe their birth not to agitation but to their sense of justice towards the dumb millions of India misguided by the agitators. The truth is that the reforms are the direct fruits of the *swadeshi*-boycott agitation. The responsible officers naturally do not wish to proclaim this truth, as they clearly know that the reforms fall short of the measure appropriate to the strength and reality of the agitation. But this position becomes untenable immediately the Secretary of State accepts the challenge of Lord Curzon to justify the change in Bengal necessitating the insertion of clause 3. Lord Curzon says that sufficient reason is not shown for setting aside the arrangement finally settled by the Government of India in 1905. The third clause in the Bill directly runs against the conclusion arrived at in 1905.......... The Government of India have now changed their views and do not subscribe to the views contained in the despatch of 1905. In the debate this change was first announced by Lord Morley. What is the significance of this change? The head of the Government of India is now changed, but the *personnel* of the Executive Council is not materially altered; all the thinking minds that induced Lord Curzon to take the fatal step of the partition of Bengal are still in power, and we believe Lord Curzon is entitled to ask for a detailed statement of the arguments which have worked this change in his honourable colleagues. .... The partition was sanctioned and enforced simply because the Government of India and the Secretary of State were in 1905 averse to the suggestion of endowing Bengal with an Executive Council. Now if the present Government of India and the present Secretary of State are in favour of an Executive Council, the natural outcome is that the partition of Bengal ought to disappear automatically from the scene. In short, the retention of clause 3 in the Bill means the disappearance of the partition.......... Will Lord Morley rise equal to the occasion? Is it not his solemn duty to say plainly to Parliament that coercion has failed in India and that clause 3 is intended to pave the way for reversing the partition?"

Indian Spectator (5), 20th Mar.

2. "With most of the Secretary of State's sentiments we are in hearty and grateful accord. There is one sentiment, however, which obtrudes itself too frequently in his presentment of the state of things in India. He makes it appear that the main object of his reforms is to win over mischievous people, rather than to do justice to the claims of Indians. Whenever the expediency of reform is questioned the Secretary of State, instead of merely defending it on its merits, dangles before his opponents the prospect of discontent and unrest continuing in India if the concession is not granted. This is neither very dignified nor very complimentary to the educated classes here. To treat the reforms as if they were mere sweetmeats given to naughty children to keep them quiet, irrespectively of their deserts and the hygienic requirements, may perhaps be called statesmanship, but it stands on a lower plane than the conceptions of right and justice which we were accustomed to associate with the name of Lord Morley before he joined the India Office. It is probable that Lord Lansdowne controls the majority in the House of Lords as the other party has a majority in the Commons. Yet the majority of the Peers must have followed the lead of Lord Lansdowne and Lord Curzon because of the appa-

rent superiority of their argument......... Perhaps the most telling point that Lord Curzon made was that Lord Morley had been content to carry with him the man on the spot, and not the men. The Secretary of State is well aware that ultimately the success of the reforms must depend upon the spirit in which the majority of the authorities on the spot receive them. For the present he is fortunate in being backed up by a Viceroy after his own heart, and the Opposition can only have the temporary satisfaction of knowing that their doubts are shared by a large number of men on the spot, though the Viceroy and the Secretary of State are at one with each other......... Great as is the dismay caused by the proposal to appoint Native members on the Executive Councils, greater are the misgivings entertained by Lord Lansdowne and others in consequence of the intended abolition of the official majority in the Provincial Legislative Councils and the grant of the right of asking supplementary questions. The Indian official, as Lord Curzon explained, is an administrator, not a speaker, and 'he has no training whatever either in the arts of Parliamentary evasion, or in the still more difficult science of Parliamentary repartee.' This seems to be unfair to Indian officials: they have proved themselves adepts in the art of evasion, without any training, and, if allowed the opportunity, they may prove themselves masters of the science of repartee as well. Nothing is beyond the powers of an Indian Civilian. To apply to the ablest and the most brilliant Service in the world the lower tests of Parliamentary life is wholly unfair....... Lord Curzon said he had never met with a Lieutenant-Governor who wanted a Council. In the particular circumstances of the two Bengals, the present Lieutenant-Governors of those provinces may be exceptions to the rule. Indeed, the Government of India are already said to have telegraphed their intention not to recommend Executive Councils immediately for any of the other provinces. Whether any of the other larger provinces should receive the concession is a question which will apparently be left as a legacy to future Governments. The appearance of the Nawáb of Dácca and Mr. Surendranáth Bánnerji points to the probability that if Executive Councils, with native members in them, be given to the two provinces, the agitation against the partition, which survives though not in its original strength, will be practically abandoned. Such a turn of events will relieve Government of much of their anxiety, and in that hope the two Lieutenant-Governors may possibly acquiesce in the creation of the Executive Councils. It is a hope that is likely to be realised. Lord Morley's hope that his reforms will dissolve the bond between the 'Colonial *Swarájists*' seems to be the result of insufficient information. As the National Congress has declared the attainment of Colonial self-government to be the main and ultimate object of its activities, one wonders who led the Secretary of State to believe that his reforms will sweep all Congressmen into the fold of those who want only good government and not self-government."

Gujaráti (26), 14th Mar.; *Praja Bandhu* (35), 14th Mar.; *Gujaráti Punch* (28), 14th Mar.; *Gujarát* (65), 13th Mar.

3. By omitting clause 3 from the India Councils Bill the House of Lords have only stirred up the bitter feelings of the Indians. Though in so doing they have discarded Lord Morley's warning, signs are not wanting to show that at an early date they will have to reconsider their decision The action of the Lords has already caused a good deal of flutter in political circles in the country; and the Hindus and Muhammadans of Bengal by joining hands on a common platform have once again made clear to the world the public disapproval of the uncontrolled administration of provinces by Lieutenant-Governors. The importance of the question and the issues involved therein render it absolutely necessary that mass meetings, like that recently held in Bengal, should be held throughout the length and breadth of the country and the popular opinion clearly expressed, so that Lord Morley's hands may be strengthened with a view to securing the re-insertion of clause 3 in the Bill when it finally comes before the Lords. It has ever been the desire of the members of the Civil Service to concentrate all power in their own hands. In this view they have been supported by Lord Curzon who has declared himself strongly in favour of cutting up the larger presidencies

of Bombay and Madras into Lieutenant-Governorships under the direct supervision of the Viceroy. But the Indians having had a taste of this centralisation of arbitrary powers in the hands of a few autocrats, have naturally revolted against any perpetuation of this form of Government. They firmly believe that their feelings and prejudices could hardly appeal to the minds of these hardened autocrats, and hence they have been active in their demands that the authority of the Civilians should be curtailed and Governorships given to men fresh from England. Lord Lansdowne and Lord Curzon have succeeded in getting the third clause omitted from the Bill; but in view of the fact that popular feeling is being strongly expressed against its exclusion, we are sure the House of Lords will be compelled to reintroduce it. [The *Praja Bandhu* deplores that the House of Lords by their action should have dissipated the hope the Indians had founded on Lord Morley's Bill and rendered the measure ineffective in its essential point. The paper attributes Lord Curzon's opposition to the Bill to his uncompromising attitude with regard to the Partition of Bengal which is said to be the root cause of the present mischief in the country. It further regrets that railway and military charges should be exempted from discussion by the Council although the popular outcry is raised mainly on the ground of huge sums being spent on railways and military works irrespective of the wishes of the people in the matter. The paper then exhorts representative bodies like the Bombay Presidency Association to protest betimes against the exclusion of clause 3. The *Gujaráti Punch* calls on the Hindus and Muhammadans to wake up promptly and raise their united voice in support of Lord Morley's entire Bill. The *Gujarát*, on the other hand, sarcastically remarks that Lord Morley has failed in his devices to rally the Moderates, whose wrath is naturally excited by the action of the Lords. It then asks if the Moderates still fondly hope to attain their objects by pursuing the mendicant policy and if they cannot realise that self-reliance is the only means of regeneration. The paper characterises the protest raised in Bengal and elsewhere against the exclusion of clause 3 as fruitless and likely to end in smoke.]

Praja Bandhu (35), 14th Mar., Eng. cols.

4. "The news cabled by Reuter that Lord Morley's proposal to re-insert the memorable clause 3 of his Indian Councils Bill has been negatived in the House of Lords will be received with a feeling of profound regret throughout India. This will be especially so because the Government of India have thoroughly supported in this matter the Secretary of State.......... As a consequence of Lord Morley's proposal having been negatived we understand that a public meeting has been already held in Calcutta praying for the re-insertion of clause 3 in the Bill. Several political bodies have also moved in the matter, and have wired to the Secretary of State to have the clause in question re-inserted. This is as it ought to be, for the hands of Lord Morley require to be strengthened as far as possible, so that he may be successful in carrying out his object."

Reforms and Muhammadan demands.

Indian Social Reformer (4), 21st Mar.

***5.** "If anything, the Moslem League and its proceedings rather make us more convinced of the wisdom and foresight of the fathers of the Congress. What, after all, is the Moslem League but a sectional reproduction of the Congress? That is to say, the Muhammadan leaders who still think on sectional lines, have become so impressed by the steady expansion of Congress ideas that they have thought it necessary to gather their forces and make an organized stand to oppose them. That is rather a tribute to the success of the Congress ideal than a proof of its futility. The leaders of the Moslem League have not concealed their alarm at the increasing hold that the national ideal is getting on their young men. People whose sources of information regarding the undercurrents of thought among educated Muhammadans are not limited to the utterances of the Moslem League know that at this moment the sectional party is confronted by a growing and vigorous section which looks to the national idea. The emancipation of Muhammadan public life from leading strings and the removal of the pretence of Hindu domination, both of which will result from the creation of special Muhammadan electorates, will be the signal, unless we are much mistaken, for a serious trial of strength between the Muhammadans who hold to the national ideal and the Muhammadans who wish to secure their sectional interests. For our own part, we have not the slightest misgiving as to the result, and indeed such is our confidence in the steadfastness and patriotism of Muhammadan Nationalists that we venture to prophesy that ten years hence we shall have Muhammadan leaders setting an example to all waverers in the lofty ideal of Nationalism. Never was there greater need to hold aloft the standard of an Indian nationalism transcending sect and creed. To desert it at this juncture would be not merely folly but a crime.........The present, we think, is a time rather for an emphatic reaffirmation of the national ideal by the Congress than for receding from it. The Congress must tell the Moslem League that its faith in its creed has not been shaken a whit by the action of Government in conceding sectional representation, but has rather been strengthened by it. Hitherto, we had thought we had only the masses of the Indian people to convince. We took the neutrality of Government for granted. We now know that we have to educate both the people and Government in the value of the nationalistic ideal as the only right ideal of constitutional and evolutionary advancement."

Gujaráti (26), 14th Mar.; *Shakti* (85), 20th Mar.

6. The only outcome of Lord Morley's present scheme of reform, if passed into law, can be the destruction of the Indian nationality. At present, all castes and creeds throughout the length and breadth of India are united in all matters of importance, be they of commerce or politics. While there exists a difference of castes and creeds, there is no difference in the ideal of nationality. Lord Morley's new scheme will bring total ruin to this ideal. The fight for political rights will grow weak through division among the two communities. The authorities will try to pit one community against the other; and there will be no small prospect of great differences in the Councils. In our opinion, we would rather forego the reforms than that Lord Morley should introduce a measure accentuating the differences between the two great communities that have been born side by side in this land. The country can never rise if two distinct electorates are created in it for people who have so long shared their weal and woes together. The only party to benefit under the scheme would be the advocates of autocracy. [The *Shakti* writes:—The rights given to the Muhammadans are dangerous—dangerous in this that they have created seeds of disunion throughout the country. Lord Curzon's Partition affected Bengal only, but Lord Morley's weakness has broken up the whole of India. The scheme will facilitate the amalgamation of the Muhammmadans into the party required by the authorities to counterpoise the elective element in the Councils, and will tend to widen the gulf between the Hindus and the Muhammadans. We cannot very well understand those who claim for the Muhammadans representation not in proportion to their numbers or economic importance, but to their historical and political importance. If this means that they get more because they are more war-like and fanatical, then it will only tempt the peaceful Hindu to adopt a more fanatical attitude in the future.]

The Conference of the Poona *Sárvajanik Sabha* and Lord Morley's scheme of Reforms.

Indu Prakásh (43), 20th Mar., Eng. cols.

7. "Conferences and Congresses have become such playthings now-a-days with our Extremist brethren that some of them can call such assemblies and finish with them in no time. Only last Monday we were surprised to read of a big 'Poona Conference' having been called by the Poona *Sárvajanik Sabha* and having occupied itself for full three days—8th to 10th—with the discussion of various questions arising out of the Reform proposals of Lords Morley and Minto....... It seems that some recent disagreeable experiences of the Extremists have acted as a brake on their career, and they are thinking of making some drastic changes in their methods. This is perhaps the right explanation of the Poona Conference, which the *Mahrátta* says,—and we must believe our contemporary—was really held at Poona, though it was not notified or announced as Conferences

usually are.......... All the same, we declare that we are extremely glad to note this change in the methods of the Nationalist party inasmuch as this step, if consistently followed up, may perhaps lead its followers into doing some little practical work which is far more important than mere effusions of wild oratory. As to the immediate causes which brought in this change one is not able at present to do more than to make a shrewd guess. Has the revival of the 'Deccan Sabha' something to do with it? The *Sárvajanik Sabha* and its members had not a word to say regarding the Morley-Minto proposals until the 'Deccan Sabha' came to be revived. But now messages after messages, 'praying'—an honest Extremist must have shuddered at this word—for this thing and that, are being daily sent to Lords Morley and Minto, who, it may be noted, had nothing but condemnation till now from the Nationalist press and platform. After all mendicancy is not then such a bad thing as some of our friends made it appear some time back.......... The Conference, it appears from the last issue of the *Mahrátta*, discussed—though too late—some questions in connection with the Morley-Minto reforms, made a number of suggestions, 'gratefully' acknowledged some of the proposals, 'humbly' expressed its dissent on some points, 'prayed' for some additions, —in fact it did once more exactly what any other association of commonsense men would have done and what many others have already done. It is not given out in an authoritative manner who were the members who took part in the Conference, who were the outsiders, who presided, who proposed the various resolutions, &c. We are not, however, over-anxious to know the minute details of this *purdah* Conference. We have only to note that a welcome change is noticeable in the camp of our Maháráshtra Extremists."

Comments on the activities of Shyámji Krishnavarma.
Sudhárak (157), 15th Mar.

8. Commenting on the interpellations in the House of Commons concerning the activities of Shyámji Krishnavarma, the *Sudhárak* remarks:—The *Indian Sociologist*, edited by Shyámji Krishnavarma is still smuggled into India. Mr. Krishnavarma is more radical in his political opinions than even Bábu Bepin Chandra Pál. He is an avowed enemy of the British Government, and a Shyámji Krishnavarma scholar has to pledge himself not to serve under or associate with Government in any capacity. Many Indian students in England have fallen victims to the baneful influence of Mr. Krishnavarma and come to grief. Mr. Shyámji is now beyond the pale of reclamation, and the sooner his propaganda is put a stop to, the better it will be for India.

Alleged shadowing of Indian students in England.
Akhbár-i-Soudágar (20), 16th Mar., Eng. cols.

9. "It is not to be supposed that the student problem has been sitting only on the nerves of the Government of India. The Imperial authorities in England also have been not a little perturbed about the conduct of some of those youthful Indians who visit that country for the sake of education and other kindred objects....... Latterly a change is believed to have come over them, and some of them are suspected of entertaining other than merely academical intentions. We refer to the subject simply because of an interpellation put in the Commons lately by Mr. O'Grady, regarding detectives shadowing Indian students in London. The Home Secretary gave a guarded reply in which he said that it was incumbent on the Commissioner of Police to take all needful precautions, but was satisfied that that officer would exercise reasonable discrimination. Paraphrased into simple English, this means that Indian students in London are being shadowed by detectives. Our Anglo-Indian friends and even the London *Times* have been clamouring for some such action....... But the news is not unlikely to cause unnecessary alarm in this country in the minds of parents and guardians. It is to warn them against such a panic that we have touched upon Reuter's cable. We will take leave to point out that the London 'Bobby' is not a shabby creature like his prototype in India, and that the detectives of Scotland Yard are not blunderers like those in Bengal and other places in India. We accept the Home Secretary's assurance that reasonable discretion will be exercised. We feel sure that none but the black sheep will have anything to fear from this shadowing."

Repressive measures of Government alleged to be the cause of the present unrest in India.

Sind Shewak (50), 1st Mar.

10. Who is to blame? That is the question which we sometimes put to ourselves. Who is responsible for disturbing the peace of the country? On the side of Government it is contended that their laws have for their object the driving out of discontent, while the people think that if anything has added to the unrest, it is those very laws and their ill-advised administration. Our own deliberate opinion is that Government are to blame in the matter. It is only natural that men who are in utter destitution should feel disappointed and lose confidence in Government. The severity with which jounalists and preachers are treated is also a contributory cause of the unrest. Is it consistent with statesmanship and Brirish justice to condemn and punish, as perpetrators of heinous offences, editors of newspapers who expose the evils of administration with a view to their removal by Government? Is it a sin against Government to recommend to a member of one's own family the boycott as a means of driving out starvation? Is it fair to whip a child and condemn him to a long term of imprisonment for selling pictures of the great men of his country? Is it sedition to ask for a greater share in the government of the country and for higher appointments being thrown open to Indians? These are demands justified by the Proclamation of Her late Majesty the Queen-Empress of India. And yet have not Indians been punished for these very demands of theirs? If Government are really anxious to allay the discontent, they had better do away with the laws of repression. It is not proper for any Government to turn a deaf ear to the petitions of its people, and deprive them of their liberty of thought. That the British should check the growth of patriotism and freedom among Indians, two virtues which they themselves cherish, is a proceeding which does no credit to Government. Oppression, however, is necessary to the growth of love for the country. It is a touchstone of patriotism. It is a providential arrangement that the gold of India's patriotism should be purified in the furnace of Government laws. The greater the heat of repression, the purer will be the metal. [The same paper publishes the report of an interview its editor had with the District Magistrate of Hyderabad (Sind), and writes:—From the above it is clear that the District Magistrate while addressing us hardly realised that there must be some grievances which excited us to write so strongly. The duty of a good ruler is to inquire into the case of his people, not to threaten them. Intimidation has never cured a disease. If the District Magistrate was really anxious that there should be no cause for unrest, was it not his duty to have gone deeper into the matter so as to ascertain what our feelings were, and for this purpose, to have given us a patient hearing? If the ruler does not hear his people, is it possible that the people will regard him with increasing affection? Patience and sympathy are the things required in dealing with the grievances of the people. Coercive processes will never win the good-will of the people. It is hoped that no such undue impatience will be exhibited by officials in future, for the evil consequences of which they alone will be responsible.]

High-handed and unsympathetic conduct of Anglo-Indians the cause of the present unrest in India.

Rāshtramat (45), 17th Mar., Eng. cols.

11. "When Lord Morley exercised a salutary influence on the Anglo-Indian officials there was some check on unwarrantable actions of officers in India; but since Lord Morley himself in his wisdom authoritatively declared unfaltering repression to be the recognised policy of his Government in India, the Government official has altogether lost his hold on the affections of the people, and his highly suspicious demeanour, both towards his subordinates and the people at large, and the disrespectful, nay contemptuons, treatment of Indians, are doing more harm to the stability of Government than all the so-called plots of misdirected young men in the country. The situation is daily aggravated by the highly unsympathetic treatment that the Indian receives not only at the hands of the officials but also from the average Anglo-Indian who never fails to remind his Indian fellow-subject of the former's superiority as belonging to the race of conquerors......... The difficulty of the situation in India is

highly exaggerated by the man on the spot, and the interested reports have created their impression on the mind of Lord Morley who has unfortunately lent his powerful support to the policy of repression.......... The Anglo-Indian journals indeed try to make out that thoughtful Indians do approve of the actions of Government officials, and quote their opinions whenever it suits their purpose; but this thoughtful Indian is patted on the back in a most supercilious and patronising manner, and directly he moves even an iota from the line so finely drawn for him by his foreign master, down comes on him the wrath of the officialised journals, and he is treated as ruthlessly as his unyielding and honest countryman. But this policy of keeping everything under the strictest restraint is adding to the discontent in the Indian heart, and the admirer of yesterday is to-day filled with suspicion regarding the sense of British justice and British greatness."

Alleged ill effects of alarmist reports in Anglo-Indian papers.
Sánj Vartamán (37), 17th Mar., Eng. cols.

12. "Almost all the Anglo-Indian newspapers of this country published in prominent positions the information that 'His Excellency the Viceroy attended the University Convocation last week, and elaborate precautions were taken for his protection against any fanatical attempt on the way.' A more senseless and indiscreet paragraph was never allowed to appear in the columns of these journals.......... Paragraphs like these serve to create a panic in England, and lead the people there to believe that lives of Anglo-Indians are unsafe were it not for these 'elaborate precautions' on the part of the police.......... The fact that not a single Anglo-Indian official or non-official has yet been injured by these fanatics is a proof of the absolute safety of the lives of our Anglo-Indian rulers. Why is then such a fuss made by the Anglo-Indian press by publishing paragraphs which do nobody any good?........ Such writings have a mischievous effect on the minds of young Indians, who will be impressed with the idea that a handful of fanatics have so far succeeded in terrorising the Anglo-Indians that they are afraid to move about freely in the country without the aid of the police. If the Anglo-Indians feel that such paragraphs would temporarily serve their purpose in England while the India Councils Bill is on the anvil, they ought not to forget that effusions like these would create such an impression among the Indians as might affect the power and prestige of the British rule in this country."

Government should not penalise the entertainment of high political ideals.
Mahrátta (9), 21st Mar.

*13. "We formerly referred appreciatively to Lord Morley's opinion that there should be no limit to the faith and aspirations of a country; we often remarked that ideals or aims are not within the purview of the Penal Code, but the means and methods adopted to attain them or the actual attempts alone can come under the category of the law. It will be very satisfactory to note that in these days of repressive legislation and coercion, this view is supported by Mr. Norton, the prosecuting Counsel for Government in the well-known Mánicktollah bomb case. In his address, the Counsel remarked: 'No one has suggested the idea that political aspiration is an offence.'......... These views have been advocated in our columns often, and no sensible objection can be taken to them. A government which penalises the entertainment of high political ideals, and prosecutes those who strive peacefully for their attainment, must surely be taken to be on the wrong path. Such a course is injurious to the interests of both the rulers and the ruled, and is only a leap in the dark."

Comparison between the Philippines under American and India under British supremacy.
Bhála (103), 21st Mar.

*14. Of all the conquering nations the United States of America have shown themselves to be the most sympathetic towards the people they have conquered. The whole tenor of their policy towards the Philippine Islands shows that they are steadily striving to transform the Philippinos into a self-governing nation. Why should not the English take a leaf out of the book of the Americans? It is indeed strange that the English should thwart the *swadeshi* movement and should even grudge Lord Morley's proposal to appoint one Indian each to the Executive Councils of the Imperial and Provincial Governments. The English themselves have from time to time given us assurances that they would allow us to govern ourselves, and we fail to understand why they are so loath to fulfil their promises. It is almost a foregone conclusion that we shall one day acquire *swarájya*, and it would, therefore, redound to the credit of the English nation if they give us *swarájya* of their own accord. Eastern countries have on account of a Divine inspiration awakened to the new ideas of independence, and the Western countries should beware of provoking God by disregarding His wishes.

Self-reliance, not mendicancy, will work the salvation of India.

Ráshtramat (45), 16th Mar., Eng. cols.

15. "It is a matter for regret and pity that even the very moderate demands of the Moderates should not have been acceptable to the Lords.......... The need of creating Executive Councils for the Provinces with a view to putting some check upon their rulers is *primâ facie* greater than even that of enlarging the Executive Councils of the Local or the Viceregal Government. But what of this to the Lords who have at heart the preservation of power and prestige for their kith and kin that may come over to India as rulers? What of this indeed to them so long as they can get the Moderates to express their entire and premature satisfaction at any form in which they pass the Bill, and have through their sycophants and parasites branded those that express dissatisfaction as Irreconcilables?......... Is it not mockery that the destinies of a countless people should be weighed and scaled by a handful of alien Lords staying far far away from the scene of action, separated in race, colour, manners and customs, and insisting upon looking at the situation through the perverted vision of officials on the spot? And is it not a wonder still to find some of our vaunted leaders making dupes of themselves and the public in expecting great results by this procedure? Be that as it may, it is no concern of the Nationalists to count upon extraneous help for any achievement worth the name. It is the inspiration from within that can compass the grand work of Nation-building....... We, the Nationalists, have no cause for being disconcerted in this affair since there was no longing on our part for the so-called Reforms. If we show our disapprobation of the conduct of the Lords, it is merely out of a sympathetic feeling of pain and sorrow for the disappointment of our Moderate brethren. Even if our leaders go to England, they do not do so for the purpose of dancing attendance upon the Lords, or standing in the good books of high officials, or seeking private conference with responsible statesmen. In fact, that is not the part of our programme.......... The futility of the policy of mendicancy became so patent to the nation in general that a parting of ways was the only course left open.......... If Government want to free themselves from their difficulties and embarrassments, the best way for them is to grant more substantial concessions than the present Reform scheme, and to abolish such regulations as that of 1818 and set free innocent and unoffending people whom the whole nation worships as its heroes and regards as its benefactors. Even if this non-interference, this negative service of not putting obstacles in the way of Nationalism be not agreeable to Government, then what consequences will ensue has often been expressed by such personages as Dr. Rásh Behári Ghosh and the Honourable Mr. Gokhale in the Viceregal Council."

Exhortation to Indians to throw off their sloth.

Swadesh Mitra (87), 14th Mar.

16. O Indians! Awake! Try to bring back once more into our native land the arts and industries that have disappeared from it: and for this drive away disunion and rouse up the lion of unity. Regain the fame acquired by our ancestors. Remember, brothers, that once our country was renowned for its industries and wealth, and that our ancestors were full of valour. We, the descendants of such ancestors, are now steeped in idleness and disunion Alas! that the children of India should rot without any work and without a piece of bread to eat! When our country became poor, it began to be considered devoid of power, sense, industry and energies, while countries like England and America, which were immersed in darkness and ignorance

and full of naked barbarians, came to be ranked as most advanced and industrious. With industry and unity, England became the ruler of India. See, brothers, how strong unity and industry are that they gave mastery over a country as large as an elephant to a country like a small jackal. Brothers! the root cause of this degradation of our country is our sloth and cowardice. How long do you intend to continue in this condition? It is no use sitting with folded hands.

Swarájya will make the nation better fitted for *Swarájya.*
Gujarát (65), 13th Mar.

17. In reply to the demands of the Indians for further rights, it has always been advanced that they should first of all attain to the necessary standard of fitness before asking for rights. To some this argument sounds reasonable, but to us it appears wholly irrelevant. Those who advance this argument ignore the fact that practice makes a man perfect. We would draw the attention of such to an article in the *Japan Chronicle*, which observes that the frequent allegations as regards the unfitness of the Indians for *swarájya* are not reliable as they emanate from the officials who are very naturally unwilling to part with some of their present authority. Again, the argument that, in India, disunited as it is, the grant of *swarájya* would only lead to anarchy, is also untenable. A look into the history of nations would clearly show to the upholders of this argument that there exists on the surface of the earth no country where an unanimity of opinion prevails, and that the little of unity to be found there, is only the outcome of the force of extraneous circumstances. *Swarájya* alone can fit a nation for *swarájya.* This was what the late Mr. Gladstone always held; and yet one of his greatest desciples refuses to accept this dictum in the case of India!

Alleged necessity of spreading *swadeshism.*
Hind-Swarájya (66A), 13th Mar.

18. No subject nation has ever been known to rise to its original greatness and independence without self-reliance and *swadeshism.* Switzerland, Spain, America, Italy and many other countries which once were ruled by foreigners, and were in consequence in a very poor economic condition like India, would never have reached their present state of independence and prosperity, had they not based all their operations on self-reliance and *swadeshism.* But it is a pity that in India which was once so famous for its arts and manufactures, the Indians should turn away from *swadeshism.* We have repeatedly said that the natives of this country are in duty bound to help the *swadeshi* by using *swadeshi* goods. To encourage an industry started by a fellow-countryman of ours is a noble object, and we earnestly request every Indian to extend his helping hand to his national industries. By doing so, we are sure, he will help his country to rival " the realms of gold " of the West. To the Bengalis belongs the credit of first recognising the value of *swadeshism*; and their efforts in this holy cause have been crowned with success. We, too, must resist the fascination that foreign materials have for us and do our duty that we owe to our native country. The Westerners have always been alive to this duty and in consequence have been able to transform their countries into " golden lands."

Comments on the release of Durga Charan Sanyál.
Indian Spectator (5), 20th Mar.

19. " One of the kindliest things done recently by the Governments of both Bengals is the release of the unfortunate pleader, Mr. Durga Charan Sanyal, connected with the Darjeeling Railway Assault case. The release would have come much earlier but for technical difficulties; but now that it has come, it has brought as much satisfaction to the authorities as to the friends of the poor old accused."

Death of His Excellency the Governor of Bombay's daughter.
Akhbár-e-Soudágar (20), 23rd Mar., Eng. cols.

***20.** " Miss Clarke, the beloved and only daughter of our high-souled Governor, passed away at half past 10 o'clock on Sunday night, and the gloom of grief that is overwhelming Government House is also enveloping the whole Presidency.......... We feel that though what the cruel Angel of Death has done cannot be obliterated, yet that it will be a sort of solace to Sir George to know that the whole Presidency is adding its tears to his. And that such a cruel blow should have followed so soon after the dreadful calamity which overtook His Excellency only the other day is, indeed, the climax of tragedy. The death of Miss Clarke is not unlikely to prove a death-blow to the most cherished hopes of the people of this Presidency.......... It is not impossible that Sir George may, after this second blow, think of retiring from his post. But the Bombay Presidency humbly prays that he should still continue to be at the helm.......... His retirement at the present moment would be the very death of the new era of Reform and practical sympathy which Sir George has so resolutely opened, and with such political prescience.......... The sympathy of the millions to whom he stands in the light of a Father, is his. But it would be presumptuous to offer any further consolation to His Excellency."

Sánj Vartamán (37), 22nd Mar., Eng cols.

***21.** "The only daughter and child of our Governor, His Excellency Sir George Sydenham Clarke, a young lady whose grace, charm and benevolence captivated all who came in contact with her, has been cut off in the very prime of life. The heart of every Indian, to whatever class or creed he may belong, will go out to our much beloved and esteemed Governor, who is sure to be weighed down by the deaths within the brief space of a few weeks of his partner in life and of his only daughter. Words fail us to express adequately our feelings of sorrow for the sad occurrence, which has cast a gloom on every Indian household. One can well judge the intensity of grief felt for Miss Clarke's death by the Indian public at large, but none can possibly measure the depth of distress and sorrow caused by the sad event to the bereaved father. What we are afraid of is that His Excellency might, on the spur of the moment, think of leaving India to be amongst his own relations and friends in his native land. Such an announcement would no doubt be a national calamity. In ordinary times, we would not have felt the retirement of a Governor so keenly as at present, when his presence is absolutely necessary in the interests not only of the Western Presidency, which he has hitherto so well and wisely ruled, but of the whole country, which is now in a state of transition.......... His Excellency has initiated large measures affecting the general advancement and improvement of the first city in India, which in order that they might be carried out in their completeness and integrity, should be under His Excellency's personal supervision and guidance.......... We need scarcely say that in his great domestic affliction, Sir George has the sympathy of the entire Indian population.......... The Indians devoutly pray that the bereaved father may be blessed by Divine Providence with strength and courage to bear the loss with resignation and equanimity."

Indu Prakásh (43), 23rd Mar., Eng. cols.; *Ráshtramat* (45), 23rd Mar.; *Kesari* (121), 23rd Mar.; *Dnyán Prakásh* (41), 24th Mar.

***22.** "Those whom the Gods love die in the very flower of youth. If the doctrine has any truth, rarely could it have a more apt though none the less sad illustration than the death of Miss Clarke—so young, so attractive, so highly gifted, so rarely endowed with all those exquisite charms of person and character, which kindle man's imagination and subjugate his heart. The unique popularity Miss Clarke won amongst the high and the low and amongst Europeans and Indians during her short stay here has been almost unparalleled. And if Bombay and the Presidency mourn so profoundly her premature death, we can well imagine how indescribably poignant must be the grief of Sir George Clarke, having in life's decline and so soon after the loss of the partner of his life to mourn also the death of his beloved daughter and only child. To him we can only offer our most sincere, and most profound condolences. May it give him some consolation to know that the people of a whole Presidency share in his grief and feel as much for him as for his departed daughter. [The *Ráshtramat* writes:—All Indians feel for Sir George Clarke's sad misfortune in losing both wife and daughter within the short period of three months. It is but fate that while bearing the anxieties of the administration of foreign lands, death should deprive His Excellency of his two nearest and dearest persons. Bombay will mourn for the loss of Miss Clarke who was good-natured, sympathetic and ever in evidence in helping the poor. The *Kesari* writes in a similar strain. The *Dnydn Prakdsh* alludes to the interest displayed by the late Miss Clarke in the welfare of the depressed classes and bemoans her loss.]

Bombay Samáchár (60), 22nd Mar.; *Sami Sánj* (64), 22nd Mar.

***23.** It is with great grief that we announce the painful news of the death of Miss Clarke. The best available medical skill has failed against nature, and the entire Indian nation, who had of late learned to regard Miss Clarke as their kind-hearted and affectionate sister, will receive this melancholy news with the deepest sorrow. This unexpected blow that has fallen on Sir George Clarke within only a few weeks of the death of Lady Clarke is sufficient to unnerve him; but we pray to the Almighty to bestow strength and patience enough upon our kind and loving Governor to bear this additional pain. [The *Sami Sánj* writes :—The people of India have received this melancholy news with the deepest sorrow. No one had ever dreamt that a figure which was so actively moving about and taking part in all popular movements with unflagging zeal and energy would be so suddenly snatched away. In all that Miss Clarke did she reflected the great qualities of the head and heart she had inherited from her revered parents. It is but natural that her death should cause deep sorrow to Sir George Clarke, but we trust he will gather strength enough to bear this loss and continue in office for the good of the people under his charge.]

Jám-e-Jamshed (30), 23rd Mar., Eng. cols.

***24.** "Miss Clarke's sdeath has awakened in all classes of the Indian public sorrow and anguish too deep for words....... Without exaggeration the loss of the radiant and benignant personality, over whom the grave closed yesterday, has come not only as a public loss but a personal bereavement to them all; and the sorrow it has awakened is as deep-seated as it is poignant and sincere.......... It is in silence alone that the people can best speak their grief; it is in silence alone that they can attempt to realise the unfathomable anguish of the sorrow-stricken parent, their beloved and revered ruler, and it is by silence alone, they believe, that they can best share his grief and sympathise with him in this hour of terrible affliction."

Opening of the Leper Asylum erected by the Free Church Mission near Poona.

Gujaráti (26), 21st Mar., Eng. cols.

***25.** "The new Leper Asylum erected by the Scottish United Free Church Mission at Khondia near Poona was opened on Tuesday afternoon by Sir John Muir Mackenzie. In doing so he made a few observations on the problem of providing asylums for lepers and on the unorganised form of charity prevalent in India which we commend to the most careful attention of our countrymen not only in this presidency but also elsewhere.......... The idea of having Leper Asylums in different districts has advantages of its own. But from the larger standpoint of scientific treatment of leprosy we should have preferred a large special Hospital for lepers. There are unique opportunities for the study of this dreadful disease in India. The leper population in this country numbers about four lakhs.......... We wish to invite the special attention of the benevolent and charitable philanthropists not only to the humanitarian but also to the scientific aspects of the treatment and accommodation of lepers. In America and elsewhere the subject is being studied by eminent bacteriologists and their line of treatment has proved largely successful in mitigating at least the horrible features of the malady. There is no reason why in India the problem should not be approached by Government and the public from this larger standpoint."

Ráshtramat (45), 19th Mar.

26. Sir John Muir Mackenzie in his speech at the opening of a Leper Asylum at Poona deplored the lack of systematic attempts on the part of rich Hindus to help their poor and afflicted brethren. It is really strange to hear of an allegation of want of charity against the Hindu community which is ever willing to lend a helping hand to the needy.

However, it might be admitted that they have as yet not adopted the Western method of keeping their lepers in semi-confinement. We are fully aware how Lála Lajpatrái and his followers met with frequent official interference in their benevolent attempts to relieve the distress of the famine-stricken last summer. We thus see that the bureaucrats on the one hand accuse us of want of sympathy for our people, while, on the other, they smell sedition and disloyalty in the sympathetic attempts of our leaders to relieve the distress of the poor and afflicted.

Comments on Sir John Muir Mackenzie's speech at the opening of the new wing for Europeans at the Poona Sassoon Hospital.

Bombay Samáchár (60), 19th Mar.

27. Sir Jacob Sassoon has placed the people of Poona under a deep debt of gratitude by providing enlarged accommodation for patients, European and Native alike, at the Sassoon Hospital. For as Sir John Muir Mackenzie remarked in opening the additional ward for Europeans, as the new building will be placed at the disposal of European patients, better accommodation in the old building will be provided for native patients. But this is not the only thing that is required to be done for the convenience and comfort of Native patients. Though there exists an admitted difference in the standard of living of Europeans and Natives, and a proportionate difference in the treatment of patients belonging to the respective communities, yet there is much scope for improving the lot of Indian patients. In order, therefore, that nothing should be wanting in the cosmopolitan character of Sir Jacob Sassoon's munificence, it is the duty of the generous donor to see that the best available treatment is given to every patient, whether European or Native. As admitted by Sir John the charge of maintaining hospitals and dispensaries in this presidency falls on Local and Municipal funds in a larger proportion than elsewhere; it is, therefore, incumbent upon the authorities to see that those who contribute to these funds get in return the medical aid they deserve. It has been a stock complaint that dispensaries for Indian patients have often to go without quinine and the patients are left to suffer when fever rages in an epidemic form. The fitting up of hospitals, too, is in no way better; for despite the presence of the best medical aid it often happens that the patient has to suffer for want of necessary appliances.

Kaiser-i-Hind (31), 21st Mar., Eng. cols.

***28.** "The opening of Sir Jacob Sassoon Hospital for the European and Jewish community in Poona was an interesting ceremony. The wealthy Baronet's philanthropy in this direction is praiseworthy.......... Modern civilisation has brought into prominent relief the establishment of hospitals and dispensaries, and it is much to be wished Indian philanthropists would devote a portion of their wealth to this most noble purpose. How much of the money now wasted on *sadávarts*, which only feed the idle monk, could be better utilised towards establishing modest dispensaries in villages and towns and hospitals for curing specified ills in every large city! Meanwhile, every new hospital and dispensary which Indian philanthropy can endow is a gain and to be warmly welcomed. Sir John Muir Mackenzie did well also in urging on the wealthy the need of large funds to train up Indian women who might become true sisters of mercy in nursing the sick."

Petition to the Collector of Ahmedabad against the Desái of Pátdi (Ahmedabad).

Praja Bandhu (35), 14th Mar.

29. The Muhammadan Zamindárs of Bhojwa have complained to the Collector of Ahmedabad of the oppressive conduct of the Desái of Pátdi, ever since he has been appointed an Honorary Magistrate. If the facts stated be true, the complaint is so serious that it should be speedily attended to. Looking to the condition of the country, it seems most essential that peace should be kept up between the Hindus and Muhammadans at any cost. The powers of an Honorary Magistrate have not been given to the Desái of Pátdi that he may harass the people, but that he may exert himself on the side of justice and help in the preservation of peace. The Hindu inhabitants of that village have also complained against the oppressions of this Desái, thus showing clearly that these disputes are not sectarian in their origin. If the Desái had any claims against these people, he ought to have enforced them legally, and not acted in this illegal and indirect way. He has abused the power given to him as no British officer would have done. The Hindu religion, too, does not encourage such behaviour. Though the dispute between the Desái and the Muhammadans has lasted for the last ten years, the matter has now grown very serious. The Muhammadans also charged him with having so used his influence as to deprive them of the justice and protection to which they are entitled as the subjects of Government. We trust the authorities will make thorough inquiries in the matter.

Comments on the rejection by the Privy Council of Mr. Tilak's appeal.
Mahrátta (9), 21st Mar.

***30.** "The close parallel between the Tilak trial in 1908 and that in 1897, so far kept up in all the most important details, has now been completed by the rejection of his application for special leave to appeal to the Privy Council, by that tribunal. The full text of the judgment is not yet published, and probably there is no such 'full text' to be published. For our information is that the judgment of the Court was given after a brief consultation of five minutes between their Lordships of the Privy Council.......... Brevity has been the soul of judgment here: and brevity of this kind disarms criticism by the simple method of offering nothing that may be criticised. But an extra expeditious disposition of an important case like this cannot fail to give ground for reasonable complaint not only to the aggrieved party, but to all those that may be concerned in a decision by the highest Court of Appeal upon such important law points as were involved in this case. It is a widely shared belief, that the law points in the case were very important and could not have been so lightly disposed of. But the case was regarded apparently as an exceptional one, and an exceptional treatment, as described above, was given to it. The Lord Chancellor, we learn, was present at the sitting of the Privy Council, though his Lordship might well have spared himself the trouble to attend if the case was to receive such short shrift. The rejection of the appeal darkens the prospect of Mr. Tilak's release; and it now remains only to hope that with the help of such special treatment as may be given to him at Mandalay, he will be able somehow to pull on till, as in 1898, Government may be pleased to release him before the termination of his sentence."

Hindu Punch (115), 17th Mar.

31. The Tilak appeal has been rejected by the Privy Council. All right! Who will not rejoice over the fact that the English are thus making us familiar with the idea of British justice? The rejection of the appeal has produced more salutary effects than the possible acquittal of Mr. Tilak. The English have put under restraint only the body of Mr. Tilak. His soul is free. No one need regret that the appeal was not allowed. Just as there was some divine intention in getting Mr. Tilak transported and then having his sentence commuted, there may also be a similar divine will in the above decision of the Privy Council. We poor mortals cannot quite follow it, but we cannot at the same time deny it. We should be prepared to perform our duty with the blind belief that whatever happens is for our good. Victory to Tilak Maháráj!

Important decision of the Bombay Small Causes Court *re* loss of consignments on railways.
Rást Goftár (36), 21st Mar., Eng. cols.

***32.** "A case of some importance to the public was decided in the Small Causes Court by Mr. Donald with respect to a complaint of the loss of some goods in transit on the B. B. & C. I. Railway.......... It is a common complaint that packages and parcels are often tampered with on the railway lines, and sufficient redress is seldom forthcoming when a complaint is lodged with the departmental authorities. If in every such case of failure to obtain justice departmentally, the aggrieved parties were to resort to law courts for redress, no matter what the amount of loss sustained, loss by thefts would be of less frequent occurrence.......... The case in question was not a complaint for the theft of the contents, but the loss of some packages consigned to the

Company for carriage. The Judge found for the plaintiff, dismissing all technicalities and captious objections.......... He held that all neglect was wilful, and that the very fact of non-delivery was a presumption that sufficient precautions were not taken to ensure safe custody on the lines. So long as the loss of consignment was not traceable to unforeseen events or accidents within the terms of the Risk note, its disappearance fell within the category of wilful neglect."

Comments on the report of the Inspector-General of Police.

Indian Spectator (5), 20th Mar.

33. "The Inspector-General of Police, Bombay, who wrote the last annual report of his department is not quite satisfied with the capacity and work of his force. More than eight thousand offences remained undetected, the proportion of undetected to true crime working out at 41 per cent. This, as the Inspector-General observes, discloses 'a very serious defect in the work of the Police'. The value of stolen property cannot be made an absolute test of Police efficiency. Yet making allowance for the element of luck which enters into that test, the Inspector-General still thinks that 'the results were unsatisfactory all round and the failure to do better has nowhere been satisfactorily explained.' It may be said that the lower ranks are not well paid and do not attract good material. The Inspector-General, however, is not quite satisfied with the District and Assistant Superintendents either. He thinks that these highly paid officers do not visit scenes of crime with sufficient frequency and their visits are, 'too brief to be of much use in either assisting or checking the work of the subordinate police'. One obvious and simple remedy proposed, whenever a department shows signs of deterioration, is that salaries must be increased, prospects improved and better men attracted. This is being done. Whether the increased emoluments offered to the constables will produce an appreciable effect on the efficiency of the force must be seen from future reports. The difficulty of finding recruits is reported from all divisions. In Poona district the numbers of recruits is said to have fallen by one-half and the difficulty of filling up vacancies was so great that the Superintendent of Police had to send out recruiting parties to Native States. This extraordinary result is attributed partly to the reorganisation itself which is said to have reduced the prospects of men rising from the ranks. Perhaps those who recommended the recruitment of the higher ranks from the educated class did not foresee what the effect would be on the recruitment of the lower ranks. It is just possible, too, that this effect has been somewhat exaggerated, and it may be due to other causes besides the reorganisation, such as the high prices, which make the emoluments less attractive."

Indu Prakásh (43), 18th Mar., Eng. cols.

34. "If one carefully goes through the Police report of the Bombay Presidency for 1907 one finds that the work of the Police during the year under report was not satisfactory and indeed failed to satisfy even the higher Police Officers who are generally the most anxious to recognise even the slightest good services of their department.......... Under the heading of criminal classes, we are glad to read of an experimental measure adopted under Regulation XII of 1827 in Dhárwár District by the Police and the District Magistrate. The criminal classes known as Haran Shikaris and Ghantichors have been allowed to settle in certain villages of the Dhárwár District, and it is proposed to give encouragement to such settling of the criminal wandering tribes which are a regular menace to the peace of the country. Similar attempts are being made in Sind with regard to two more troublesome tribes, Jagiranis and Shars. Such attempts are undoubtedly needed in the best interests of the country, and we feel sure that no pains will be spared to make the experiments thoroughly successful because on the success of these will depend future steps in that direction.......... The Report on the whole presents a state of things far from satisfactory and the remarks of the Inspector-General give us a distinct clue to the causes....... The Inspector-General remarks: 'There was no improvement in the pay of the Constables, but their own prospects and those of Head Constables received a severe set back; discontent and difficulty in recruiting followed and these

have left their marks on the force and the work of the lower grades on whose honesty, contentment and efficiency so much in all Police work depends.' We endorse every word of the above quotation, and say that Government have not been able to appreciate the needs of the lower grades who are in urgent need of attention. Somehow or other it often happens that in cases of reorganisations of departments, it is the superior officers who receive the first and the best attention and absorb the lion's share of the profits, while the lower ranks are but indifferently dealt with, and we are sorry to find that even the Police reorganisation scheme is not free from these evil tendencies."

Sudhárak (157), 15th Mar.

35. The Police Report is on the whole very unsatisfactory. It certainly does not redound to the credit of the Police that 41½ per cent. of crimes were not traced at all, and that only 3½ per cent. of the stolen property was recovered. The complaint about high officials not caring to visit scenes of offences is once more repeated, but Mr. Kennedy seems to hold a brief for his officers inasmuch as he asserts that this does not result in much harm! We cannot but express our surprise at the fact that 46 per cent. of the Police force still consists of illiterate men. The educated Sub-Inspectors and Inspectors have not found much favour with Mr. Kennedy as their direct appointments are supposed to create dissatisfaction among the lower grades of constables, and lead to some difficulty in their recruitment. There might be some truth in the allegation about lack of practical knowledge among the educated Inspectors, but the evil is not so grave as to discourage the introduction of such men, and to adopt retrograde measures. It is a matter for satisfaction that Government have revised the scale of salaries of the lower grade Policemen and that they are trying to attend to their grievances.

Jám-e-Jamshed (30), 19th Mar.

36. The Police Report paints rather the dark than the white side of the Police administration in the Bombay Presidency in the year under Report. The grave drawbacks in the administration pointed out by the Inspector-General strongly corroborate the public opinion in the matter that in the districts and villages the people put no faith in the actions of the Police, and even avoid their help. We are of opinion that this impression is bound to continue in the public mind as long as, as the Inspector-General says, the condition of the subordinate members of the staff is not improved. The salaries of the Constables and Head Constables are so poor that, not only are proper persons not attracted to these posts, but even those already in the force think it desirable to leave it with a view to bettering their prospects. In order to make the Police force efficient it is of the utmost importance that the salaries of this class, which is the life and soul of the whole organisation, should be so raised as to attract really competent and trustworthy men.

Police search in Bombay under the Explosives Act.

Ráshtramat (45), 17th Mar., Eng. cols.

37. "The numerous searches which the police instituted last Sunday were represented to be undertaken under the new Explosives Act, and the police were apparently unarmed with any warrants, at least in many cases. When, for example, the rooms and dispensary of Dr. S. C. Jog or the house of Mr. G. N. Potdar at Máhim were searched the police never presented any warrants, and if we are rightly informed no regular *panchnámás* were made. Quite a mass of papers was taken possession of by the police and in some cases carried away without so much as even a list of the articles attached. It is necessary, we believe, under the law that a list of articles should be made and the signature of the owner obtained before the police carry away the attached property. The police on Sunday last evidently thought all this process to be cumbersome and very gently shelved it aside. Our Anglo-Indian local contemporaries publish the news of the searches in Poona, but give no news of the searches in Bombay. In the absence of the *panchnámás* and regular lawful attachment of property it cannot be seen how any articles that may be produced as evidence are to be identified as having been the same as those found in the search. We know of no special provision by which the police are empowered to carry on searches in this irresponsible fashion, but in these days of new laws and newer practices one must wait and make sure before one offers any comment on the doings of the omnipotent police."

Ráshtramat (45), 21st Mar., Eng. cols.

***38.** "Not only in Bombay and Poona but almost in every District and Táluka Town in the Deccan and even in places like Surat and Ahmedabad the houses of a number of peaceful and law-abiding citizens have been searched by the police, in some cases with a Magisterial warrant, but in many cases without the semblance of any warrant at all. So far as our information goes, the police have hardly found anything which would in any way go to corroborate the hare-brained theories started by some correspondents of English journals that the Deccan is honey-combed with secret or anarchical Societies. One peculiarity about these recent searches was that they were undertaken almost simultaneously at a number of places so that no scope was left for suspected persons to communicate with one another and thus give any intimation of an impending search. Where the searches were carried on with Magisterial sanction and warrant, the procedure adopted was, of course, regular and legal. But what are we to say of searches which were conducted on the sole initiative and responsibility of the police? The practice of carrying on indiscriminate searches with or without warrant was rife in Bengal some time back, and what was the result? The people were almost in mortal terror of the police, and in what is now known as the Bigháti Dacoity case the complainant Kishori Mohan Roy deposed that some men masquerading as Police officers of the Criminal Investigation Department raided his house, pretended to search for bombs and other anarchical material and finally left with all the valuable property that they could lay their hands on, and it turned out subsequently that the visitors were dacoits and not Criminal Investigation Department officers....... The mere sight of an officer of the Criminal Investigation Department is enough to make an Indian tremble in his shoes, and if the police are empowered to undertake searches without warrant the authorities may rest assured that there will be more unrest, discontent and heart-burning among the people than there is at present. If the searches which have been reported so far have now ended, well and good. But we warn Government against the unwisdom and folly of perpetuating this practice of indiscriminate house searches. An Indian's house like an Englishman's ought to be his castle. And, even if the police search it in cases of grave political emergency, the police must do it at their peril. If a house is searched and nothing incriminating or suspicious is found, we fail to see how the men who conduct the search can escape from the legal liability and consequences which attach to the intrusion of an ordinary trespasser. They might in a law court produce an authority from Government. But any one who proceeds to search a house without a Magisterial warrant really does so at his peril, and that position ought to be properly understood both by the public and the Police officers who carry on such searches."

Vande Mátaram (159), 21st Mar.

***39.** Under the heading "We are not surely thieves in our own country," the *Vande Mátaram* writes:—The police who are the protectors of the British Empire searched the houses of many peaceful citizens in Maháráshtra a few days ago. Such searches have long been the order of the day in Bengal. It seems the craze for searches has affected Bombay also. In Bengal, the police might have got at something, but in Maháráshtra, in the absence of any find, they will perhaps be able to manufacture something as "found." It is generally believed that these searches have been instituted in connection with the Sávarkar case pending at Násik. From Sholápur to Surat extends the range of these searches. The Government whose prejudice goes so far as to think that the Gujaráti pleader of Surat as well as the Government servant of Sholápur are connected with some secret conspiracy, requires to be strongly recommended for its impudence! These searches are the result of the ill treatment by the police of some person under the misapprehension that there exists a dangerous conspiracy in their jurisdiction, and of the consequent extorted confession. But nothing is found in the searches ordered, and the police exhibit only their own folly. But the bureaucrats encourage this folly, and the prestige of Government is not enhanced but lowered by such deeds. Every Indian thought his house to be his castle judging from the feeling of the Briton in the matter. But it is all rendered meaningless by the action of Government, and the idea that we are thieves in our own country is taking root instead. The detective dogs our step at every turn. Government do not believe us when we tell them that we do not hatch any conspiracies. Maháráshtra has had to undergo many trials since the birth of the new spirit in India, but it has never resorted to any secret agitation. It only follows that political agitation of any kind is an eye-sore to Government and that Government want to harass political agitators for one reason or another. We are doing good to the country. We are not committing any theft or dacoity. Why then are Government after us, leaving alone criminal marauders? Manu says that the King who punishes the innocent and sets free the guilty goes to hell. The bureaucrats are paving the way to hell by harassing peaceful citizens on the strength of irresponsible Police reports and of the tales of miserable tale-bearers. We do not lose anything thereby. If the bureaucrats come in our way, while we are treading our path as of old, the sin is theirs and they will suffer for it. The bureaucrats all over the world have resorted to the same means to check honest popular agitation. But we should not be disheartened by any such attempts, and we should persevere in our task till God grants us success.

***40.** The high-handed policy of Lord Curzon in the partition of Bengal has created in that Presidency a party who favour violent methods in carrying on political agitation. Government have acknowledged their blunder; but instead of making reparation they are doing their best to suppress those who are agitating for the reconsideration of the measure at the hands of Government. The authorities have a suspicion that many others in India, besides the Bengalis, are in favour of the reversal of their policy. Editors of newspapers whose writings are closely scrutinised are also suspected, and those whose writings are found objectionable are proceeded against in law courts. With a view to discovering seditious writings, house-searches were made last week in Bombay and the principal mofussil towns—with what result we know not. It is not known whether Government think of continuing these house-searches. Government have grown suspicious that this land is seething with sedition, and that the influence on the masses of those who engineer it, is prejudicial to the best interests of Government. In all civilised countries a class of people exists whose political views verge on the extreme. Secret societies exist in France and America—the very seats of King Demos. Liberty-loving England has become the home of many of these Extremists. While the Conservatives are clamouring for the adoption of strong measures in the case of these political refugees, the Liberals are of opinion that they should be let alone. In England a man holding extreme views is free to advocate them. As a result we rarely hear of sedition trials in England though they were common only a century back. If popular liberty is thus safeguarded in England, the very home of democracy, why should it not be protected in India where the privileged classes are all powerful? How is it possible for Government to remedy evils if they are not pointed out by the people? If the representatives of the people are properly listened to, they will show Government the defects and evils of their administration and seek redress at their hands. The introduction of wholesome reforms in the administrative machinery and the reversal of the present policy will be the most effective remedies for eradicating treason. It is doubtful whether the authorities have gauged public feeling in the matter of these house-searches. Here again Government should consult popular leaders and not those who hanker after official favours. The leaders will tell Government that by their present policy of repression they are alienating the sympathies of the people. The people look with disfavour upon the policy of dragging editors to the courts of law. Of late people of all classes, even the lowest, have become desirous of getting an insight into political matters. They have become newspaper readers. Above

Gujaráti (26), 21st Mar.

all their sympathies are inclined towards those who give expression to their independent views through the papers and on the platform. They detest people who misrepresent matters before Government, and idolise those who incur the wrath of the officials. It will be very easy for Government to gauge their feeling towards the two classes by instituting secret enquiries in all the districts. This much is certain that repression has not proved and will never prove beneficial to the people. The more the repression on the part of Government, the greater will be the opposition to Government by the people.

Highway robbery on the Belgaum-Vengurla road.
Belgaum Samáchár (105), 22nd Mar.

*41. A correspondent writes to the *Belgaum Samáchár* and describes the highway robbery committed at Dholgarwádi (Belgaum) by some Kabulis. He also says:—The Kabulis have made Bekinkare, a village belonging to the Kurundwád State, their head-quarters, and if their depredations are not checked in time, they will not hesitate to commit even dacoities. They have also taken to cattle-lifting from adjoining villages. These Pindharis are handsomely paid out of public subscriptions raised by the villagers to escape from their ravages, and the police escort them with due ceremony to the next village. It is no wonder that the Kabulis treat lightly such people. The situation requires a strong police force, and early steps should be taken to suppress the Kabulis and strike terror in such other gangs.

Complaint about the ruinous condition of the Dhulia Canal (West Khándesh).
Aryávart (100), 13th Mar.

42. A correspondent writes to the *Aryávart*:—The canal constructed near Dhulia (West Khándesh) which feeds the *bágáyat* lands is in a bad state of repair and the cultivators are put to a great loss. I hope that the authorities concerned will do the needful in the matter and earn the heartfelt gratitude of the cultivators of Dhulia.

Complaint against the Yeravda Jail authorities *re* vaccination of Jail servants and their families.
Mahrátta (9), 21st Mar.

*43. "A correspondent informs us that owing to the prevalence of small-pox, vaccination is made compulsory to all servants and their families of the Yeravda jail. Many of these servants live in specially erected residences quite near the jail. The jail authorities wanted them to have their women and children vaccinated in front of the jail central door, and not in their houses as requested. The clerks and others, naturally unwilling to expose their families, against the customs and usage of the classes to which they belong, refused to comply with this mandate, and were consequently fined. They had to send their people to the city. This has caused unnecessary irritation among them. In matters like inoculation and vaccination, it would be far better if the authorities respected the feelings and prejudices of the people."

Comments on the appointment of Sir Steyning Edgerley to the India Council.
Indian Spectator (5), 20th Mar.

44. "The appointment of Sir Steyning Edgerley as one of Lord Morley's advisers does not seem to be due to the mere recognition of a personal claim, or even of the claims of this Presidency. For an adequate explanation of his appointment we must remember, we believe, his connection with the Decentralisation Commission. If we wish to surmise the nature of his contributions to the deliberations of this Commission, we may remember his speech in the Viceregal Council, in which he delineated in outline a scheme of decentralisation, affecting not only the relations between the Imperial and the Provincial Governments, and between the local Governments and the District Officers, but also between the representatives of Government and the self-governing popular bodies. In carrying out the recommendations of the Decentralisation Commission, the Secretary of State will have by his side an adviser fully conversant with the desire of the Provincial Governments and of District Officers for more freedom, and no less sympathetic with the scheme of entrusting a larger and larger share of local autonomy to the people of villages as well as towns and cities. If we are not mistaken, village autonomy will find in him, notwithstanding his being a Bombay officer, a sincere, if cautious, friend."

Complaint against certain Government servants for taking part in a public meeting held in honour of a Government servant.
Mahrátta (9), 21st Mar.

***45.** "'A Government Servants' Friend' writes to us from Belgaum complaining of Messrs. Poredi, Dhume and Panjiker (Government servants) taking part in a public meeting, held at Gokák in honour of Rao Bahádur Artal, in contravention of the Government Resolution which prohibits a Government servant from receiving an address or from being present in any public meeting held in his honour or in honour of any other Government servant without the sanction of the Government of India except on the eve of his retirement from service, or departure from the District, as none of the conditions mentioned seem to have been possible in the present case."**

Reduction in the number of liquor-shops in Hyderabad (Sind).
Sind Journal (18), 18th Mar.

46. "We have from time to time recognised the service which Mr. Pratt has rendered to the Temperance cause by restricting the number of liquor licenses in this town and in other ways. Those who know something of the inner workings of the administration and have some sense of responsibility will never expect that the full measure of reform in this direction can be accomplished at once.......... Judged by this standard we must say that Mr. Pratt has done as much as perhaps the most ardent temperance reformer, if put in his place, would have done. Three liquor-shops have already been closed during the time he has been Collector of Hyderabad and one has been removed from the midst of the *sochis* to whom it was a source of much evil. Before his approaching departure Mr. Pratt has decided to do away with one more liquor-shop—the *ghárrykháta* one—which had been swallowing up much of the earnings of the *ghárrywálláhs* and degrading them into the bargain. This welcome news is contained in a letter to one of our ardent Temperance reformers who wrote to suggest the closing of the said shop. Mr. Pratt can rightly claim that in these things he has shown the utmost deference to local opinion, as becomes a loyal representative of the British throne. .... Mr. Pratt mentions in the letter referred to above that local committees consisting of nominees from the Municipality will soon be appointed to advise the authorities as to the number and location of liquor-shops, but we would suggest that these committees should not consist of Municipal Councillors alone but should include one or two active temperance workers outside the Municipal body."

Complaint about the new boarding arrangement at the Kiyámári Pier (Karáchi).
Praja Mitra (80), 17th Mar.

47. The *Praja Mitra* complains about the hardships which passengers have to undergo at the Kiyámári Pier (Karáchi) owing to the new arrangements made by the Port authorities. It observes that while formerly the passengers were allowed to go on board with their luggage, long before the time of the ship's departure, now they are allowed to board only a short time before the departure, and hence they have to experience great difficulties and ill-treatment in conveying their luggage to the ship.

Comments on the Tilak match scandal at Karáchi.
Mahrátta (9), 21st Mar.

***48.** "There is a storm in a teapot at Karáchi. A leading Scotch firm of that city imported Belgian matches with Mr. Tilak's portrait and a vernacular Sindhi inscription 'Long live Tilak!' Two other Scotch firms also accepted indents for Manchester shirtings with Mr. Tilak's portrait labels and vernacular inscription of *Bande Mátaram*!......... Four or five years ago we accidentally came across some *Viláyati* dhoties with the exact reproduction of the *Kesari* badge on them! Even though such incidents are, in one sense, a testimony to the force of the *swadeshi* movement, every patriotic Indian will surely condemn such shameless tactics, whether they be resorted to by Indian dealers or European importing firms, as a cowardly sacrilege, inasmuch as they use the name of one of the most popular Indian leaders to hoodwink ignorant Indian masses and thus to further the spread of foreign goods. The Karáchi Chamber of Commerce condemns these questionable dealings from quite another standpoint and from quite a different motive. It is not that they do not wish to further the sale of foreign goods by some clever device, but they do not like to be even indirectly instrumental in throwing broadcast Tilak's portrait and proclaiming to the Indian world 'Long live Tilak'! But we assure the Karachi Chamber that the popularity of Mr. Tilak and the enthusiasm which his name inspires among all classes of Indians, are too genuine for the Chamber's efforts to stop the fervent prayer of every Indian heart, 'Long live Tilak.'"

Education.

University reforms proposed by the Bombay Government.

Oriental Review (11), 17th Mar.

49. "Among all the questions occupying the attention of educationists in India one of the most contested is the desirability or otherwise of keeping History as a necessary subject in the University curriculum. Government propose to do away with this subject in favour of Science on the ground that students get a very inadequate idea of history from their studies and so are more harmed than benefited by it. If so, the obvious remedy is to improve the quality of the instruction given.......... Students, if they are not taught reliable works, will naturally resort to books of history of an objectionable character. It is argued also that history is not of much practical value. So some will say Algebra and Trigonometry are also practicaly useless. And yet these are prescribed for cultivating the intellect. History too has the purpose of broadening the horizon of a man's mind and bringing him into touch with the throbbing life around him. To a nation bent upon working out its political regeneration the value of history cannot be over-estimated. Science is useful, extremely useful in the modern industrial competition; but it cannot supply that broad and comparative knowledge of men and institutions which history does.......... Government may be honestly believing that science will prove more beneficial than history. The interest taken in the teaching of science is welcomed by all, but the advantage gained by this will be more than lost if we rear up a race of men intent upon the aggrandisement of their own selves rather than looking to the wider interests of the class to which they belong. We hope we shall not be charged with 'attributing motives' if we say that if there is any intention of allaying unrest through substituting science for history Government are sure to meet with disappointment. The progress of education cannot be checked in that way."

Gujarâti (26), 21st Mar., Eng. cols.

***50.** "While endorsing generally the principles embodied in the letter recently addressed by the Bombay Government to the local University, proposing some radical reforms in the existing curriculum, we feel bound to dissent from them in some important proposals made in that letter. Though there may be a difference of opinion as regards the stage where the proposed bifurcation with an Arts and a Science course should commence, all will agree, we believe, on the desirability of having a 'proper division into well-ordered courses and a rational continuity of study' which Government are anxious to introduce into the University curriculum. That 'there are too many examinations and too many subjects' may also be conceded. But we think no scheme of bifurcation and specialisation can be useful at the present day, which excludes History and Political Economy from the group of necessary subjects and relegates them to the voluntary groups at the B.A. Examination. We have no objection to these two subjects being made optional just as at present for the M.A. and the B.A. Examinations, where more intimate and special knowledge of these subjects may be expected. We are, however, anxious to retain History and Political Economy as compulsory subjects for all students whether pursuing the Arts or the Science course. Every Indian student who enters the University should be made to master History and Political Economy, a study of which is essential in the peculiar political and economic conditions of India. The value of a sound knowledge of the broad outlines of Indian history as also the general principles of British administration is frankly admitted by Government in their letter to the

University. A compulsory study of English, and even some portion of ancient history, is necessary to broaden the outlook of our youths and to teach them to look at things in their proper perspective. The scheme proposed by Governmeet omits history as a compulsory subject for the P. E. and deprives students of that training in exercising their powers of thinking and judging which history alone can give. The present method of teaching these subjects may be defective, the text-books may not be suitable, or the portions appointed may not be calculated to answer the end aimed at. These defects, if they exist, may be easily removed. But they cannot be made a ground for excluding the subjects altogether. It will not be difficult to devise a scheme of studies, which, while retaining History and Political Economy as compulsory subjects, will not throw any heavy and unnecessary burden on the shoulders of the students. It may be said that in no other Indian University are History and Political Economy made compulsory subjects and that the curriculum in our University is unique in this respect. It may be so. But so long as no case has been made out against these subjects we fail to see why we should evince anxiety to conform to the curricula of other Universities. The position of Bombay is peculiar. It has always taken the lead in industrial development. Indian Political Economy was born and developed in this Presidency....... It is admitted even in official circles at Calcutta that Bombay has all along held the first place in the sphere of reasoned and responsible political thought and sober criticism. The science of commerce is now going to be developed in our midst on a larger and more systematic scale than elsewhere in India. All these considerations point to the necessity of a general spread of the knowledge of the principles of Economics among the youth of the Presidency. We fully appreciate the value of the development of scientific education on modern lines in our University, but we fail to see why History should be looked upon as merely a mass of undigestable facts in the case of grown-up students learning in colleges. We cannot also understand why the principles of Economics and their application to the present condition of Indian life and industries should have no educational value such as is said to be possessed by any other subject such as science. To dispel many misconceptions and prejudices in the minds of our youths a sound knowledge of both these subjects is essential, and the historical sense which is said to be wanting among Indians has to be developed by our Universities. The contemplative or dreamy tendencies of the Indian mind stand in obvious need of correction by being brought into vital contact with political, social and economic facts of the highest practical importance, and a careful study of History and Economics under competent Professors is best calculated to supply the much-needed corrective. These are considerations which ought to carry weight in the final framing of the curriculum of our University."

Complaint about unmerited supersessions in the secondary teachers' grade.

Praja Bandhu (35), 14th Mar., Eng. cols.

51. The *Praja Bandhu* gives a detailed list of supersessions in the Educational Department and says :—" In order that the Director of Public Instruction may be able to correctly gauge the situation we publish with this issue a valuable tabular statement to which we desire to invite his special attention, for it shows at a glance the relative position of the teachers concerned, and reveals in all its nakedness as to who have suffered in consequence of the said supersessions.......... We hope that he will clear the augean stables left to him as a legacy by a predecessor of his, whose *regime*, if remarkable for one thing more than another, was for its autocratic character." [In this connection an anonymous correspondent of the same paper writes : " I think it necessary to urge that the head of an institution proposing a man for a vacancy under him does not look to the claims of all men. It is there that the Director of Public Instruction should intercede on behalf of all the men passed over in the proposal. The proposing officer is likely to err on various grounds.......... The supersession by Mr. C. N. Contractor, whose reputation as a Head Master is very high, may be justified, but the same thing cannot be said about Messrs. M. A. Pandya, A. R. Desai, R. I. Parikh, K. S. Vakil, A. M. Divánji, B. H. Desai, K. P. Upádhya, G. M. Vaishnav and a number of others who have superseded

rightful graduates. The second cause of supersessions is the retrospective affect given to qualifications. A man joins the Department as a Matric. or a P. E., puts in some service, enjoys leave with or without pay to keep college terms, and works with divided attention until he passes the B. A. at the expense of the Department, and when he passes the B. A. examination the Department regards him as a B. A. from the date of his joining service......... The men who seem to have superseded many others in this way are, if I mistake not, Messrs. M. N. Adhyáru, S. M. Dalál, G. P. Sháh, M. V. Desái, and M. D. Dalál." Another anonymous correspondent writes:—"The supersessions in the grades of Rs. 200 and higher pay affect only one or two men in each case, but in lower grades each supersession aggravates more than half a dozen men. Mr. J. S. Kádri supersedes 9 men, Mr. S. M. Dalál 14 men, Mr. M. A. Pandya 3 men, Mr. K. S. Vakil 25 men, Mr. R. I. Parikh 8 men, Mr. I. A. Ahmadi 10 men, Mr. B. H. Desái 32 men, Mr. K. P. Upadhia 29 men and Mr. M. H. Chokshi 14 men. The aggrieved men cannot hope to be raised to their right place for 5 years to come. Thus Messrs. J. P. Shroff, K. L. Desái, B. N. Desái, G. B. Sapre, B. K. Agarwála, C. D. Daru, H. M. Mehta, C. R. Munshi, J. A. Sayed and C. M. Shah have, by this time, suffered a total loss, some of Rs. 2,000, some of Rs. 1,000 and others of Rs. 600, and none knows how long they will continue to suffer the loss per month, even if things are commenced to be set right from to-day."]

Railways.

Grievances of third class railway passengers.

Indian Spectator (5), 20th Mar.

52. "At the last meeting of the Viceregal Council the Honourable Mr. Dádábhái called the attention of Government to an article in 'Indian Engineering' commenting in strong language on the treatment of third class railway passengers and inquired what action Government proposed to take to prevent the evils complained of. Government know well enough that the grievances of third class passengers are inexhaustible and eternal, but, though they could think of no special action to be taken, a confession of defects is often a necessary preliminary to their removal. The article alleged that 'humanity is sometimes outraged in the cars,' and that railway officials 'have often been known, and can always be seen, to thrust passengers into well-filled carriages, to their own manifest suffering and that of others already penned in.' In extenuation of such conduct the Honourable Mr. Harvey replied that 'crowding in trains does and must occasionally occur in this as in other countries, especially at times of festivals or other large public concentrations.' Uudoubtedly so. The question is, how occasionally such things happen in this and in other countries. Whatever may be the case in other countries, Government admit that there is room for improvement in the accommodation provided for third class passengers. It is said that Government Inspectors have instructions to pay special attention to the condition under which third class passengers are carried on the various railways, and that the principal Railway Administrations have been made to spend, and are still spending, large sums of money in building third class carriages of an improved type. In the opinion of Government, therefore, no further 'special action' is necessary. Action of the kind hitherto taken may answer the purpose well enough: only it must keep pace with the increase of the traffic. If the occasions on which the cars are allowed to be overcrowded are duly recorded by the Government Inspectors, Government can know whether any further special action is necessary or not."

Jám-e-Jamshed (30), 15th Mar.; *Akhbár-e-Soudágar* (20), 15th Mar.

53. The reply of the Honourable Mr. Harvey to the Honourable Mr. Dábábhái's question in the Imperial Legislative Council, about the grievances of third class passengers in railway trains, seems to us quite unsatisfactory. He says that the Railway authorities know their duty well. If such were the case, there would have been no cause for complaint. It is owing to their utter disregard in this matter that the complaints have

been so continuous. If the same amount of money were spent on making the third class carriages comfortable and convenient, as is spent after the comforts of first and second class passengers, these complaints would cease to exist. When our merchants complained, the Railway authorities underwent a lot of expense in ordering out new steam engines and rolling stock. Perhaps the Honourable Mr. Harvey cannot give any other reply, but if he were to see for himself the difficulties and grievances of third class passengers on holidays, we are sure means would be adopted to do some justice to these poor passengers. [The *Akhbár-e-Soudágar* writes:—The Honourable Mr. Dádábhái has done a great service to the poor by taking up the cause of the third class railway passengers. Though they are the real patrons of the Railway Companies, their conveniences are rarely attended to; one of their greatest grievances is the invariable overcrowding. On certain stations these passengers are not even allowed to enter the platform before the arrival of the train. We urge the Honourable Mr. Dádábhái to continue questioning on this subject and not to rest satisfied with the reply given to him.]

Alleged injustice to Indians as regards higher posts in railways.
Shri Sayáji Gazette (85A), 13th Mar.

54. Any just and reasonable man cannot but regret the Government policy of keeping out Indians not only from the Indian Civil Service, but also from the higher posts in the Telegraph, Railway and Postal Departments. To make matters worse, on the occasion of the Delhi Darbar, the Railway Conference resolved not to appoint natives on posts of Rs. 300 and more. The reason alleged for this is that natives are not fit for high posts. This seems to us to be a mere pretext, for wherever Indians have been given opportunities, they have clearly shown themselves to be as competent as Europeans. Not only so, but in the Northern India Railways the Bengali managers have proved themselves to be more competent than the former European managers—a fact which has been admitted even by the London *Times*. Can anything be more strange and unjust than this, that in spite of all these proofs of abilities, Government should try to keep out the natives from higher posts?

Native States.

Resignation of Mr. Mádhav Ráo, Dewán of Mysore.
Gujaráti (26), 21st Mar., Eng. cols.

***55.** "The rumours of Mr. Mádhav Ráo's retirement have after all turned out to be correct.......... We wish he had resigned last year in the interests of his own reputation as well as those of the State before he became a party to that hateful press legislation which has been justly condemned in and out of Mysore. There is an impression abroad that that legislation was due to broad hints conveyed by the British Government through the Resident and that the real responsibility does not lie with Mr. Mádhav Ráo, but with the British authorities. We are not in a position to say how far this impression is well founded. But even assuming that there is a substantial grain of truth in this explanation, Mr. Mádhav Ráo, as a self-respecting Dewán, should have tendered his resignation rather than supported it with enthusiasm by arguments of a most extravagant character. We are quite aware of the fact that the office of Dewán in a State like Mysore, where the influences of Lee-Warnerism are still rampant and where the European interests are very powerful, is not a bed of roses. But that does not justify the conduct of any educated Indian in introducing and supporting press legislation of a highly despotic character and furnishing the British Government with a handle for similar legislation in British territory. The Mysore State is ever ready to comply with the wishes of the British Government in all matters, and successfully manages to keep the European interest well pleased. That is one of the reasons why it is often and so plentifully extolled in certain quarters. But there is something fearfully deficient in a State when its ruler cannot do without a European for his Private Secretary, though Lord Morley is anxious to appoint qualified Indians on the Provincial and Viceregal Executive Councils. Some time ago a friend described to us the position in the Mysore State somewhat as follows:—'The Resident was the Mahárája, the Mahárája's European Private Secretary was the Dewán, and the *de facto* Dewán was only a Sheristedár.' It is likely that this is an exaggerated picture. But it well illustrates the difficulties besetting the path of a Dewán, however capable and however earnest. Whilst we are ready to make full allowance for all these circumstances, we cannot induce ourselves to forget the fact that Mr. Mádhav Ráo made himself directly responsible for certain measures of a most retrograde and despotic character, when every consideration of self-respect and the wider interests of the State and of his countrymen in British India demanded prompt dissociation on his part from those measures, no matter by whom they might have been inspired or from whom they might have emanated."

Indu Prakásh (43), 19th Mar., Eng. cols.

56. "A Dewán cannot excuse himself by attributing his failure to the peculiar character of his position. Such an excuse will only expose his own inefficiency and incompetency. Mr. Mádhav Ráo, the retiring Dewán of Mysore, had assumed the office with a good reputation, but he leaves behind a reputation which is not at all enviable. His work as the Dewán of Trávancore was praised everywhere and he was taken to be a man of exceptional parts. But his Dewánship in Mysore has falsified all these hopes to the intense disappointment and humiliation of even his best friends. A number of retrograde measures depict the retiring Dewán in his true colours. We have no bias whatsoever against Mr. Mádhav Ráo, but as responsible journalists we cannot but condemn his action as retrograde, unsympathetic and bureaucratic. It is said, on what authority we do not know, that he was a tool in the hands of others, and that he fell a prey to the machinations of some wily wire-pullers. If this is true, he is the more to be blamed. We for our part refuse to believe in the existence of such a clique, but throw all the blame on the head of the retiring Dewán himself."

Comments on Captain Burke's orders prohibiting public libraries in Sángli State from subscribing to certain newspapers.

Bhála (103), 21st Mar.

***57.** Captain Burke, Administrator of the Sángli State, has recently ordered all libraries at Sángli not to subscribe to certain papers, and has thus deprived people in the State of a very important source of gaining general information and knowledge. The financial position of the ostracised papers is none the worse by this order. We fail to understand the reasoning of Captain Burke in calling a paper seditious which has been convicted of sedition once. Such a paper is no more habitually seditious than is a man, convicted once of robbery, a habitual thief. One cannot admire in fitting terms Mr. Burke's singular mastery of logic. The present order is an artificial attempt to lessen the circulation of certain papers, and hence will be impotent in its effect.

Intelligence extracted from the Press.

The London *Swaráj*, a new Extremist paper edited by Mr. Bepin Chandra Pál.

Mahrátta (9), 21st Mar.

***58.** "We have received by the last mail the opening number of the *Swaráj* edited by *Sjt.* Bepin Chandra Pál....... This is the first Nationalist organ in London conducted by Indians, and its first issue gives the greatest hopes of its turning out to be a power in the land....... We need not dwell any further upon its significance, and hope it will meet with liberal support from the Indian public. Messrs. Modak, Kulkarni and Páge of the *Ráshtramat* Office, Bombay, are the agents for the *Swaráj* for all India, and the representatives in India of the Hind Nationalist Agency; they have been authorised to receive applications for shares of the Hind Nationalist Agency, and to enrol subscribers for the *Swaráj*."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 25th March 1909.

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*Reported in advance.

B.MBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 13 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th March 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 49.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	600
8	Káthiáwár Times	Rájkot	Daily	Mávji Govindji ; Hindu (Lohána) ; 27	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 34.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	450
12	Patriot	Do.	Do.	D. P. Mukerji	650
13	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
14	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
15	Purity Servant	Bombay	Monthly	......	
16	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
17	Sind Gazette	Karáchi	Bi-weekly	Mrs. J. E. Tate ; European ; 44	500
18	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
19	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
20	Akhbár-e-Soudágar	Bombay	Daily	Nánábhai Ratanji Chichgar ; Pársi ; 55	3,000
21	Apakshapát	Surat	Weekly	Dinsháh Pestonji Ghadiáli ; Pársi ; 35	500
22	A'rya Prakásh	Bombay	Do.	Motilál Tribhowandás Dalál ; Hindu (Mod Bania) ; 34.	1,000
23	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
24	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	900
25	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
26	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	6,500
27	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
28	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,000
29	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 49	800
30	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 33.	4,400
31	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 59	2,400
32	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
33	Káthiáwár Times	Rájkot	Bi-weekly	Mávji Govindji; Hindu (Lohána); 27	600
34	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 32	1,000
35	Praja Bandhu	Ahmedabad	Do.	Jethálál Umedrám; Hindu (Mewád Bráhman); 41.	1,850
36	Rást Goftár	Bombay	Do.	Pálonji Barjorji Desái; Pársi; 56	1,200
37	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 41.	4,200
38	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
39	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
40	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
41	Dnyán Prakásh	Poona	Daily	(1) Hari Náráyan Gokhale; Hindu (Chitpáwan Bráhman); 47. (2) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,000
42	Dnyán Prakásh	Do.	Weekly	Do. do.	3,000
43	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
44	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 37.	1,000
45	Ráshtramat	Do.	Daily	......	
46	Subodh Patrika	Do.	Weekly	Dwárkánáth Govind Vaidya; Hindu (Sonár); 33.	600
	ANGLO-PORTUGUESE.				
47	O Anglo-Lusitáno	Bombay	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	900
	ANGLO-SINDI.				
48	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	2,100
49	Musáfir	Do.	Do.	Dharamsing Tahilsing; Hindu (Amil); 32	1,200
50	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Monthly	......	...
51	Sindhi	Sukkur (Sind)	Weekly	Virumal Begráj; Hindu (Kurseja); 35	1,000
52	Sookhree	Karáchi (Sind)	Do.	Asanmal Rijhumal; Hindu (Lohána); 54	400
	ANGLO-TELEGU.				
53	Andhra Patrika	Bombay	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
54	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
55	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
56	A Luz	Bombay	Weekly	Antone Fernandes; Portuguese; 29	1,200
57	Popular Journal	Do.	Monthly	......	
	GUJARA'TI.				
58	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 44.	1,000
59	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal; Hindu (Audich Tolákia Bráhman); 28.	About 500
60	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	4,000
61	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
62	**Cutch-Kesari**	**Bombay**	**Weekly**	**Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 32.**	**1,000**
63	**Din Mani**	**Broach**	**Do.**	**......**	**...**
64	**Evening Jáme**	**Bombay**	**Daily**	**Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.**	**1,600**
65	**Gujarát**	**Nadiád (Kaira)**	**Weekly**	**Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.**	**500**
66	**Hind Swarájya**	**Bombay**	**Do.**	**......**	**...**
67	**Islám Gazette**	**Amreli (Baroda-State).**	**Do.**	**Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).**	**975**
68	**Jain Vijaya**	**Bombay**	**Do.**	**Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 26.**	**1,000**
69	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	600
70	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
71	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	550
72	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 36.	500
73	Khedut	Baroda	Fortnightly	Dulabhrám Rámji Jáni; Hindu (Bráhman); 46.	500
74	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	1,000
75	Mahi Kántha Gazette	Sádra	Weekly	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
76	Mukhbir-i-Islám	Bombay	Daily	Munshi Ali Mahomed Shah Lakhpati; Muhammadan (Khoja); 38.	500
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	600
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,000
83	Samalochak	Bombay	Monthly	Manilal Chhabaram Bhatt; Hindu	...
84	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
85	Shakti	Surat	Weekly	Dr. Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 28.	1,000
86	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
87	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
88	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	...
	HINDI.				
89	Bhárat	Bombay	Weekly	......	...
90	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooràm; Hindu (Kányakubja Bráhman); 31.	300
91	Shri Venkateshvar Samáchár.	Do.	Weekly	Pandit Ruddra Datta Sharma; Hindu (North Indian Bráhman); 55.	6,200
	KANARESE.				
92	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
93	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindo Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 33.	309
94	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	550
95	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorápur; Hindu (Deshasth Bráhman); 46.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
96	Karnátak Vritt	Dhárwár	Weekly	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	650
97	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
98	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
99	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	700
100	A'ryávart	Dhulia (West Khándesh).	Do.	Váman Daji Motiwále; Hindu (Yajurvedi Bráhman); 21.	500
101	Audit	Sholápur	Monthly	Hari Narayan Rahálkar; Hindu (Chitpáwan Bráhman); 36.	1,000
102	Bakul	Ratnágiri	Weekly	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
103	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
104	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	500
105	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	350
106	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
107	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	200
108	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48. (2) Rámchandra Krishna Kámat; Hindu (Gaud Saraswat Brahman); 25.	900
109	Deshakálavartamán	Erandol (East Khándesh).	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 34.	410
110	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 52.	1,000
111	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháne; Hindu (Karháda Bráhman); 33.	450
112	Dinbandhu	Bombay	Do.	Vásudev Lingoji Birje; Hindu (Marátha); 41.	1,400
113	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	500
114	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	350
115	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	5,000
116	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	320
117	Jagad Vritt	Bombay	Do.	Krishnarao Arjun Keluskar; Hindu (Mahrátta); 45.	...
118	Kál	Poona	Do.	Purshotham Bapuji Khare, B.A.; Hindu (Chitpáwan Bráhman); 31.	7,000
119	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
120	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
121	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	25,000
122	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	
123	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
124	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
125	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	About 250
126	Lokamat	Vengurla (Ratnagiri).	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 31.	600
127	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32	315

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
128	Maháráshtra Pragati	Bhiwandi (Thána)	Monthly	Govind Gangádhar Sahasrabudhe ; Hindu.	100
129	Maháráshtră Vritt	Satára	Weekly	Pándurang Bábáji Bhosle ; Hindu (Marátha) ; 42.	150
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	650
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 38.	1,500
132	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
133	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,000
134	Nagar Samáchár	Ahmednagar	Do.	Vishwanáth Gangárám ; Hindu (Telegu Fulmáli) ; 27.	100
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	500
137	Paisa Fund	Bombay	Monthly	Antaji Dámodhar Kale ; Hindu (Devrukha Bráhman) ; 40.	1,000
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Parikshak	Belgaum	Do.	Váman Rámchandra Kánvinde ; Hindu (Sáraswat Bráhman) ; 34.	450
140	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
141	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
142	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
143	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	350
144	Prakáshak	Bijápur	Do.	Govind Gangadhar Pendse ; Hindu (Chitpáwan Bráhman) ; 32.	300
145	Pratod	Islámpur (Satára)	Do.	Ganesh Rámchandra Kashálkar ; Hindu (Karháda Bráhman) ; 25.	350
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	100
148	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	100
149	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
150	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
151	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
152	Shri Sayáji Vijay	Bombay	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
153	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
154	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	100
155	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	150
156	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	400
157	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
158	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápur Hindu (Sawasta) ; Bráhman ; 35.	75
159	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,000
160	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
161	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	600
162	Vrittasár	Wái (Satára)	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 55.	250
163	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
164	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
165	**A'ftáb-i-Sind**	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	600
166	**Khairkháh**	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	About 1,000
167	**Prabhát**	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
168	**Sind Sudhár**	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	650
169	**Sind Kesari**	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
170	**Bombay Punch Bahádur**	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 54.	2,000
171	**Guru Ghantál Punch**	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
172	**Habib-ul-Akhbár**	Do.	Do.	Munshi Amjad Baig *bin* Mirza Muhammad Baig; Muhammadan; 40.	1,000
173	**Jám-i-Jahannuma**	Jalgaon (East Khándesh).	Do.	Munshi Abduld Karim *walad* Habibulla; Muhammadan; 48.	500
174	**Liberal**	Bombay	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
175	**Sultán-ul-Akhbár**	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 54.	1,500
176	**Urdu Daily**	Do.	Do.	......	...
	GUJARA'TI AND HINDI.				
177	**Jain**	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 36.	2,400
178	**Jain Mitra**	Do.	Fortnightly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
179	**Chandrika**	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI.				
45A	Sardesái Vijaya	Sáwantvádi	Weekly	......	...
	ANGLO-PORTUGESE.				
46A	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
	ANGLO-SINDHI.				
48A	Lárkána Gazette	Lárkána (Sind)	Weekly	......	...
49A	Sind Patrika	Do.	Do.	......	...
	GUJARA'TI.				
66A	Hind Swarájya	Surat	Weekly	Chunilál Mulji Sháh; Hindu (Khadaith Bania); 25.	2,500
85A	Shri Sayáji Gazette	Baroda	Do.	......	...
87A	Vande Mátaram	Do.	......	......	...
	MARA'THI.				
117A	Itihás Sangraha	Bombay	Weekly	Dattátriya Balvant Párasnis of Sátára; Hindu (Deshasth Bráhman); 40.	1,000
119A	Kámgár Samáchár	Do.	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
	URDU.				
174A	Shamsher-i-Hind	Bombay	Weekly	Dawood Ali; Muhammadan; 36	...
174B	Mufide Rozgár	Do.	Do.	......	...

N.B.—(*a*) The Editor of No. 20 is Ardeshir Pestanji Contractor, Pársi.

(*b*) The Editor of No. 112 is Vithal Gopál Kokate.

(*c*) Nos. 134 and 144 have ceased to be published.

(*d*) Nos. 41 and 42 are edited by Mr. Dravid only. The present numbers of circulation of the papers are 2,300 and 2,500 respectively.

(*e*) The Editor of No. 112 is dead. The paper has ceased to be published temporarily.

(*f*) The Editor of No. 118 is Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Bráhman); 26.

(*g*) No. 145 is published at Islámpur and Sátára.

(*h*) No. 109 has ceased to be published.

(*i*) No. 50 has been changed into Weekly.

(*j*) Nos. 73, 101 and 147 have ceased to be published.

(*k*) The Editor of No. 50 is Tolaram Menghraj. The circulation of the paper is 500.

(*l*) The Editor of No. 53 is Káshináth Nágeshwar Rao; Hindu (Bráhman); 40. The circulation of the paper is 2,000.

(*m*) The Editor of No. 66 is Haraklál Javerchand Sháh; Hindu (Shráwak Wani); 22. The circulation of the paper is 1,000.

(*n*) No. 12, 57, 76 and 126 have ceased to be published.

(*o*) The Editor of No. 48A is Premchand Isardás Bijláni; Hindu (Amil); 24. The circulation of the paper is 500.

(*p*) The Editor of No. 49A is Devsing Shámsing; Hindu (Amil); 23. The circulation of the paper is 350.

(*q*) The Editor of No. 45 is Sitárám Keshav Damle, B.A., LL.B., Hindu (Chitpáwan Bráhman); 30. The circulation is about 8,000.

(*r*) Nos. 126 and 128 have ceased to be published.

(*s*) N. 64 has been changed to *Sami Sánj*.

(*t*) No. 174A has temporarily ceased to be published.

Politics and the Public Administration.

Comments on the appointment of Mr. Sinha to the Viceroy's Executive Council.

Indian Spectator (5), 27th Mar.

1. "Some day in April 1909 will be a red-letter day in the annals of British rule in India, for on that day a native of India will for the first time take his seat as a member of the Government of India. This event will mark a tremendous advance in carrying out the policy which is usually associated with the Queen's Proclamation of 1858, but which had received statutory recognition a quarter of a century before. The present step, therefore, cannot be said to be characterised by hurry and want of deliberation. We congratulate most heartily Mr. Sinha on the exalted position which His Majesty the King-Emperor has called upon him to fill, and the Viceroy and the Secretary of State on the courage and liberal statesmanship which they have displayed in taking the leap, not in the dark, but in what we believe to be the ever broadening light of the public life of India. That Mr. Sinha will acquit himself entirely to the credit and honour of his country, we have not the slightest doubt. Though the Law Member forms part of what is known as the Executive Council of the Viceroy, his duties are *quasi*-executive: they are really legislative, and for such work it would be a calumny to allege that natives of India are not fitted. The time is not one for hesitating to take an Indian into confidence even in passing those delicate laws which are necessary for the preservation of peace. Government have already provided themselves with all the weapons which they would require in ordinary and even in abnormal times. Mr. Sinha has not shown himself to be a lover of sensation in the past, and the public may have every confidence that he will work in harmony with his European colleagues, and demonstrate the wisdom of the experiment upon which Lord Minto and Lord Morley have ventured.......... Nothing is sometimes more conducive to the success of a reform than a passage from argument to action. Lord Morley has accomplished the most important of all his reforms—the practical assertion of the principle that a native of India is competent, and will be trusted, to serve his King in the Executive Council of the Viceroy, as in the advisory Council of the Secretary of State."

Indian Social Reformer (4), 28th Mar.

*2. "In characteristic British fashion, a press *communiqué* of the Government of India announced last week in coldly formal language the consummation of the most momentous and far-reaching change that has been introduced in the system of British rule since it was first established in this country....... The Secretary of State, with the full support of His Excellency the Viceroy, has persisted in his resolve to give effect to the words of the Queen's gracious Proclamation, and the appointment of Mr. Sinha has been hailed, even by opponents of the reform, as one of the best that could have been made. The character of the Government undergoes a fundamental change which goes far to obliterate the distinction between patriotism and loyalty that has hitherto been consciously or unconsciously present even in the best-disposed minds. There is good reason to associate this important constitutional change with the visit of His Royal Highness the Prince of Wales three years ago, when the reform was first spoken of as within the range of early probability. His Royal Highness was present in the House of Lords during the debate on the India Councils Bill, and we have no doubt that the reform represents as much the personal goodwill of His Majesty the King and of the Prince of Wales towards their Indian subjects as the political wisdom and generous statesmanship of Lords Minto and Morley."

Oriental Review (11), 24th Mar.

3. "Despite the arrow opposition of a certain section of the Anglo-Indian Press and public, Lord Morley remained firm in his advocacy of the rights of educated Indians to a place in Executive Councils, both Imperial and Provincial. The right is an important and valuable acquisition. Even granting that in actual operation it will not amount to much, it is in this sense valuable that it is a recognition by the Supreme Govern-

ment of the justness of the demands made by Indians year after year at their National Assembly.......... When Lord Morley defended the appointment of capable Indians to the Executive Councils, he almost gave a hint of the likely man to be appointed to the Imperial Executive Council. Conjectures founded upon this hint are now justified by the announcement that the Honourable Mr. S. P. Sinha is appointed as a Legal Member of the Imperial Council. The news will be welcomed by the Indian public as a genuine fulfilment of the promises conveyed by the Reform Scheme. Mr. Sinha is well known as a brilliant advocate of the Calcutta High Court, and one of the ablest lawyers of this country. We may well take it that the interests of his countrymen and of the Government will be safe in his keeping."

Pársi (34), 28th Mar., Eng. cols.

***4.** "The promised appointment of an Indian to the Viceroy's Executive Council has been promptly fulfilled, and the formal announcement of the selection of the Honourable Mr. S. P. Sinha has been published.......... The selection is judicious because it gives the smallest possible handle for complaint. Of Mr. Sinha's capacity for his task there can be no doubt. He is famous beyond Calcutta as a brilliant lawyer, and so far from his present appointment being a piece of successful place hunting, it means very large pecuniary sacrifice. This, we may be sure, he regards lightly in view of the great significance of his appointment as the first Indian to take his seat upon the Viceroy's Executive Council—the first, that is to say, who has been chosen to take an actual part in the government of the country....... There is indeed a simplicity and directness about the appointment which we should be glad to see largely imitated.......... When a thing is promised, but lags in arrival, all enthusiasm and gratitude melt away. Lord Morley has acted at the psychological moment, when everybody is eager to prove the feasibility of the experiment, so that the appointment coming when it does is more acceptable than even a larger gift held back indefinitely."

Bombay Samáchár (60), 25th Mar.; *Jám-e-Jamshed* (30), 25th Mar.; *Sánj Vartamán* (37), 24th Mar.; *Akhbár-e-Soudágar* (20), 26th Mar.; **Rást Goftár* (36), 28th Mar., Eng. cols.

5. The appointment of the Honourable Mr. S. P. Sinha as Legal Member of the Viceroy's Executive Council will be hailed throughout the country with gratification. The promulgation of Lord Morley's Reforms has stirred up the latent activities of those against the scheme beyond measure, and so much has been said with reiteration on the subject that it would be tedious to refer to it over again. Suffice it to say that Lord Morley has fought bravely against all the opposing forces and opened a new era in the history of India's relations with England. If we consider the enormous difficulties through which Lord Morley has had to find his way in satisfying India's aspirations, we cannot but appreciate the deep obligation we have been laid under. Now that the grave step of admitting an Indian member to a share of the administrative responsibility is definitely taken by the Indian Government, it is the duty of the people of the country to prove themselves worthy of the confidence placed in them. Besides, the successive endeavours made by the Liberal Ministry at home to satisfy Indian aspirations will, we trust, serve as an eye-opener to those reckless visionaries whose mischievous tendencies have brought on untold miseries upon the country. The present appointment will, it is hoped, serve to reclaim this class of agitators and bring them back to the path of virtue and righteousness. We also appeal to the Muhammadans to realise the difficulties with which their efforts to secure communal interests are likely to be beset and to strengthen the hands of the rest of their countrymen by standing shoulder to shoulder with them in their demands. By a healthy combination alone can the people of India, of whatever nationality, hope to taste the fruits so ungrudgingly held out to them at the present moment. [The *Jám-e-Jamshed* writing in a similar strain welcomes the appointment and trusts that it will be the forerunner of many another concession to India's demands. The *Sánj Vartamán* has been unsparing in showering encomiums upon Lord Morley for selecting Mr. Sinha to succeed Sir Erle

Richards and hopes that the day will not be far distant when the destinies of India would be presided over by a democratic Secretary of State inspired like Lord Morley to elevate India in the scale of nations by bestowing upon her the Colonial form of Government. The *Akhbár-e-Soudágar* fully appreciates the step taken by Lord Morley in selecting the Honourable Mr. Sinha for a seat in the Viceroy's Executive Council and trusts it may be the means of allaying much of the unrest in the country. The *Rást Goftár* approving of the appointment says :—" By his conduct in the Executive Council of the Viceroy Mr. Sinha will prove, what others have before him shown, that the trust reposed in educated Indians is seldom misplaced or misused."]

Gujaráti (26), 28th Mar.

***6.** " Lord Morley is evidently not afraid of taking ' the first momentous step,' as Lord Curzon said, and His Majesty the King-Emperor has already approved of the appointment made by him of the Honourable Mr. Sinha, to be Legal Member of the Governor-General's Executive Council in place of the Honourable Sir Erle Richards, who will vacate that office in April next. The appointment has given satisfaction to the whole country, and we congratulate Bengal and the Honourable Mr. Sinha upon the unique honour of which they have been the first recipient.......... His appointment is a memorable landmark in the annals of modern India and let us sincerely hope that his period of office will be equally noteworthy. The whole country is indebted to Lord Morley for the splendid courage he has shown in face of influential opposition, and the step now taken redounds as much to the credit of the British Government as to the credit of modern India."

Indu Prakásh (43), 24th Mar., Eng. cols.

7. " All India will hail with feelings of no common delight and pride the announcement that, true to his word, Lord Morley has given us his first great gift by appointing Mr. S. P. Sinha to the Viceregal Executive Council. The selection had been more than anticipated in Lord Morley's speech on the second reading of the India Councils Bill in the Lords. .... Needless to say that this appointment must cause in India far greater satisfaction than that which was occasioned by the appointment of the first two Indian members to the India Council, and this for several reasons. In the first place Mr. Sinha commands, we might venture to say, universal respect and confidence as much for abilities and attainments as for rectitude of purpose and integrity of character. Secondly, the present appointment is twenty times more valuable than the appointments to the India Council. Her Majesty Queen Victoria's solemn pledges have begun to be fulfilled in reality, and though Lord Curzon may frown and fret, we as friends of the United Indo-British Empire must regard this appointment of Mr. Sinha as the first act of a policy which will make the British Government of India a really national one."

Praja Bandhu (35), 28th Mar., Eng. cols.; *Gujaráti Punch* (28), 28th Mar., Eng. cols.; *Gujarát Mitra* (27), 28th Mar., Eng. cols.

***8.** " The announcement that Lord Morley has appointed our distinguished countryman, the Honourable Mr. S. P. Sinha, as the first Indian member of the Executive Council of His Excellency the Viceroy, will be received with a feeling of deep gratification from one end of India to the other, inasmuch as it marks a welcome and remarkable move from the beaten track.......... The day on which Mr. Sinha will take his seat in the Executive Council must be looked upon as a red-letter day in the annals of British India, inasmuch as it is a practical recognition of one of the most important clauses of our Magna Charta relating to the appointment of duly qualified persons without the slightest distinction of caste, creed or colour in this country." [The *Gujaráti Punch* and the *Gujarát Mitra* also express themselves highly gratified at the announcement of Mr. Sinha's appointment]

Mahrátta (9), 28th Mar.

***9.** " The appointment of the Honourable Mr. Sinha to the law membership of the Governor-General's Executive Council has been very favourably commented upon by the Indian Press. **Mr. Sinha takes over his post as Legal**

Member from the 17th proximo. From the bureaucratic point of view the law membership is the 'least harmful' post which an Indian can be entrusted with, and hence it is that the whole of the Anglo-Indian Press does not view the appointment with feelings of dismay and wrath. Though the chief work of the law-member is confined to drafting and submitting legislative measures, yet he is in touch with everything that passes through the Council, and he can record his note of dissent in case of a difference of opinion. Looking to Mr. Sinha's antecedents no one can deny for a moment that the *proper* man was selected. His appointment as an Executive Councillor is an important step, and we hope will be followed by other similar appointments which only barely do justice to the oft-repeated promises."

***Rāshtramat* (45), 30th Mar., Eng. cols.; and 26th Mar.

10. "The Nationalists in common with all other people in India know how to be thankful for even small mercies, and no Nationalist need be behindhand in congratulating Lord Morley on having shown a rare courage in elevating an eminent Indian lawyer to the Viceroy's Executive Council. Properly speaking, such an appointment ought to have been made long since. We fail to understand why men like Sir Pherozeshah Mehta were not appointed members of a Governor's or Viceroy's Executive Council. Even twenty years ago Sir Pherozeshah would have conferred as much lustre on the law membership of the Viceregal Council as Mr. S. P. Sinha will to-day; and we cannot understand why men like the late Mr. W. C. Bonnerji and Sir Bháshyam Ayengar were passed over in favour of second-rate legal luminaries from England. But it is not graceful at this particular moment to question why such and such a thing was not done before. It is done now, and we say with all our heart that Lord Morley should display the same strength of character and courage of conviction in pursuing to its logical conclusion the new policy which he has inaugurated of appointing capable Indians to the highest administrative and executive posts in the country.......... The question will be naturally asked why it is that the appointment of an Indian to the law membership comes to be made at this particular time, and why Anglo-Indians who are so jealous of their own privileges do not raise a hue and cry against this appointment. The reason is not far to seek.......... Well, to speak the truth the pace at which political events have been recently moving in India, and generally in the Eastern Hemisphere, has had a chastening effect on the hide-bound and sun-dried bureaucrat. Whether Anglo-Indians like it or not they have to recognise the simple truth that the Indian is the equal of any other people in the world. The Indian has also the same aspirations as, for instance, the Japanese, the Persian and the Turk. If Turks are to have Parliamentary Government from the Sultan, how long are Indians to be denied even the equal civic rights of free citizenship? So in spite of an era of repression, the Imperial authorities of Great Britain have got to admit now that they cannot treat the demands of the Indian Nationalists with contumely. A Tilak may be sent to Mandalay, and nine Bengalis may be deported and kept under restraint, but Government have to recognise the justice of the Nationalistic demands....... This is really a great triumph for the Nationalists. The Moderate politicians undertake public life for personal advancement. If a Gokhale or a Mehta makes slashing speeches from the Congress platform or in the Council, he is promptly knighted or C. I. E.-ed or raised to the High Court Bench. The ultimate goal of the moderate propaganda of political agitation is to secure one's own advancement or the advancement of personal friends.......... But as soon as the Nationalists stepped into the arena Government had to launch a whole scheme of reforms, and an Indian had to be appointed to the Executive Council.......... The repressive policy fell heavily on the Nationalists. The leaders of the Nationalists are imprisoned, banished, fined, are bound over to keep the peace. But they complain not.......... They are right glad that their own countrymen, the Moderates, are reaping the fruits of their hard-fought contests. When the principle has been once recognised that an Indian may be appointed to a seat in the Executive Council, it goes without saying that the next time instead of a Law Member a Finance Member may come to be an Indian. Of course, Government will never appoint a Nationalist to any post in the administration. But the true Nationalist never aspires to personal advancement at the hands of the bureaucracy. If the principle is recognised that Indians are the equals of Englishmen, and if an Indian is appointed to a high office under Government, the Nationalist looks upon it as his own triumph.......... All we have to say is that it is owing to the persistent endeavours of the Nationalists to press their demands on the attention of Government by methods like boycott and *swadeshi* that we find to-day a climbing down on the part of the Anglo-Indians." [The same paper comments as follows in its issue of the 26th:—His Majesty the King deserves the thanks of the Indian people for having made the appointment on the recommendation of Lord Morley, who also may be thanked in passing for making the recommendation. We know, of course, that the solitary appointment of an Indian to an unimportant seat on the Viceroy's Executive Council does not give *swarájya* to India, but as a distinguished fellow-countryman of ours has been admitted to a body which was hitherto closed against all Indians, there is no objection to expressing gratification at the appointment. We know that if His Majesty the King had a free hand in making Indian appointments he would have followed the great Akbar, and chosen even Viceroys and Governors from the Indian community. But he has been unable to do so as his hands are not free and he has to follow the advice of his Cabinet Ministers. We may, however, hope to see even these high posts given to Indians by and by until we get some measure of *swarájya*.]

Comments on the Indian Budget.
Pársi (31), 28th Mar., Eng. cols.

***11.** "The Budget Statement presented last Monday drove home the fact that prosperity, from the Finance Member's point of view, depends more upon prices in London and New York than upon the South-West Monsoon.......... Sir Guy Fleetwood Wilson had a melancholy tale to tell of receipts falling short of the estimates. However, the total result for 1908-1909 is a deficit of £3,720,000. Sir G. F. Wilson looks forward, as is the tradition of his office, optimistically and budgets for an income even larger than that which has missed fire so badly in the year just closing.......... We have had no Wall Street crisis in India, but we have suffered to the full from the world-wide depression of trade, which has been complicated by the depreciation of the rupee. The question of exchange naturally came up in the budget, and, with a wealth of detail, was treated in the usual peculiar manner. It appears to be the impression of Government that they have done a very rash thing in honouring rupee obligations in gold to the extent of twelve crores and that the rupee is in danger because of the small reserve thus left. That the small reserve is a danger is true enough, but its depletion was the only thing that saved the situation. Had Government obstinately clung to the gold, as they were very much inclined to do, the rupee would have dropped as if there had been no gold at all. That the reserve is so small at present is due not to the obligatory honouring in gold when called upon, but to a false idea that there is such a thing as a profit to be made on a token coinage which has only a nominal gold currency to back it. When, by one of the biggest squeezes that India has ever felt, the rupee was forced up to 1*s*. 4*d*., the only way to keep it there, while resuming coinage of rupees, was to hold the full difference between the nominal and actual value of every new rupee in gold. There would have been some risk even then, for rupees might have come out of hoards for conversion into gold, which would not have been tempted from their seclusion merely by an artificial inflation of the value of other rupees. But even this barest minimum of precaution was not taken, and we have now an enormous currency which, if a sudden demand for gold should arise, cannot be converted. Well might the budget statement refer to the necessity of building up a large gold reserve.......... At the presentation of the Budget statement the prospects of the opium revenue were explained. It had been the subject of a good deal of comment that in spite of the undertaking with China to reduce exports so long as she continued a genuine effort to suppress the drug, the Indian revenue had largely increased. This, however, as was explained, has been only through duty being paid in advance for future shipments. These future shipments have now accumulated to such an extent that the effect of abolition on the revenues will come like a blow. The huge revenue of the year just closing was nothing in reality but a loan from future expectations, and was swallowed up in a bad year, not even availing to prevent the conversion of a surplus into a deficit."

*12. "We have never had a reforming Finance Minister of the first order—a practical thinker, a practical economist, and a courageous statesman to boot, who would thoroughly reform the entire system of Indian public finances. Sir Guy Fleetwood Wilson is our new financial Amurath. But what prodigies he will achieve during the five years that he will hold the portfolio of finance it is impossible to forecast. If, however, we could offer an opinion from our prolonged experience, we would say that no miracles need be expected. He will go on his way as his predecessors have done. We shall have abundance of financial platitudes, financial wails or financial jubilations, but nothing more. We have, however, one gleam of hope, judging from that stray single sentence in the concluding paragraph of his Financial Statement, which says: 'I recognise estimating in this country is largely a gamble in rain, and I have no desire to minimise the difficulties, which it would be folly to ignore, attaching to Currency and Exchange, to the present position of the Gold Standard Reserve and the weakness of our cash balances.' Now no doubt these are the difficulties; but they are the difficulties inherent in the erroneous policy pursued for years past by the Indian Government. Sir Guy Wilson would prove himself a true financial statesman and economist if he were to endeavour to overcome the difficulties. This cry of famine and so on, which is eternally raised by successive Finance Ministers, has made us sick unto death. Years ago it was war and 'the uncertainty of opium estimates' or pestilence and 'low exchange.' There was a 'prolonged wail' over one or other of the causes in our annual Financial Statements, and any number of unmeaning platitudes and plausibilities were accordingly indulged in. We have now outgrown these. Opium is no longer the *deus ex machina*, nor for that matter low exchange. It is now famine, ever present in our midst, plague or malaria, and 'gamble in rain.' They are all *unmeaning* shibboleths. They can have no meaning for a resolute and courageous Finance Minister determined not to pronounce them and to show to the world that they are mere hollow cant and that such cant should be for ever eliminated from the preparation of the annual Indian Financial Statement. The task, we admit, is herculean. But to the genuine Minister, with a firm grasp of public finance and Indian economic problems, it can be anything but herculean. All this wail about deficient crops and lean trade ought to be dropped. They are pure accidents to which the finances of every wealthy State in the world are liable. No ghost is required to tell us about them. Nor for that matter touching the big fall in railway 'net' revenue.......... Indeed we are of those few who think that railways and irrigation works, as much as the post, telegraph and mint are no heads of true revenue. They are all mere heads of net receipts or net expenditure for *commercial services*.......... Neither their respective net surplus nor deficit should be allowed to be incorporated in the balance-sheet proper of the revenue and expenditure of the empire. Their present incorporation is exceedingly misleading, if not deceptive. It should also be remembered that India *never* has had a 'true surplus,' for the simple reason that no attempt has ever been made to reduce the debt—apart from that on account of railways and irrigation—by an annual sinking fund.......... We, therefore, emphatically say that India all these fifty years past has had never a true surplus because not a pie has ever been set apart for reduction of the ordinary debt."

Kaiser-e-Hind (31), 28th Mar., Eng. cols.

13. The reason given by the Finance Minister as the main cause of the heavy deficit in the Budget will, we hope, serve as an eye-opener to some of our friends who are unceasingly harping upon the alleged fruitlessness of boycott. The Minister has plainly admitted that it was owing to the great accumulation of imported goods having failed to move upcountry that the Railways in the country have heavily suffered in

Rāshtramat (45), 23rd Mar.

revenue. In other words, this year's budget is a standing monument to the success of the boycott movement even from Government's own standpoint. Now we can very well understand the secret of the deportations, the press-prosecutions, and the suppression of free speech and writing. Is it not rather strange that while the boycott movement has succeeded in inflicting so heavy a loss on the Indian Railways and run the Indian Exchequer almost dry some of our wiseacres should be still making fools of themselves by opposing it? The deficit would have been even greater but for the unexpected increase in the opium revenue. Government expect better times in the coming year; it is yet to be seen if their hopes are fulfilled. If hard times have a chastening influence on our Government, both the rulers and the ruled are bound to gain in the end.

Bombay Samáchár (60), 23rd and 26th Mar.; *Jám-e-Jamshed* (30), 23rd Mar.; *Deshi Mitra* (25), 25th Mar.; *Hind Vijaya* (55), 24th Mar.

14. The one thing for satisfaction in the whole Budget is that in spite of a heavy deficit Government have not been forced to impose fresh taxation. The official estimate after all is provisional inasmuch as it depends upon a hopeful commercial situation and good monsoons in the coming year. A change for the better is expected in the commercial situation, but we fail to see any hopeful signs for the present. The commercial prospects of the year will be judged after the monsoons are over. Is it sound policy to depend upon the uncertain monsoons? The true remedy for making India independent of the monsoons is to encourage and develop the Indian arts and industries. Successive Viceroys and Secretaries of State have declared this to be a sound policy. The present Viceroy and Secretary of State have ruled that *swadeshi* articles should be bought as far as possible in all Government departments. In order to give practical shape to their good intentions Government should go a step further and direct the manufacture in India of rolling stock and other materials necessary for Indian Railways. The fifteen crores set apart for railway construction might well be utilised for opening and directing such manufacture in India. This will also help in solving the difficulties of Exchange as it would free India to a great extent of the Home Charges. Government should also call for tenders for articles required by them in the rupee currency. With reference to the remark of the Financial Member that the burden of taxation per head in India is comparatively lighter, we have to note that this comparison is instituted without reference to the individual income in India. This misleading comparison lies at the root of the unjust burden of taxation falling at present on the Indian. [In a subsequent issue the paper discusses the paper currency problem and expresses itself gratified at Sir G. F. Wilson's declaration that Government are considering the steps to be taken to facilitate the circulation of paper currency. It observes that the sooner universal notes of Rs. 10 and upwards are issued, the better it would be in the interest of trade and commerce. Referring to the remarks made by Sir G. Wilson on the subject of a huge importation of silver during the last year in spite of the prevalence of famine conditions in several provinces, the paper is gratified to see that the Finance Member has not been led away by the hue and cry raised in some quarters to enhance the duty on silver and thereby prejudicially affect the currency. In conclusion the paper trusts that if the Government of India cannot at present do anything to raise the value of money they will at least not take any step calculated to harm the people and their industries so as to further depreciate the rupee. The *Jám-e-Jamshed* writes:—The Financial Statement of this year can hardly be called interesting. A surplus is expected next year, and it remains to be seen at the end of the year whether it is an imaginary surplus or not. The estimates of expenditure and revenue in the Financial Statement can hardly be said to be correct as they leave out of account various exigencies. We welcome the grant of eleven lakhs and a half for the improvement and strengthening of the Police force, as the sum will be well spent on the Indian Police which as a body is in bad odour with the public. Again, famine is apprehended in several parts of India, and Government have set apart 30 lakhs to meet the same. A grant of 75 lakhs is also given for irrigation works, and we hope

Government will not wait till actual famine prevails, but will begin operations in anticipation. We are told of increased military expenditure, and next year 53 lakhs will be employed under that head in consequence of the revision effected in the salaries of native soldiers. But the authorities should give some breathing space to the poor ryots. An increase in the Abkári revenue is expected as the sale of liquor will be under strict control. We cannot accept this reason. Government desire to see a decrease in the sale of liquor, whereas physicians advise the plague-stricken to use it. We regret to observe that however high the original aim of Government, their Abkári policy tends more and more to make people drunken. The *Deshi Mitra* says that the present Financial Statement is a sad commentary on the statements frequently made about Indian prosperity, and suggests that Government should pay more attention to irrigation than to the construction and extension of railways, in order to improve the ominous agricultural situation. Discussing the Budget the *Hind Vijaya* deplores that no active steps should yet have been taken by the Government of India to reduce the burden of taxation falling on the indigent ryots who, according to the paper, fail to get the necessary nourishment to keep their body and soul together, as the land revenue takes away the lion's share of their produce.]

Indu Prakásh (43), 23rd Mar., Eng. cols.

15. "Sir Guy Fleetwood Wilson, the new Finance Minister, has to present a disheartening financial statement.......... Sir Guy shows that he realises in full the precarious nature of Indian Finance and does not mince matters in pointing out the vulnerable points in our country's financial structure. ...... Our railways have become something like a white elephant. The elephant must be fed else its death should cause total loss of capital as well as interest or profit. So our railways have to be improved, rolling stock has to be increased, the lines strengthened and more powerful engines to be brought in order to keep pace with the times! What a contrast it is to ponder over the fact that irrigation which claims scarcely a tenth of the patronage of the State Exchequer, pays a progressively higher and higher return—a return which no unfavourable season or depression of trade can effect adversely....... The weakest point in the Budget is the precariousness of the estimates for 1909-10. The whole edifice depends upon our having not only good monsoons but also a general revival of trade and favourable exchange. Who can say that there would be full realisation of all sanguine expectations in regard to all these disturbing factors? The moral is plain. Our normal expenditure must always be such as to be fully met by the revenue even in spite of some failure of rain and depression of trade. The surpluses of good years should go, not in ordinary expenditure, but for building up a reserve in one form or another, so that in times of trial we may not be helpless. The policy of living from hand to mouth can suit no country—least of all India."

Oriental Review (11), 24th Mar.

16. "It is several years since we had a deficit in the annual Budget amounting to such a heavy figure as £ 3,720,500.... ...... With disturbance in trade conditions and failure of rains the illusory surpluses of Sir Edward Baker disappeared, leaving a huge deficit which it will tax all the efforts of the Honourable Sir Guy Fleetwood Wilson to remove and to replace by a sound and a healthy Budget. The Finance Minister in presenting the Budget remarked that with 1907-08 ended a decade of remarkable prosperity in Indian finances.......... We were shown large surpluses year after year through the felicitous skill of the Finance Minister, but they flew away as soon as anyone wanted to utilise them. This remark will be borne out by the fact that the prosperity of the Budget was not reflected in the general condition of the masses of the people. There remained the same hopeless poverty, the same utter inability to resist attacks of plague or famine. But we are now face to face with the fact that the finances of the Government of India are not as they ought to be, and that the Finance Minister founds his hopes of a small surplus for the next year upon a good monsoon! We all know after bitter experience what an illusive factor this proves to be. The last monsoon was declared to be an eminently favourable one, and yet we find

that several portions of Northern India are already affected by famine. Supposing the monsoon fails where will be the surplus of £230,000? Even this year, with so many prosperity-budgets behind it, it was found absolutely necessary to have retrenchments all along the line to meet the expenditure. How will it be possible then to do so next year, specially with the prospect of having a large item added to the current expenditure through the realisation in practice of the promised reforms? It is, therefore, most likely that though the Honourable Sir Guy Wilson has guarded himself from the temptation of having an increase in taxation, he will not be able to do so next year and the already heavily-taxed Indian ryot will be burdened with additional taxation....... The Financial Statement is characterised throughout by moderation of tone and a modest optimism, due probably to the very short stay of the Finance Minister in the country. But his statement with regard to the Gold Standard Reserve is hardly calculated to satisfy the commercial world to whom the stability of exchange and consequently the maintenance intact of the Gold Standard Reserve are of no small importance.......... It is something to know that the Finance Minister, unlike his predecessor, is alive to the dangers of the weakness of the Gold Reserve Fund.......... But this simple knowledge of the danger is not likely to be of much use unless steps are taken to act upon it and to strengthen the position of the Reserve."

Gujaráti (26), 23th Mar., Eng. cols.

***17.** "The Honourable Sir Guy Wilson in laying before the Council the Financial Statement for the year 1909-10 observed that with 1907-08 ended a decade of remarkable prosperity in our Indian finances, and regretted that he has not had the good fortune of his predecessors to declare a surplus for the year now ending.......... We agree with the Finance Member that the occasion is evidently not one for cheery optimism but for circumspection and economy. Hence the dominant feature of the Budget for the next year is the policy of rigorous retrenchment that has been insisted upon in almost all the spending departments. The Government of India have done well not to increase taxation. That would have provoked bitter and indignant protests in these days of high prices, low incomes and general depression of trade in India. With a huge deficit of more than 5½ crores reduction of taxation was, of course, out of question.......... Military expenditure has dominated the whole financial situation in India in the past, and though credit has been given to the Military Department for giving help to the Government in facing a lean year, the fact stands that the Budget provides for an increased expenditure of nearly 123 lakhs.......... The Financial Statement once more bears testimony to the fact that irrigation works have yielded a handsome profit, but those who have been loudly crying for the vigorous extension of railways do not care to bear in mind that the railways alone, without adopting measures for increasing the productive capacity of the country, cannot bring prosperity to the people or even to the foreign exploiters."

Indian Spectator (5), 27th Mar.

18. "The surplus expected by the predecessor of Sir E. N. Baker for this year has vanished, and has been transformed into a deficit of £3,720,500, as a result of protracted weakness in agricultural conditions and of depression in trade. Yet, while the occasion is not one for cheery optimism, Sir G. F. Wilson is not despondent, and has budgeted for a surplus of £230,900 in the coming year. This state of affairs makes one curious to know whether Government will be able to carry out many of the reforms contemplated within the next twelve months. Lord Morley has such a wholesome fear of the tension of feeling returning, that he will allow no unnecessary delay in the appointment of native members on Provincial Executive Councils. From one point of view the financial misfortune is instructive and opportune. On the eve of embarking on a costly policy it is well to be reminded of the rainy day."

Rást Goftár (36), 28th Mar., Eng. cols.

***19.** "The Finance Member had two alternatives left to him, either to retrench current and recurring expenditure or to resort to borrowing and taxation. He has decided to adopt the former course which, though it may commend itself to the over-taxed ryots, does not provide for emergency which an agricultural country like India must always prepare itself to encounter.......... Economy is a wise maxim when practised without a sacrifice of efficiency in objects of unquestionable utilitarian value. However, the policy of retrenchment which is followed in the budget makes little allowance for the progress of important national items. The total allotment on account of education is too inadequate to meet the present requirements of the country, and it affords little consolation that the total expenditure on this head is approximately double the sum which was defrayed under this head ten years ago. The military expenditure is advancing by leaps and bounds, though the old bogey of a foreign invasion from the North has long been dissipated. The increase in the salary of the Indian Army is well deserved and nowhere begrudged, but the time is reached when economy can be practised with advantage without endangering the strategical stability of the country.......... India is essentially an agricultural country with 75 per cent. of the population engaged in agrarian pursuits. Trade and industry rise and fall *pari passu* with rural prosperity and decline. Whatever, therefore, that contributes to the growth of one stimulates progress in the other, and yet irrigation, which gives immunity from recurring famines, has come in for very inadequate recognition from Government."

Praja Bandhu (35), 28th Mar., Eng. cols.

***20.** "The prevailing note in the Budget for the coming year is one of severe economy. We welcome this step in preference to that of additional taxation, firstly because there is so little scope for the latter, and secondly the political conditions are far from being favourable for it. We must congratulate Government on their decision to spare from the operation of the retreching knife education, sanitation and the police.......... We must confess that we contemplate the larger receipts of land Revenue which the Finance Member counts upon next year, with a sense of misgiving. Larger Revenue collections when insisted on by the central Government are apt to involve a disregard of the actual condition of the peasant, and to afford an opportunity to unscrupulous and self-seeking Revenue underlings of oppressing him without stint. We heartily wish that the Railway earnings upon which he calculates may be realised. Our Railway administration is admittedly inefficient, and largely tainted with corruption, and till it is made more pure and more popular, it cannot yield the benefits it ought to."

Gujaráti Panch (28), 28th Mar., Eng. cols.

***21.** "Rightly speaking a country that has ever to depend for its prosperity on the uncertain mercies of the monsoon cannot hope to sustain the progress for any long period of time.......... The very fact that after a hundred years of successful government of India by the most enlightened nation of the world, the same state of things continues, or rather a worse condition is by and by being reached, due to the increasing poverty and the decreasing recuperative power of the people, constitutes in itself a very serious reflection on the methods and principles of carrying on the government of this country. India was exploited for the purpose of benefiting English adventurers, its native industries and manufactures were starved out, and its surpluses were sent out of the country.......... But unless and until the prime causes of India's want and ruin are not removed, temporary remedies of the nature of patch-work will have very little, if any, permanent effect. Government should therefore try to encourage *swadeshi* enterprise as much as possible and increase irrigation, spending on it all the huge amounts reserved for the extension of Railways, and leaving the latter to private enterprise. They should also try to take off the unjust and invidious tax saddled on the Indian Mill Industry at the pressure of Lancashire, and adopt Protection for the healthy growth of nascent industries."

Jám-e-Jamshed (30), 24th Mar., Eng. cols.

22. "We may easily have to face, next year, what has been so narrowly averted in the present. Of course, there is no reason for any particularly gloomy prognostications; but in case our fears come true, if the last year proves but the first of a cycle of lean ones as it has happened so often in the past, we wonder if the Government

of India will not throw back on the last ten years the repentant gaze of the spendthrift, and regret the lost opportunity of making the best use of their resources in the prosperous years. Undoubtedly some relief has been given to the people in the shape of a decreased salt-tax. But what has been the direct share of the mass of the people in the fat surpluses the Exchequer has had during these prosperous years? The agricultural classes, the majority of the population, have virtually remained without any relief. Sir Thomas Raleigh, writing to the *Church Quarterly Review*, recently pointed out that 'the first and most urgent question which the Government of India has to face is, what can we do for the poor? Our first duty is to see that they are better fed.' We shall not be so unjust as to say that Government have absolutely done nothing in that direction. But it may be fairly asked, what proportion of the surpluses of the last ten years has been contributed towards this great end? The burden on land still continues to an extent almost intolerable; but the Finance Minister's regret is not that the crippled resources of Government will forbid their attacking the problem in right earnest, but that further expenditure in other directions will not be possible."

Lord Morley's reforms and Muhammadan demands.

Gujarát (65), 20th Mar.; *Hind Vijay* (55), 24th Mar.

23. In accepting the demands of the Moslem League Lord Morley has shown weakness of mind. He has broken up the unity of the Indian nation, has struck at the root of unity, and has partitioned India. If Lord Curzon in his high-handed way partitioned the province of Bengal, Lord Morley with his high ideals of justice, fairness and equality has gone one step further and broken up the whole Indian nation. India can never be benefited by separate electoral colleges. Hindus and Muhammadans are alike sons of India and are equally important parts of the same body. The only result of the scheme can be to pit the one community against the other and ultimately to ruin the whole nation. But who cares for the ruin of the Indian nation? It has always been the policy of the English to "divide and rule," so that the Indians might not become united and give them cause for regret in the future. It is for this reason only that Lord Morley has granted the demand of the Muhammadans. Lord Morley will surely have to account to God for the great sin of splitting up India which, led away by the Moslem League, he has committed. The existence of rulers depends only upon that of the subjects and therefore a ruler, destroying the nationality of his subjects, cannot continue to exist for long. It is a matter of shame that at such a critical time the Congress has grown careless and indolent. While other public bodies are sending their protests to Lord Morley, it is a pity that the Congress is slumbering. It should awake and raise its voice against this rending of the nation's heart. In spite of 30 crores of sons, mother India has fallen into a helpless condition. Save her from being divided, protest strongly, hold meetings everywhere, demonstrate to Lord Morley that all Indians, whether Hindus, Muhammadans or others, are against this partition. [The *Hind Vijay* also makes similar remarks.]

Comments on protest meetings *re* the India Councils Bill.

Indian Spectator (5), 27th Mar.

24. "Several leading Bengalis are reported to have issued a manifesto declaring that it would be better to withdraw the whole Reform scheme than to constitute separate Muhammadan electorates from top to bottom. So, after all it appears that Lord Morley's nervousness to avoid a return of tension has availed him nothing. In Madras also a movement has been set on foot to protest against the creation of a cleavage between Hindus and Muhammadans. It would have been well if these protests had made their appearance earlier, and before Lord Morley received the Muhammadan deputation. The Secretary of State would then have been in a position to take the correct bearings of the whole question. Even after he had given a cautious reply to the deputation, and before making any announcement in the Lords, a protest would have been in time. It is difficult to see how the authorities can recede from the position to which they stand committed. The non-Muhammadan press has always deprecated communal elections. We have always insisted that in a country divided not into two communities, as is so often assumed, but into scores of communities—for even the Moslem deputation asserted for its own purposes that the Hindus themselves did not constitute a homogeneous community—the least objectionable procedure would be to throw the elections open to all communities, and to rectify the defects of the result by Government nominations. We seem to be almost on the point of hearing it said that while Lord Middleton partitioned Bengal, Lord Morley has partitioned the whole of India—the one was a geographical, the other will be a racial partition geographically on a much wider scale."

Gujarāti (26), 28th Mar., Eng. cols.

***25.** "The grant of separate Muhammadan electorates in response to the views of the Muhammadan community is now an accomplished fact. In our judgment it cannot now be undone, but there are weighty reasons for observing reticence on the subject at this stage, and we must ask our countrymen in Bengal and elsewhere to exercise a little more patience and caution in dealing with this delicate subject than they have shown. There are occasions when speech is positively unwise and silence an imperative necessity, and the present is such an occasion. We, however, entirely endorse the protests that have been raised in Bengal and elsewhere over the rejection of the third clause by the House of Lords. That subject must be vigorously taken up, as well because of the intrinsic merits of Lord Morley's proposal as of the necessity of strengthening his hands against its short-sighted opponents who would like to exclude, if possible for all time, Indians, however qualified, from positions of real power and responsibility."

Rāst Goftār (36), 28th Mar., Eng. cols.

***26.** "A strong protest has been raised in Bengal over the signatures of influential citizens of the Province who have recorded their complete disapproval of class representation in the Bill. The original scheme of Lord Morley for electoral colleges was quietly acquiesced in as an adequate recognition of the political requirements of an influential minority. The equitable principles underlying the suggested concessions to Muhammadans would have commended themselves to the Hindu and Muhammadan communities alike.......... The Muhammadans have received a strong backing up from the Anglo-Indian press, whose partiality towards the community is undoubtedly due to their aloofness during the recent, political troubles. However, their neutrality as a measure of their loyalty is an unsafe criterion, for as Muhammadans come to take more tangible interest in the political affairs of the country, their demands for political concessions inopportunely are likely to engender even much more anxiety to the rulers than what similar demands from the Hindus have erstwhile caused.......... The open hostility which the two races have betrayed in the very discussion of the Bill does not speak well for the maintenance of peaceful conditions which must subsist between them.......... The first practical application of this part of the Bill will cause immense heart-burning and dissatisfaction, and such keen and ungainly controversy that people will forget that they have to be thankful to Government for favours received."

Pārsi (34), 28th Mar., Eng. cols.

***27.** "It is to be regretted that some of the Bengal Hindu leaders have seen fit to protest against the concession to Muhammadans by Lord Morley, going so far as to declare that they would rather the scheme were abandoned altogether.......... But above all, Mr. Surendranath and his friends are doing the one thing that they have scouted for years—they are demonstrating the fact that India is full of irreconcilable sects. They may reply that the demonstration has been forced upon them by Lord Morley's action in creating a distinction where none existed. But it would have been better strategy on their part to have continued to ignore the distinction, at least until they saw how things were shaping themselves under the new *regime*. The concession to Muhammadans does not mean very much after all. If they care no more for voting in the future than they have done in the past, it may very well sink into the mere shadow of a privilege. Whatever one's private opinion of the concession may be, it is certainly not the occasion for stirring up racial rivalry and causing reactionaries to laugh in their sleeves."

Causes of the present unrest in India.

Al-Haq (48), 13th Mar., Eng. cols.

28. "It is impossible even for a determined enemy of Government not to find for every bad point two good ones in the administrative system. Notwithstanding this the unrest is spreading. Among the causes the most important one seems to be the indifference of Government and its officials. Intoxicated by power they look down upon the people. It does not occur to them that their subjects also are human beings with instincts of self-respect and right and wrong, and that they will some day rise and demand their rights as men. Another cause is the grant to the people of freedom of speech and writing without considering beforehand whether it would be necessary to pay heed to what they wrote and spoke. The result was that with the growth of their enlightenment grew their boldness.......... The people received European education. They came in contact with Europeans in Europe and returned with their ideas of liberty. In these circumstances how could they be expected to abstain from demanding their rights? It must be noted that the education that was given prepared men for Government service only. When the supply exceeded the demand, the educated Indian in his despair took up his pen against Government. If British statesmen had at the very beginning provided different kinds of education for the people, such as industrial, commercial, agricultural, etc., the present state of things would not have come about. It is, however, not too late yet to mend matters for the future. Government must train people for commerce and industries and be prepared to accept the loss that Britain will thereby sustain. Then and then alone will disaffection disappear from the land. Also the officials of Government must be instructed to treat the people with respect. The measures which Government in good faith may undertake for the benefit of the people must reach all sections of the community. And some journals, native and English, must be selected to give publicity to the good actions of Government with a view to allaying unrest."

Sind Shewak (50), 15th Mar., Eng. cols.

29. "History shows that famine was a rare occurrence in India before the advent of the British.......... The people had enough to eat and to spare, and consequently there was not so much dishonesty in the land. Being contented they were also religious. One cannot but be struck with horror by a perusal of the history of British rule in India. Outwardly there is no complaining for fear of the law. But this cannot last long. It is not possible for a country to escape famine in which cultivation is precarious, payment of the Government assessment is rigidly enforced, arts and industries are ruined, civil and military expenditure is enormous, the drain of money to foreign countries is heavy, and the citizens are taught with a view to create ill feeling among the different sections of the population. Is there any country under civilised Government which has within a hundred and fifty years been the victim of famine on 23 occasions? None, except India.......... It is in hapless India alone that people are dying of starvation under a civilised Government. It is India alone which within a year or so has lost more men from famine than were killed in battles throughout the world within the last three or four centuries. Alas, unhappy Bhárat! Alas, unfortunate Hindustán! Notwithstanding the ravages of famine hundreds of thousands of thy sons die of plague. Under what civilised rule are human corpses preyed upon by vultures and other birds, there being none properly to dispose of them? Notwithstanding this, if any one tries to put his house in order, to encourage his own industries and to preach the boycott of foreign goods, the machinery of law is at once put into motion with a view to action being taken against him under sections 124A and 153A of the Indian Penal Code. That being the case, unrest is bound to increase. A hungry dog must bite, when it gets a beating instead of something to eat. Government must do something that will produce the desired effect and achieve the right object. Otherwise, it is idle to expect peace in the country. May Government admit their errors and move in the path of virtue!"

The aims of Nationalism.

Sind Shewak (50), 22nd Mar.

30. The *Sind Shewak* publishes the following over the name of Swámi Aravinda Ghosh :—People not understanding the common sense of Nationalism misname the new political creed extremism. The new movement is not a protest against bad Government—it is the protest against the continuance of British control. It is not born of a disappointed expectation of admission to British citizenship. It is born of a conviction that the time is come when India can, should and will become a great, free and united nation.......... It is not a cry of revolt, buta gospel of national faith and hope. There are at present not two but three parties :—Loyalists, Moderates and Nationalists. The Loyalists would be satisfied with good government by British Rulers and some share in the administration. The Moderates desire for a self-government within British Empire, but wait for it indefinitely. Nationalists would be satisfied with nothing less than independence, whether within the Empire, if that be possible, or outside it. They believe that the nation cannot and ought not to wait but must bestir if it is not to perish......... The Nationalists hold that the nation is as capable as any other subject nation, and the defects are due to servitude to be removed by the struggle for freedom. They believe that the fated hour for Indian Unification has arrived. In brief they believe that India should strive to be free, that she can be free and that she will by the impulse of her past and present be inevitably driven to the attempt and attainment of National self-realization. The Nationalists' creed is a gospel of faith and hope, and not a counsel of despair, a mad revolutionary fury induced by Curzonion re-action, which extremism may safely be styled. Nationalism is a religion that has come from God. Let no man dare to call himself a Nationalist if he do so merely with a sort of intellectual pride. If you are going to accept this religion of Nationalism, do it in a religious spirit. You must remember that you are the instrument of God for the salvation of your motherland. Nationalism is not going to be crushed. God cannot be killed. God cannot be hanged. Only that happens which always happens, when God brings other forces to fight against the strength which he himself has inspired. Because it is always necessary for the Divinely appointed strength to grow by suffering. Without suffering, without the lesson of selflessness, without the moral force of self-sacrifice, God within us cannot grow. There is only one force, and for that force, you are not necessary, he is not necessary, I am not necessary. Let all be thrown aside, the country will not suffer; God is doing everything, nothing we. He is the worker, and He is the work. When He bids us suffer, we suffer, because the suffering is necessary to give others strength. When He throws us away, He does so because we are no longer required. If things become worse, we shall have not only to go to jail, but give up our lives, and if those who stand in front or seem to be absolutely indispensable are called upon to throw their bodies away, we shall then know that that also is wanted, that this is a work God has asked us to do; and in the place of those who are thrown away, God will bring many more. He Himself is behind us. He is immortal in the hearts of His people.

What the people of India really want at present.

Gujarát (65), 20th Mar.

31. Lord Morley has assured the Lords that no serious political developments are apprehended in India. Though the introduction of reforms has relaxed the tension of the last few years to a great extent, the restoration of the deportees to their hearths and homes will not only usher in an era of peace throughout the land, but will shed fresh lustre on the British *ráj*. There will be no peace for India unless her beloved sons are restored to her. Government might succeed in putting down the outward manifestations of the feeling of unrest, but they will not succeed in their attempts to drive that feeling from the minds and hearts of the people. Granting reforms is mere political patchwork to pacify the public mind. The reforms, besides, are not far reaching; they

will not make the Indian people a self-governing nation. Reforms and repression cannot go hand in hand. Once again we will say that the annulling of that hateful measure, the partition of Bengal, setting free the deportees and political prisoners and granting the people again the right of organising *samitis* will be the only step to drive away the feeling of unrest. Unless such a policy is pursued there will be no peace for India.

Alleged need of cheap patriotic literature to keep up the fire of patriotism.
Gujarát (65), 20th Mar.

32. The future of India largely rests upon the student class, but that class has been prevented by Government from participating in national movements. The educated class is quite fit to keep patriotism alive, but it has been for the most part bought over by means of Government service and titles. The itinerant preachers who had taken up the cause have been terrified by the presence of detectives and have consequently been forced to remain quiet. And the uneducated mass, as is natural, has not even the faintest idea of political agitation. In such a state of things, the only persons to whom we can look with some hope are the lawyers. The lawyers, it is true, had up till now borne the brunt in all national movements, but it must be admitted that they too are not free from disturbing influences. They have to work before Magistrates and Judges and hence have indirectly to yield to the influence of officialdom. Besides, the prosecutions recently instituted against some of them have daunted the spirit of these lawyers too. We are of opinion that in such a state of political agitation the nation should strike out a new path in the direction of cheap political literature. The present advance of Bengal in political agitation is largely indebted to the existence there of such cheap national literature. Our literary men and poets must strive to produce a national literature. And our dramatists also must work in the same direction. Again, the reciters of the Rámáyan and Mahábhárat may also turn their recitations and story-telling to good account by making them the means of spreading the spirit of patriotism.

Defence of political propaganda under the guise of religion.
Ráshtramat (45), 25th Mar., Eng. cols.

33. "Our local contemporary, the *Bombay Gazette*, represents and reflects to a great extent the Extremist sentiment of the Anglo-Indian community....... This time in its issue of 22nd March the *Gazette* treats its readers to a discourse on '*Anarchism and Religion.*' To our contemporary the two words appear to be almost synonymous and the whole article is perhaps intended to bring home to the minds of the authorities that anarchism cannot be rooted out of the country unless all kind of religious activities are mercilessly suppressed. Under cover of exposing the unseen ramifications of anarchism in India, the article in the *Bombay Gazette* makes a veiled but wholesale attack on the Bráhmins of the Deccan....... We do not know what meaning the Anglo-Indian Extremists attach to the word anarchy. Anarchy in ordinary English means a condition of political chaos, a total negation of all law, order and government. The *Bombay Gazette* itself says that the Bráhmans of the Deccan want to see their political power restored; that certainly is not an anarchical ambition whatever else it might be.......... All that the Nationalists want to inculcate on the minds of their brethren and countrymen is the fundamental political and sociological truth that all men are equal and that the Indian is entitled to claim perfect equality with the Englishman. According to the laws of God and man, to claim equality with the Englishman, to ask and strive for greater political privileges, is certainly not anarchical, and even if we spread our political propaganda by means of religious sermons and lectures we fail to see how even a demented Anglo-Indian scribe can look upon the combination of politico-religious teaching as being in its very nature anarchical. The very mention of the word anarchy has now become a disturbing factor in the mental equilibrium of the Anglo-Indian, and tenth-rate penny-a-liners deem it the height of journalistic triumph if they can drag in the word as often as possible in their writings. These despicable tricks are too mean and too contemptible to stem the tide of a National awakening which is sure to wrest from the grasp of the privileged classes a large portion of the autocratic power which they have so long enjoyed without a challenge or protest......... People who are mainly guided by motives of protecting vested interests, will always try to damn every legitimate political movement as being revolutionary or anarchical in its tendency. Occasionally those responsible for the peace and prosperity of the country will be tempted to listen to the interested advice of scheming political organisations.......... But it will be a bad day for the responsible authorities in the land if papers of the *Bombay Gazette* type succeed in capturing their ears or their hearts."

Any punishment should not deter a popular leader from following the chosen path.
Pudhári (146), 28th Mar.

***34.** In the course of its remarks on the *Kál* case, the *Pudhári* says:—Even leading journals have changed their policy as the result of the campaign against sedition. He who is in the least afraid of the consequences should not henceforth concern himself with political agitation. He alone can gain political reputation who is willing to sacrifice all his personal happiness and individual interests in its pursuit. Political agitation leads to salvation, but at the same time, earthly happiness requires to be set aside. A leader should never lose his courage and should be indifferent alike to success or defeat. The sword of Damocles—imprisonment or even death itself—should not deter him from following his chosen path. The imprisonment of a leader makes his followers firm and his death makes them demoniacal. The persecution of a leader brings about what cannot be achieved by all his advice. Those who ridicule the men who have gone into imprisonment have not understood the real meaning of their mission. No one has a craving for prison-life. Every one is working within the limits of law. When Government desire to put a stop to the agitation carried on by some leader, his work is dubbed seditious and his speeches or writings are condemned as treasonable. Some importance was attached to seditious prosecutions, when they were few and far between. But how long are we to be in awe of them when they tend to become an every-day matter? The campaign against sedition is but another plague. Even innocent persons fall victims to it.

Political agitation bound to unite the whole of India in the end.
Kál (118), 26th Mar.

35. India lost all her virtues soon after her political enslavement. The spirit of independence in the country died away, and the fatal habit of depending entirely on foreigners for everything, was acquired by Indians. But they soon learnt the value of a self-reliant agitation. The *swadeshi*-boycott agitation has accomplished within three years what could not be accomplished by a simple *swadeshi* agitation during a quarter of a century. Government who had persistently spurned the demands of the Indian National Congress for political privileges, are now prone to listen to our grievances. Their attention will be drawn here and there to the question of granting political rights, as they become convinced of the strength of the national movement. But the bureaucrats, so long accustomed to the submission of the Indians, are looking with suspicion on the self-reliance shown by them. They are apprehensive that they will have to forego the pleasure of lording over others. The anxiety of the bureaucrats not to yield an iota of their privileges places them in opposition to the attempts of the Indians to work out their own salvation. They smell 'treason to the bureaucracy' in such attempts, and as they have persuaded themselves that they constitute the Government, they label opposition to the bureaucracy as sedition, and put forth all their might to suppress it. Self-dependence in political matters is naturally hateful to the bureaucrats and they are tempted to root it out. If Lord Morley cannot reconcile himself to the idea that the Indians should control their own finances and make laws and regulations for themselves, how can the bureaucrats look upon it with favour? The bureaucrats harassed the political agitators who went about the country explaining to the people of India the rights of *swarájya*, passed new repressive measures, and revived old ones. But it was of no avail. Political agitation, Moderate as well as Extremist, has advanced, and even the Muhammadan agitation set up by Anglo-Indians to counteract the Indian demands will end in bringing about the unity of Indians, though at first it appears to have created a split. When a national movement is engaged in a struggle with foreign domination, some undesirable things are sure to happen. But they are only momentary and do not impede national progress.

A comparison between the political status of Irishmen and Indians.
Kesari (121), 23rd Mar.

36. In a further article on Ireland and India, the *Kesari* says:—The political status of the Irish is far superior to that of Indians, inasmuch as the former are represented by one hundred members in the House of Commons. The Irish members of Parliament can dictate at times their own terms to the party in power and extort concessions or block the work of Parliament. The rulers of India themselves brand their subjects as unfit for any political privileges, and it is, therefore, no wonder that the latter are treated abroad with scant respect. The Irish are a power to-day in American politics, and their position in France is not unimportant. With the exception of Home Rule, which too may be granted to the Irish after a time, they enjoy full and equal privileges with the English at home and abroad. The highest that an Indian can aspire to is a solitary negligible appointment as a High Court Judge. And Government suspecting our movements, are not willing to allow us to go abroad and win honours. India owes in a way all her misfortunes to its vast extent and her teeming population. To concentrate the national sentiment and make it virile, a smaller area is required. Provincial development alone is advisable and necessary, as India at present constituted is but a geographical expression. There is already a natural antipathy between various classes and castes in India, and the policy of Government serves to accentuate the position. India should be divided into convenient areas and the different peoples should set themselves to plant the seed of nationality. In this manner, one day or the other, India also may develop into the United States of India, under British supremacy.

Causes of the ruin of Indian industries.
Hind Swarájya (66A), 20th Mar.

37. We are reduced to our present wretched condition because we are not a self-governing people. Before the English conquered India she was recognised as the greatest emporium of the world. After the conquest the English instead of protecting indigenous arts and industries introduced foreign ones in India. Orders were received by the servants of the East India Company from home to persuade the people to give up their peaceful trade and industries and work in the English factories. In 1700 it was enacted that articles made in India should not be brought to England. An import duty of 10 per cent. on all Indian goods and one of 20 per cent. on Indian silk was levied in England. Manchester trade requires to be taxed, and the dealers in it harassed, if we wish to see the last of it in India. We do not wish to see the British going away bag and baggage out of India, but we have to remind them that India is reduced to her present state by their pursuit of a selfish policy. The British might stay with us, but it is our duty in spite of their presence to save India from her sad plight.

Comments on the report of Lála Lajpatrái's Famine Fund.
Sánj Vartamán (37), 20th Mar.

38. Commenting on the report of the Famine Fund opened by Lála Lajpatrái, the *Sánj Vartamán* observes:—We are extremely sorry at the attitude of the officials towards the volunteers sent into different parts of the country for the purpose of distributing the collected sum. Instead of seeking the co-operation of these private persons, as recommended by the Famine Commission presided over by Lord Macdonald, the Police and the officials wilfully harassed them. We would especially draw the attention of Government to a passage in the report in which Lála Lajpatrái complains that one of the volunteers, Pandit Rála Rám, was constantly watched by the Police and had to stop giving relief in Bundelkhand as the Collector intimated to him that his presence was undesirable there. Another volunteer had to remain in custody, once for six and at another time for twenty-four hours. False rumours were circulated as regards the volunteers and their motives.

In some places people were prohibited by threats from receiving any kind of relief from volunteers of the type of the well-known Mr. Deodhar of the Servants of India Society. But as it appears from the report, the misguided activities of officials did not stop with the ill-treatment of the volunteers; even Lála Lajpatrái was closely shadowed by the Police. We think it will not be impertinent to ask the Government of India to explain the necessity of keeping such a police watch over Lála Lajpatrái, after they had recognised his innocence by setting him free. We would ask Government to explain the conduct of the District officers referred to in the report, for we think such an explanation necessary to clear the way for the working of famine funds in the future.

Death of His Excellency the Governor of Bombay's daughter.

Oriental Review (11), 24th Mar.

39. "The inexpressibly sad message conveyed to the Press and the public of Bombay on Monday morning thrilled with grief and sorrow the hearts of the people of Western India.......... To say that the heart of the whole Presidency has gone out in deepest sympathy to His Excellency is to express most feebly the feeling of the inhabitants of Western India. Never before has the death of a European lady, except perhaps that of the late Queen Victoria, been so keenly felt, and so deeply mourned, as that of Miss Clarke. She was not long amongst us, but such were her powers of attraction, such was her sprightliness and affability, such was her kindness of heart and sympathy for the people, so great was her desire to do good to the people among whom her lot was cast, that she soon became a beloved of the people, and again we say her death is looked upon as a personal loss. While the inhabitants of Western India are deeply mourning the death of Miss Clarke, their sympathy with His Excellency the Governor is profound and genuine.......... It is unnecessary to point to the causes which have wrung from the thousands of this Presidency an unbroken note of sympathy at the news of the death of his beloved daughter. It is sufficient to mark and record it that it might never be forgotten."

Indian Spectator (5), 27th Mar.

***40.** "An Indian Governorship is nothing particular for Sir George Clarke's commanding abilities and the rich and varied experience that the Empire stands so much in need of. But India has a peculiar fascination for the sympathetic and the romantic; and when Sir George accepted the offer, mainly to please his family, we felt that Bombay, and indirectly all India, was to have the benefit, for at least five years, of the presence of a triune personality representing justice, wisdom and a gracious sympathy which would never fail. Very soon after her arrival Lady Clarke evinced a wise unostentatious interest in the welfare of the Presidency, which gave high hopes, while the unaffected simplicity and grace which lent an additional charm to Miss Clarke's talents promised a new direction to the social activity of the people. By some unscrutable decree of Providence Bombay has too soon been deprived of the wise sympathy and the radiant intelligence which the mother and daughter brought to her service; and Bombay has shown that she never mourned her losses more deeply. But in our selfish grief we must not overlook the sufferings of the survivor, who has given for us his all and the best of all he had to give, as proof of his devotion and loyalty of purpose. It is seldom that we are called upon to witness such a tragedy of the heart. Literally does our noble Governor find his hearth and home made desolate. And unless he adopts India for the time being and merges his great personal loss in the infinitely greater gain of the community whom he came out to love and to serve, his public career may be taken as closed. Those, however, who have the privilege of His Excellency's acquaintance know that Sir George is possessed of Roman fortitude, and that if his strength holds out, he will complete his list of services to this unfortunate land."

Indian Social Reformer (4), 28th Mar.

***41.** "It is no exaggeration to say that the death of Miss Clarke was felt as a personal sorrow by large numbers of the people in and out of Bombay. By her zeal and enthusiasm for every kind of philanthropic movement, she had established herself

in the esteem and respect of the public. Her deep interest in Indian life and warm sympathy for its highest ideals was on every lip. The extent to which she entered into the spirit of her eminent father and set herself to bridge the gulf between the different sections of the community evoked sincere admiration. It is nothing less than a great public calamity that has deprived Bombay of an influence so beneficent. This sense of loss has been intensified by deep sympathy for the bereaved father in his utter loneliness of grief. Never was there a household so closely united in its generous intentions towards the people of this land. And it is the country's misfortune that the hand of fate has been so heavy upon it. The spectacle of a good man battling againt the fates has always a disturbing effect on men's faith, and the question has been asked how this cruel dealing with a revered ruler could be made to fit in with a rational scheme of things. Most men would have found the burden of a great office too heavy to bear after this double sorrow. But Sir George Clarke combines a powerful intellect with a brave spirit and will not be turned aside from his most important work for this Presidency."

***42.** "The whole Presidency has been plunged into deep mourning by the announcement of the death of His Excellency the Governor's beloved daughter.......... The sentiments to which Miss Clarke gave expression in the simplicity of her heart immediately after her arrival in Bombay at a small gathering of Indian ladies and gentlemen, were words of promise and hope. 'We have come to India,' she said, 'to be your friends. We love India and her people immensely and we shall be happy if we are able to do some little good to the people of India during our short stay here.' Be it said to her credit that she did her best to adhere to this simple-hearted but touching assurance. There has been no Governor since Lord Reay's time who has won so completely the genuine respect and admiration of the public by his high attainments, strenuous industry, high-souled sympathy, breadth of mind and above all by his unmistakable earnestness and unimpeachable sincerity as His Excellency Sir George Clarke has. It is but natural that his irreparable domestic loss has been felt as a personal loss in many an Indian home. This is not the language of convention. Everywhere His Excellency's painful affliction has called forth expressions of poignant grief. The heart of the entire Presidency has gone out to His Excellency in this hour of terrible trial. May God grant him strength and fortitude to endure this fresh affliction with resignation!"

Gujaráti (26), 28th Mar., Eng. cols.

***43.** "British officials in India, if they enjoy much power and privilege, are also called upon to make heavy sacrifices, but it is seldom that so heavy a sacrifice is called for as that which Sir George Clarke has made. No formal respect could have convoked the gathering which attended the funeral with the bereaved father. Friends can do little to lighten a man's grief, but we may hope that as Sir George Clarke has opened his heart to the people over whom he has been set in authority, in the same measure may the bitterness of his sorrow be softened by their heart-felt sympathy. For her own sake, too, the Presidency mourns Miss Clarke's untimely death, for she made use of her position and opportunities to promote in every way she could the advancement of social intercourse in India and the amelioration of her own sex in particular."

Pársi (34), 28th Mar., Eng. cols.

44. "The news received yesterday of the fatal termination of the terrible malady from which Miss Clarke, the only daughter of the Governor of Bombay, has been suffering, will redouble the sympathy with which Sir George Clarke is regarded throughout the Presidency. .... India is, indeed, proving a Land of Regrets for Sir George, and we cannot but deplore that his career in this beautiful country should be for ever associated with such sad memories. We are only voicing the sentiments of all communities in Sind in offering him our most heart-felt sympathy and sorrow in his second cruel bereavement."

Sind Gazette (17), 23rd Mar.

Phœnix (13), 24th Mar.

45. “Indeed there will be only one feeling in India at the news of the death of Miss Clarke, and that of deep and profound regret......... Needless to say, that the heart of the people of this Presidency go out to their ruler in his sad bereavement. Sir George Clarke has so much endeared himself to us by his kindly sympathy, consummate tact, statesmanship and broad-minded culture, that we do feel this loss as a personal one.”

Akhbár-e-Islám (58), 23rd Mar.; *Khabardár* (72), 26th Mar.; *Coronation Advertiser* (24), 25th Mar., Eng. cols.; *Hind Swarájya* (66), 27th Mar.; *Sultán-ul-Akhbár* (175), 23rd Mar.; *Urdu Daily* (176), 23rd Mar.: **Habib-ul-Akhbár* (172), 28th Mar.; **Mufid-e-Rozgár* (174B), 28th Mar.; **Bombay Punch Bahádur* (170), 29th Mar.

46. The death of Miss Clarke has shocked the whole of the Bombay public. None ever dreamt that after the death of Lady Clarke, another great misfortune was to fall on our popular Governor so soon. Words could but feebly echo the sense of deep regret felt by the people at the death of Miss Clarke who, during her short stay here, had become so popular with us. In conclusion we offer the most sincere condolences on behalf of the whole Islám community and fervently pray that the Almighty may give him strength to bear this calamity. [The *Khabardár* writes:—The sad death of Miss Clarke, which was so sudden, has drawn the sympathy of the whole public to His Excellency, whose administration has been a series of blessings for the Presidency. That two such calamities should fall upon him in such a short period of time is a great misfortune indeed. May God grant him strength to bear his great sorrow! The *Coronation Advertiser* and the *Hind Swarájya* write in a similar strain. The *Sultán-ul-Akhbár* expresses its sorrow for the sad death of Miss Clarke. The *Urdu Daily*, *Habib-ul-Akhbár*, *Mufid-e-Rozgár* and *Bombay Puuch Bahádur* also express their heartfelt sorrow for the sad demise of Miss Clarke and deep sympathy with His Excellency in his bereavement.]

Praja Bandhu (35), 28th Mar., Eng. cols.; *Gujarát Mitra* (27), 28th Mar., Eng. cols.; *Gujaráti Punch* (28), 28th Mar., Eng. cols.

***47.** “The blow is no doubt heavy, but if the sympathy of the whole of Western India can give any solace, we can safely assure Sir George that he has it. In conclusion it only remains for us to offer our respectful condolence to His Excellency, and pray to the Almighty God to give him sufficient strength to bear the sad loss of his only child, who was unquestionably a source of no small solace to him especially after the demise of Lady Clarke.” [The *Gujarát Mitra* writing in a similar strain says:—“Every one must feel that the good Pro-consul now at the helm of affairs in Western India has paid a heavy price for taking up work in this country. It will be but poor solace for him to be told that all, high and low, rich and poor, alike participate in his grief”. The *Gujaráti Punch* writes:—“In the loss of his only daughter, His Excellency has met with a burden quite unbearable, but we trust and pray that sufficient strength may be given him to bear the calamity.”]

Mahrátta (9), 28th Mar.

***48.** “The death of Miss Clarke has been noticed with feelings of sorrow, and expressions of sympathy are flowing from all parts of the Presidency......... We assure His Excellency that the whole Presidency sympathises with him in his bereavement. Sir George proceeds to Aden for a short time, and we hope the change will give him relief and enable him to return to his work with perfect health, energy and calmness of mind.”

Appeal to His Excellency the Governor of Bombay to continue in office.

Jám-e-Jamshed (30), 27th Mar., Eng. cols.

49. “The two domestic afflictions which have come upon Sir George Clarke, in the course of the last three months, appear to most people to be so crushing that they are disposed to consider his early retirement as almost inevitable. And there is the very natural disposition among people of all creeds and classes not to question the appropriateness of such a decision should it ever come. Still every one feels that His Excellency's withdrawal from the helm of the Presidency at this juncture would be nothing short of a public calamity. It is seldom that Bombay sees at the head of its Government a really towering personality—a man of such large experience, abundant knowledge and enormous industry.......... This thought makes the prospect of Sir George Clarke's retirement gloomy, and the situation would be made gloomy indeed, if he were to leave us before the work he himself has already inaugurated is completed. To put it briefly, his presence lends the people a sense of security and they cannot contemplate but with misgivings the prospect of being bereft of it."

Bombay Samáchár (60), 27th Mar.

50. It is earnestly hoped that the short sea voyage to Aden undertaken by His Excellency will not only serve to relieve the enormous strain that has fallen on Sir George Clarke during the past few weeks, but will enable him, after his return, to take an active and enthusiastic interest in the affairs of the Presidency. From the day of his landing in Bombay Sir George Clarke has been known to have come out to India for the good of her people and the part he has since played in the discussion of the Reform scheme and other matters of public welfare proves that the high hopes built upon him have been more than amply realised. Now that the scheme will soon be ripe for action it is necessary that there should be at the helm a man of His Excellency's catholic sympathies, wisdom and experience. Besides, the many subjects of administrative and other reforms in the Presidency enthusiastically taken in hand by His Excellency demand his presence at the head of the administration to see them carried out. It is rarely that India gets so gifted and experienced a ruler as Sir George, and consequently in the saddest hour of his life every soul sends forth fervent prayers to the Almighty that he may be endowed with sufficient strength of mind to continue to preside over the destinies of the people of this Presidency and earn their lasting gratitude for all that he has done and will do in the near future.

Comments on the appointment of Mr. Justice Chandávarkar to act as Chief Justice of the Bombay High Court.
Oriental Review (11), 24th Mar.

51. "We have now the pleasure of knowing that the Honourable Mr. Justice Chandávarkar is appointed Acting Chief Justice of the Bombay High Court during the absence on leave of the Honourable Mr. Justice Scott. We congratulate Mr. Chandávarkar upon this well-merited honour. It does not fall to the lot of many in this country to be Vice-Chancellor of a leading University and to be Chief Justice of a leading High Court at the same time."

Complaint against the Mámlatdár of Borsad.
Gujarát (65), 20th Mar.

52. A correspondent of the *Gujarát* complains of the conduct of the Mámlatdár of Borsad who, as he says, has begun tyrannising over the people under the guise of detecting crime. He has taken away the account-books from about 16 *choksis* for inspection and some of them have not been given due receipts for their books. These account-books are not still returned though 15 days have passed away since they were taken away. The *choksis* have sent petitions in the matter to the District Judge and Government. The merchants suffer a great deal, deprived as they are of their books. The authorities are requested to consider this and to stop such oppressive conduct in future.

Comments on the Government Press Note on the Poona Temperance Association's representation to Government.
Mahrátta (9), 28th Mar.

***53.** "The first portion of the first paragraph of the Press Note on the representation of the Poona Temperance Association, is very skilfully worded, cleverly insinuating that the serious allegations of the Association with regard to the irregularities in the management of country liquor-shops were on the whole unfounded, and that the management was as satisfactory as possible. But the following particulars will clearly show that the above insinuation is quite baseless. Some days after the Poona Temperance deputation's attendance on His Excellency, the Bombay Government requested the Association through Dr. Bhándárkar to furnish them with specific instances of irregularities in the management of country liquor-shops; consequently

Messrs. Gokhale and Lavâte, Secretary and Assistant Secretary of the Association, with Mr. Dobson personally visited all the country liquor-shops in the city and cantonment; and a detailed statement of the irregularities was prepared as requested by Government, which was in due course forwarded to Government. Some time after, in the month of September the Assistant Collector of Excise, accompanied by the Secretary of the Association, visited the shops. But in the meantime, many of the minor irregularities complained of by the Poona Temperance Association were—at whose direction, we are not anxious to enquire—set right. Under these circumstances, if the Assistant Collector found that the conditions of license were on the whole complied with, that does not and cannot prove that the Association was careless or reckless in making allegations about irregularities; on the contrary, it proves that the Association is a valuable and useful instrument in bringing to light instances of irregularity and illegality in the management of liquor-shops, and thus giving an opportunity to Government to correct and prevent them. The unequivocal and candid admission with regard to the two Gutta-street shops indicates a welcome change in the attitude of the Abkári Department. But may we ask Government and their Abkári officers, how 'the peculiar situation of these shops, which rendered conformity with license conditions impossible,' escaped the vigilant eyes of the Abkári Inspectors for so many years, and if they came to know about them, why they remained uncorrected and unremedied? The omission of iron bars, Government think to be 'a small deviation from the letter of the rule.' But a most significant fact in this connection is that while the English version of the license conditions enjoins the shop-keepers to close windows and backdoors by iron-bars *and* wire-netting, its *Maráthi* rendering says only of iron bars *or* wire-netting! The explanation offered by Government with regard to sale of eatables and the presence of children inside the shops may be right as far as it goes; but it is inconsistent with the declared object of Government to do away with temptations clustering round liquor-shops and with the spirit of the new rule prohibiting the sale of liquor to children under fourteen years of age. If Government have not Inspectors sufficient to ensure constant inspection, why did they almost contemptuously decline to entertain the offer of the Poona Temperance Association to provide Government with Honorary Inspectors? It is a matter for sincere congratulation that Government have ordered the closing of nine country liquor-shops and one foreign liquor-shop in the city and cantonment, as unanimously recommended by the local Abkári Committee and the Collector. Especially the Temperance workers and volunteers in all parts of the district will be glad to see that their efforts have succeeded in throwing powerful light on the dark corners of the Abkári Department and have compelled it to yield to popular demands; a success which it would have been impossible for the usual modes of agitation to achieve in so short a time."

Comments on the Bombay Police Administration Report.

Praja Bandhu (35), 21st Mar., Eng. cols.

54. "The Police Report of the Bombay Presidency, including Sind and Railways, for the year 1907, which has just been out, affords sufficient grounds to infer that the work during the year on the whole was far from satisfactory. Not only that, but it has failed to satisfy even the head of the Police Department, which is indeed significant.......... He is of opinion that the lower grades of the Police on whom a good deal of the efficiency of the department naturally depends have under the re-organization scheme received such a set-back that unless and until their pay and prospects are appreciably improved, it is futile to hope for the right sort of men to enlist....... We trust, however, that the pertinent remarks in the Report made by the responsible head of the Police Department will have their due effect in the quarter concerned, and as a result of that the urgent yet long deferred improvements in the pay and prospects of the lower grades, the arms and legs and the back-bone of the Department, as rightly remarked in the Report, will be adequately improved, so that they may be able to render a better account of themselves."

Police searches in the Bombay Presidency under the Explosives Act.

Akhbár-e-Souddgar (20), 19th Mar.; *Sami Sánj* (64), 17th Mar.

55. On Saturday last house-searches were conducted and seizures made by the Police in Bombay and the principal mofussil towns. This action of the Police has created great stir in the city. The gentlemen whose houses were searched are suspected to be acting in concert with well-known sedition-mongers. It is much to be regretted that the Bombay Presidency where calm and moderation prevail should be made the scene of press prosecutions and house-searches. Nothing is known of the result of the activities of the Police who have acted under the new powers vested in them. The *Ráshtramat* complains that the searches were made in an irregular manner. The authorities will, it is hoped, direct their attention to this matter, as the slightest precipitate action or irregularity on the part of the Police during the searches will create a situation that is likely to cause grave trouble to Government. Already there is a great stir in the city and people are destroying the portraits of Tilak, Arabindo Ghose and the rest for fear of giving the Police food for suspicion. Mr. Gell is well aware of the tendency of the illiterate classes to form hasty notions about certain actions of Government. No sensible citizen will interfere with the Police in their efforts against persons whose presence among the people is a serious menace to public peace and tranquility. But the Police in the discharge of their duty have to take care that no innocent person is harassed needlessly on the strength of mere suspicion. [The *Sami Sánj* makes similar observations and adds that these searches were not carried on in the presence of a *panch*. This irregularity will cause great inconvenience to those whose correspondence and articles are seized as they will have to find out within a short time their belongings out of a large mass of articles and correspondence.]

Arunodaya (99), 22nd Mar.

56. It is reported that in some cases the Police have conducted the recent searches without the authority of warrants and without making *Panchnámas* of the articles attached. Of course, we do not question the right of the Police to search houses, but if the alleged arbitrary and illegal procedure is not checked in time, it will, we are afraid, lead to serious results. A feeling of insecurity will become prevalent amongst the people, and *budmashes* will not fail to harass and dupe innocent rayats. The Moghul rule is generally denounced as most arbitrary and oppressive, but such measures as the above by the Police will make our people view the British rule also as one under which illegalities are perpetrated under the name of law.

Oriental Review (11), 24th Mar.

57. "Last week witnessed much excitement in the Bombay Presidency consequent on Police searches from almost one end to the other of the Presidency. Bombay, Surat, Ahmedabad were all places of such sudden visitations. It goes without saying that the public will have no cause to protest if there is a real clue which the Police are following and through which they mean to unravel some criminal offence or other...... We have no basis at present for judging the rightness or otherwise of the recent Police searches, but we state a generally accepted principle, we think, when we state that searches conducted on haphazard information will tend more to disturb public peace than to serve the ends of justice. There is also one other important consideration which we think ought to be properly attended to by the authorities. It is that these searches must be conducted before a properly constituted *panch*, and that all the documents, &c., taken away by the Police ought to be signed and properly attested to, by members of this *panch*, so that there may be no grounds afterwards for charging the Police with alteration of documents.......... The executive authorities of the Presidency are, we trust, fully alive to the dangers of a false scare."

Jám-e-Jamshed (30), 22nd Mar.; *Pársi* (34), 21st Mar.; *Akhbár-e-Islám* (58), 19th Mar.

58. The searches made by the Police in various parts of the Presidency have given rise to all sorts of rumours. It is rumoured that the searches were made without any warrant or without any *Punchnáma*. Another amusing rumour is that these searches are being carried on by Government to ascertain who are wealthy, as they intend to make good the deficit in the Budget this year from the pockets of people found to be rich. The rumours that the Government officials are empowered to carry on these searches without warrant should not be allowed to remain uncontradicted. This will furnish a fresh weapon in the hands of the enemies of Government; there is also the risk of people impersonating the Police and entering private houses as was done in the earlier days of plague. We, therefore, draw the attention of Government to the necessity of reassuring the public by issuing an authoritative report in this connection. Every loyal person would be prepared to support Government in their measures for stamping out sedition, but it is at the same time necessary in order that no false interpretation be put on their action, that they should issue an official statement in the matter. [The *Pársi* remarks that while all true citizens will welcome Government's action in exposing real seditionists, care ought to be taken that no useless panic is caused in the public mind by vain searches in the houses of innocent people. On the other hand, the *Akbhár-e-Islám* writes:—It is to be deplored that some sparks of unrest are still lingering here and there. It is much to be regretted that at a time when the Secretary of State is introducing reforms on a liberal scale, such disloyal movements should continue to be made. It is clear from this that the true aim of these people is not to secure reforms, but to do away with the British rule altogether. It is the duty of all true lovers of the country to try to stamp out the prevailing unrest.]

Navsári Patrika (77), 21st Mar., Eng. cols.

59. "The case of Mr. Sávarkar who is being tried at Násik is likely to excite widespread and intense excitement in this Presidency. At any rate the Police seem to be inclined to turn the trial into one of great public importance, like the Alipore trial in Bengal. It is indeed strange that the Government of Bombay should create needless stir and disturbance of the public peace by acting on mere Police reports, specially at a time when this Presidency is unusually quiet after the temporary outbursts of popular indignation during the Tilak trial.......... But whatever may be the justification for the searches in Bombay and elsewhere, we think it our duty to declare emphatically our view that the search at Surat of the house of Mr. K. K. Desai, pleader, was perfectly uncalled-for and unwarranted, and our opinion is justified by the result; for in spite of a sudden search which was very thoroughly and carefully made by the police for nearly two hours, they found no document or anything else fit to be taken away.......... When one remembers that 'the Extremists of Bombay are the Moderates of Bengal,' it is difficult to imagine why an unnecessary and fruitless search was permitted at all. The public have a right to demand an explanation as to who is responsible for such tormenting and harassing house searches.......... The only ground for satisfaction that we can see is that the present vexatious search at Surat and Ahmedabad has freed their law-abiding Nationalists from all needless suspicion. Moreover, the people of Gujarát will also see that it is no use sitting quiet in the lawful discharge of one's duty as there are no bounds to official suspicion, and as incidents like this will be a matter of common occurrence so long as Government have not completed their present experiment of quieting national aspirations by harsh repression."

Indians in South Africa.
Akhbár-e-Soudágar (20), 27th Mar.

60. The tyranny under which our countrymen are made to live in the Transvaal—a country under the British flag—has now reached its worst stage, and yet it is a pity that the Secretary for the Colonies should fail to mitigate it even in the slightest degree. According to the latest information supplied by Reuter, the Transvaal authorities have arranged to deport unlawfully Indians even of education and position. More than 150 of our countrymen have been sentenced to imprisonment with hard labour, and Mr. Gándhi, the leader of the Indians in Africa, who has sacrificed everything for the sake of the Indians, has been paraded in fetters on public roads. Even a heart of stone would surely be touched by their sufferings, but it is a matter for wonder for 30 crores of loyal Indian subjects that the just British Government allows them to pass without notice. A solemn duty to run to the help of their unfortunate brethren in the Transvaal rests upon the people, and we are confident that they will at once rise to the occasion and once more submit an emphatic protest to the Indian and British Governments against the tyrannical orders of the Transvaal authorities.

Legislation.

Comments on the Whipping Act Amendment Bill in the Viceregal Council.
Sánj Vartamán (37), 23rd Mar.

61. The Whipping Act Amendment Bill has been passed at last. All civilised nations utterly disapprove of corporeal chastisement, and some of the advanced amongst them even advocate the abolition of capital punishment. Experience has proved that harshness and cruelty can do very little to improve the criminal. When last year political offences increased in Bengal, and as the Magistrates punished many of the offenders with whipping, the Bengal papers raised a protest against the barbarous form of punishment. Our English well-wishers took up our cause, and the consequence is the passing of the Bill. Two of our native members in the Council have shown their opposition to this Bill. One of them, the Honourable Mr. Dádábhái, says that it shows undeserved mercy towards the criminals. With due deference to his opinion we can only say that the Act controls the powers of the Magistrates in the same way as the Honourable Mr. Dádábhái proposes to control the powers of the Jailors by his Prison Act Amendment Bill. The opposition of the Honourable Nawáb Sir Khwaja Salimulla is due to his prejudice against the Moderate Congressmen to whom the Bill owes its existence. His remarks are not only unjust and misleading, but are very harmful to our cause inasmuch as they provide a weapon to the antagonists of our Secretary of State.

Oriental Review (11), 24th Mar.

62. "The gross use to which the power of sentencing the accused in some cases to whipping was put by certain Calcutta Magistrates justly raised against such a sentence the indignant protest of several Liberal Members of the House of Commons.......... Several juvenile offenders charged with political offences were sentenced to undergo flogging to the horror of the whole of the Indian public. Lord Morley attended sympathetically to appeals for the abolishing of this barbarous form of punishment from India as in England. It was at his initiative that the Government of India framed and passed the Whipping Bill which, though it will not abolish the sentence of whipping altogether, will exercise a wholesome restraint on Magistrates. It is because we think that the Bill is framed in the interests of humanity that we cannot understand the opposition of the Honourable Mr. Dádábhái, whose speech on this occasion was so vague, that in the words of the Honourable Sir Harvey Adamson it was difficult to understand his attitude towards the Bill.......... Whipping has been universally considered to be morally degrading. Why should such a punishment be retained for offences, say, of attending a political meeting? .... Is it according to the dictates of humanity that school-boys whose pranks will not be taken any notice of in the West should be flogged? Again, as to hardened criminals, is there any evidence to the effect that flogging sets them on the right path? May it not be rather embittering them against society and its laws more and more?......... The Honourable Mr. Dádábhái's opposition to the Bill was, we fear, an ill-advised one and will remain unsupported by anyone except the Nawáb of Dácca, whose arguments, as usual, were mischievously directed against his usual opponents, the Liberal Members of the House of Commons. He charged Lord Morley with weakness and protested against legislation in this country taking its initiative from the Secretary of State and not from the Government of India! This exemplifies the attitude of one who, being hostile to all political progress and national aspirations, is prepared to side with the Government in repressive measures but not in measures which make for justice and humanity."

Education.

Comments on the last quinquennial review of education in India.

Sánj Vartamán (37), 20th Mar, Eng. cols.

63. "The quinquennial review of education in India for the period 1902—1907, which has just been published, presents many points of interest, the principal point being that whereas in the preceding quinquennium there was an exceptionally rapid increase in the number of students receiving instruction in Arts Colleges, the rate of increase lessened during the last five years—a period marked by political unrest in the country. There was, however, the compensating element of the growth of vernacular education of the masses, which was expanding more rapidly than at any time since 1871. Some of our short-sighted administrators might feel gratified that Indian students should desist from pursuing higher education which they think has brought about the present restlessness and disquietude in the country. The causes of the present state of affairs in the country are, as has often been pointed out in these columns, quite different from those sought to be attributed to it by the Anglo-Indians who, from motives which need not be referred to too often, are anxious to lay the axe at the root of such education......... We are not at all sorry that the rate of increase should have lessened in view of the fact that vernacular education of the masses has gone on increasing by leaps and bounds......... We have often been told that the masses are illiterate and dumb creatures, and that the noise made in the country is due only to a few educated Indians. We have always contended that the spirit of awakening does not begin and end with educated Indians, but that it has permeated through the lower strata of the vast population of the country as has been testified to by the Government of India's own quinquennial review of education in India."

Complaint about the withdrawal of the Government grant to Mahád (Kolába) Municipal School.

Dnyán Prakásh (41), 24th Mar.

64. A correspondent writes as follows to the *Dnyán Prakásh*:—Some of the students of the Mahád (Kolába) Municipal School had absented themselves from the school on the receipt of the news of the conviction and sentence of Messrs. Tilak and Paranjpe and also attended a meeting in the town in that connection. The School Committee of the Municipality punished about six of the ring-leaders by rusticating them from the school for one year. In the meanwhile the Collector of Kolába, not perhaps aware of the steps already taken by the School Committee to punish the erring students, thought to hand over the control of the school to the Educational Department, but the Committee did not fall in with the proposal. Thereupon the Educational authorities without any inquiry withdrew the grant of Rs. 700 sanctioned for the school and also cancelled the recognition of the candidate classes for the purpose of the Matric and S. F. Examinations. The people of Mahád and other places have thus been deprived of the benefit of having a full-fledged school in the District, and Government have by their step caused a good deal of loss and inconvenience to the parents and guardians. Incidents of breach of discipline like the above on the part of students have occurred at several Government High Schools at other places, but the punishment meted out in connection therewith was never out of proportion to the offence. It is also to be noted that the above incident had taken place before the Resolution with regard to discipline in schools had been issued. The Educational authorities should at least have stated the reasons which led them to take such a drastic step, but they have not done so.

Municipalities.

Grievances of Bombay Municipal assistants.
Jám-e-Jamshed (30), 26th Mar., Eng. cols.

65. "It will startle people to learn that the Municipal assistants' salary is kept in arrears for three or four months. Of course, there must be good ground for it from the point of view of the Municipal Code; but then what about the poor men and their families? A vast majority of these poor men must be eking out a bare existence, living hand to mouth from year's end to year's end. They can have no sumptuous balances in their bank books to fall back upon. The worst of it all is that there is a prevailing notion among people that the Government and the Municipality are most regular pay masters, and surely few of the creditors of these poor Municipal assistants would be disposed to believe that they are not regularly paid because these men do not regularly receive their own salary.......... The rich Municipality of Bombay disburses about a crore of rupees every year, it lends thousands upon thousands to its well-to-do contractors; but yet it does not pay its assistants regularly every month."

Alleged unpreparedness of the Ahmedabad Municipality to meet the danger from fire.
Praja Bandhu (35), 21st Mar., Eng. cols.

66. "The somewhat serious fire that broke out in Ratan Pole during this week revealed in all its nakedness the unreliable and unsatisfactory condition of the water-supply from the Dudheshwar Water-works to meet adequately an emergency like this. Coupled with this scanty water-supply, the far from satisfactory state of the Municipal canvas hose, which leaked terribly in several places, greatly aggravated the situation. That a state of affairs such as this reflects the greatest discredit on the Municipal administration scarcely needs mention, and we think it already high time for the Municipality to attend to these two important matters, viz., an adequate water-supply and an efficient state of the Fire Brigade, unless they wish to go still lower down in the estimation of all right-minded persons, and lose even what little reputation that is left to them."

Complaints against the Bijápur Municipality.
Karnátak Vaibhav (95), 27th Mar.

67. The Bijápur Municipality are levying the Bhangi-tax from all the inhabitants though there is no need for conservancy arrangements as the population is not thick but scattered over a large area and though arrangements have not been made to construct latrines all over Bijápur. The Municipality have wasted public money in the erection of a pump, in connection with the library gardens, in the midst of the hot season. The Municipal Secretary is unworthy of his post and cannot cope with his work. The Municipality have committed a mistake in shelving the question of the appointment of the Executive officer on the score of insufficient funds. Perhaps the Councillors feel that they cannot lord it over the executive officer as they do over the present Municipal Secretary! We hope the Municipality will reconsider the question.

Intelligence extracted from the Press.

Satyendra Kumár Bannerji's lectures at Surat on the condition of the Indians in South Africa.
Shakti (85), 20th Mar.

68. Brahmachári Satyendra Kumár Bánnerji delivered two lectures on the condition of the Indians in South Africa under the auspices of the Surat National Association. In the first lecture, where Mr. Karsanji Kuverji Desái presided, he described in very pathetic language the grievances of the Indians in the Transvaal. Beginning with the great services done by the

Indians at the time of the Boer War, the lecturer went on to describe how the commercial jealousies of the Boers led the Transvaal Government to put all sorts of restraints and humiliations on the Indians, and finally how the Indians elected to go to jail rather than leave the country. In his second lecture, when Mr. Vishveshvaránand Indiránand Pandit presided, the lecturer described the condition of the Indians in Natal. He related how the Indians are tempted to go into that country by fair means or foul and how they are oppressed there afterwards. He said, they were not even allowed to return after the term of service is over. He described the condition of these people, both social and religious, as simply pitiable; and said that ignorant and uneducated as they are, they become gradually merged in the Kafirs.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 1st April 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd April 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha; Portuguese; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.: Pársi ; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
98	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhágwa Zenda	Wái (Satára) ...	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára) ..	Fortnightly ...	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál...	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt ...	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáyá Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale ; Hindu (Chitpáwan Bráhman) ; 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale ; Hindu (Karháda Bráhman) ; 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápure ; Hindu (Sawasta) ; Bráhman ; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on Mr. Balfour's withdrawal of opposition to the India Councils Bill.

Bombay-Samáchár (62), 3rd Apl.

1. Most gratifying news has yesterday been wired to us from England on the subject of the Council Reforms. After holding out various threats to mutilate the India Councils Bill and to throw obstacles in its peaceful passage through Parliament, the Conservatives have now receded and have agreed, through their leader Mr. Balfour, not to oppose the Bill at all. The reason for so doing, as declared by Mr. Balfour, is that the Bill involves grave and important issues of so dangerous a character that the Conservatives as a body would refrain from sharing the responsibility the Liberals have undertaken, and would rather await the consequences. Mr. Balfour's declaration clearly shows that all the endeavours of his party to raise difficulties in the way of the Liberals have proved fruitless, and that they have thought it wise to cover their discomfiture under the cloak of this grandiloquent pretext. For this happy issue we are indebted to the King-Emperor, the Prince of Wales, and Lords Morley and Minto. The information gathered by the Prince of Wales during his tour in this country was the fountain-source of the present Reforms. It resulted in a prolonged consultation between the King-Emperor, Lord Morley and the Viceroy on the subject of the Reforms, and as settled among them, Lord Minto entered upon his task with willingness and determination. Ever since the scheme was thus initiated, its progress has been watched with keen interest by the King-Emperor and the Prince of Wales, and as a proof of this it may be mentioned that the Prince was personally present in the House of Lords when Lord Morley introduced his Bill. By postponing the consideration of clause III of the Bill the Conservative Lords hoped to gather on their side a large collection of opposition views from the officials in India. In this attempt how completely they have failed need not be told, and at the last moment Mr. Balfour has thought it advisable to retrace his steps and allow the Bill a free passage through Parliament. In these circumstances we would not be far wrong in anticipating that before the end of next week we shall hail the gratifying news of the measure having successfully come out of Parliament and awaiting Royal sanction.

Indu Prakásh (42), 3rd Apl., Eng. cols.

2. "The prospects of the India Councils Bill being ultimately passed by Parliament in an unmutilated form seem to be brightening. With the Liberal majority the Government command, its adoption wholesale by the Commons was a foregone conclusion. But the silence of the pro-forward friends of India, who were credited with an intention at least to express disappointment that the Bill did not go far enough, and the acquiescing attitude of the Opposition show that something like an understanding has been arrived at between the leaders of the two parties to let the Bill pass into law. Mr. Balfour is the recognised leader of the Unionist opposition and when he declares himself so forcibly in favour of the Bill passing even with clause 3 reinserted, it is difficult to imagine that the responsible Lord Lansdowne and irresponsible Lord Curzon would persist in their opposition when the Bill returns to them in the form the Commons have adopted it. The way for a climbing down has been paved by the forcible expression of views of the Viceroy and Sir H. Adamson during the Budget Debate, and what is more significant still, by the Indian Moslem opinion distinctly pronouncing its regret at the action of the Lords. Mr. Balfour has smoothed the passage of the Bill and so far shown himself to be a greater statesman than Lord Lansdowne. He was evidently doing his duty as a party leader when he disclaimed for the Unionists any responsibility for the Bill and expressed his belief that the Morley-Minto policy was a mistake. He had doubts and anxiety for the consequences. If future events justify these doubts, then no doubt Mr. Balfour's repudiation of responsibility would prove a prudent and timely disclaimer. But as the results of the new policy are sure to be most salutary, we can only pity Mr. Balfour for having unnecessarily deprived himself and his party of the credit of having co-operated with the

Liberals in inaugurating a new era of concord and progress in India. It is, however, clear that liberal political progress in India is becoming a party question identified with the great Liberal party. And we for one do not regret it."

Comments on the debate on the Indian Budget.
Mahratta (9), 4th Apl.

*3. "Peculiar interest attaches to the last Budget debate in the Viceregal Legislative Council for more than one reason. In the first place the Budget has heralded in our old friend, the Deficit; and though a deficit can never be welcome to any one, still it has the advantage of reminding us that India's prosperity, conjured up by temporary surpluses, is simply illusory. So this year we had a deficit and the style and phrase of debate was changed accordingly.......... There is another reason why the Budget debate may be regarded as important. For during the course of this debate Lord Kitchener, who has been with us for the last six years, bade farewell to India. This grim silent soldier was all these years doing the work of a strategist organising the Army as if in view of a war, and had succeeded in commanding all the crores he wanted for carrying out his own ideas of military reform. There was no denying him even a single pie.......... The incubus has, however, now apparently been propitiated; and it is perhaps something to the Government of India that as a reward for the absolute freedom of action given to him for the last six years, Lord Kitchener was pleased on the eve of his retirement to pronounce that the Indian Army is now the best organised army and the salvation of India will be secured if only Government continue the policy and perpetuate the arrangements which he has inaugurated. But the retiring Commander-in-Chief may rest assured on that point. The radical changes he has made in the Army system, and the crores of rupees he has spent on brick and mortar are in themselves guarantees enough against departure from the policy he has laid down. He has as it were taken hostages in anticipation; and there is no fear of a light departure being made......... But there is also another aspect of the Budget debate which makes it important. It is the aspect relating to the part realisation of the Reform scheme. The debate was probably the last at which observations of a general character, unconnected with questions of finance, could be permitted or be indulged in.......... The last opportunity was taken up very fittingly both by the Viceroy and some of the non-official members of the Council to speak of the various aspects of the Reform scheme, realised or anticipated. The Viceroy vindicated the position he has always taken, that the Reform scheme is mainly the work of the Government of India, and that the initiative which his Government took in the matter was spontaneous and not in the nature of a concession to the anarchist outrages. Quoting his own speech made in March 1907 in reply to the Honourable Mr. Gokhale, Lord Minto remarked that the first seed of reform was sown more than a year *before* the first anarchist outrage in December 1907. The Viceroy is certainly right so far; there can be no gainsaying the clear proof of this chronological sequence. But Lord Minto might, to make the case complete, as well have stated how long was that, we mean the sowing of the first seed, *after* the Benares Congress or the Calcutta Congress when the means of obtaining the aims and objects of the political agitation were clearly enunciated in the form of certain famous resolutions. The Reform scheme may not be a concession to crime.......... The advocates of physical force for one purpose in every nation have often been opponents of physical force for another purpose. The political offender who is driven to deeds of violence does not certainly claim that his method is the best imaginable. ....But all that could be said is simply this—that the ideas of Government and of these people as to the ethical limit of the concession of political power by the rulers to the ruled widely differed; with the result that, while we had one whole generation of public-spirited men swept off from the scene of contest owing to the irresistible repressive power of Government and the whole country was on the brink of despair and chaos, we have now the Viceroy indulging in specious special-pleading as to the exact dates which might prove that Government were not really afraid of bombs! Lord Minto inclines to fair-mindedness, but he would have been completely fair only if he had stated that the talk of reform among officials began only after the constitutional agitation in the country reached its highest pitch. We all know that rulers are no less human than the ruled; but we do not like the absolute claim for spontaneity made by Lord Minto, who would have us believe that the eagerness to concede was even more spontaneous than the eagerness to demand! Otherwise, we highly appreciate the modesty of Lord Minto and the admirable manner in which, even as the administrator driven to use some of the worst measures of repression, His Lordship has behaved throughout. Whatever the faults of his administration, there can be no mistaking the clear bent of constitutionalism in his mind and his genuine love of moderate liberalism in politics. Whatever His Lordship's antecedents, he is sure to go back from India stamped with the impress of a constitutional reformer. And his fame and popularity, when he goes, will be reward enough for the manner in which he grappled with the thorny situation which was the heritage left to him when he came. And lastly we may notice the observations made by the Honourable Mr. Gokhale. He very properly showed that with the return of our friend the Deficit we have nearly come back to the old normal financial condition of our country; and that though there has been remission of taxation, still Government have been fully compensated for the same in other ways. Mr. Gokhale may himself dislike a deficit; but he seems to think that deficits in the present position of the country would be more natural and defensible than surpluses. His remarks on the Reform question were far more interesting; and an unusual grain of salt was this time added to his observations by the fact that the political opponents of India have, for their own purpose, honoured him in the press and the Parliament with the accusation that his half sheet of note-paper—rather than all the good-will of the Viceroy, or all the innate wisdom of the State Secretary, or even all the unselfish, but reprehensible work of the desperate bomb-makers—was the cause of Lord Morley's activity as a reform-maker! No eulogy could be sweeter to a patriotic worker than such an accusation; and the only thing that can be in this respect compared to Mr. Gokhale's enviable lot is the eulogy bestowed on Babu Arabinda Ghose as a patriot by Mr. Norton in open Court. Though placed in different spheres and working in different ways, they occupy for the time being a common pedestal in that they have been honoured with the common measure of the dislike of our friends, the enemies in the Tory ranks in England and India. In view of the fact that the name of the contributory causes of an important result, like constitutional reform in India, is legion, one may really doubt whose services are, in this particular respect, more important, *viz.*, Babu Arabinda's work as a Nationalist or Mr. Gokhale's work as a chosen closeted adviser of Lord Morley. And here we had at the same time in Calcutta in two different places two men defending themselves—Arabinda Babu in the Alipore dock and Mr. Gokhale in the Viceregal Council—both against the accusation of having done something that gave the national aspirations tangible shape. Nothing could have been more tempting to a man in Mr. Gokhale's position than a simple plea of guilty. But the charge, though glorious, was unfortunately too good to sustain a 'true bill' thereupon; and Mr. Gokhale certainly did the right thing in pleading not guilty. The unenlightened ego can never be aggressive in a cultured man like Mr. Gokhale; and though he might justifiably cherish his pleasant recollections as a trusted adviser of Lord Morley on the non-official side, still he could not possibly digest the praise that he was the one man who worked on Lord Morley as his evil genius, his Socratic demon! And the explanation which Mr. Gokhale gave of his dealings with Lord Morley was certainly as simple as it was straightforward.......... Mr. Gokhale did well in giving Lord Minto his due, because we firmly believe that whatever Lord Morley's innate impulses may be, the deciding official factor was Lord Minto himself; and Lord Minto was fortunately so clear-sighted that he could not mistake the real meaning of the National movement in India, and the self-sacrifice of one whole generation of our young men who stepped forward to make a breach at any cost in the rampart of Anglo-Indian conservatism." [The same paper says elsewhere:—"Looking to the speeches of the Indian members on the Imperial Budget, one cannot fail to notice the bold and candid criticism of the Honourable Mr. Dadábhai. He criticised freely the encouragement of Railway and Military expenditure, and exhorted Government to rise to the occasion when a new spirit of industrial awakening is sweeping over the whole of India, and to take measures for fostering it and directing it into profitable channels. He dwelt on the necessity of encouraging, and levying a protective preferential tariff to aid the infant industries of India. His remarks on the point indirectly support the *swadeshi*-boycott movement, and prove its utility and necessity.......... The tone of the Honourable Mr. Gokhale's speech in the Viceregal Legislative Council is apologetic rather than critical, and lacks to a patent degree the force and vigour which free criticism brings in the train. Of course, he has rightly pointed out that the high prices generally prevalent are more or less due to a disturbance of the currency, and he has rightly warned Government that unless the currency be placed 'on an automatic and self-adjusting basis, the clouds that are already over-head will thicken and not roll away.'......... But when he turns, after reviewing the situation and mildly protesting against the deportations, to glorify the Reform scheme, his speech falls flat on the ear...... He warmly approves of the appointment of Mr. Sinha, but we do not think that even this appointment can be taken as a concession of any permanence unless it is ratified by statutory recognition. When at the close he belauds Lord Minto for his liberality in initiating reforms, and with full consciousness as a student of Indian History and as a publicist of some standing, at once proceeds to set him in the same rank as Lords Bentinck, Canning and Ripon, we cannot think this can be characterised as anything but unreasoned fulsome flattery. Even a superficial student of Indian History cannot fail to notice that the reforms or concessions granted by Lords Bentinck, Canning and Ripon were more or less spontaneous in the sense that they were bestowed on a people who had no clear political consciousness and had not formulated a definite political ideal after persistent agitation.......... But the present Reform scheme, wholly half-hearted and unsatisfactory as it is, broached after the furious agitation of the last few years, falls far short of even very modest expectations, and does not in any substantial measure ensure the predominance of public opinion in the general administration of the country. And when this halting measure of reform, held forth only after so much repression, so much compromise of principles, and so exacting a price paid by popular leaders, is viewed in the light of all its antecedents, one cannot refrain from remarking that the Honourable Mr. Gokhale's laudatory peroration in regard to it is adulation pure and simple."]

Indian Spectator (5), 3rd Apl.

4. "On the civil side of the administration, His Excellency the Viceroy's was undoubtedly the most interesting speech that was made in the Council. His Excellency reiterated what he had said two years ago, that his policy in regard to the reforms was not actuated by a spirit of submission to agitation in this country or to mandates from Home. He evidently meant that he did not tremble before the anarchists. Such an allegation would argue a total ignorance of the sequence of events; for the Arundel Committee was appointed in August 1906, when no signs of the anarchist movement had manifested themselves. But there was plenty of agitation of another kind in 1906, and for a considerable time previously. Indeed, His Excellency states that in his confidential minute, which led to the appointment of the Committee, he drew the attention of his Council to 'the change which was so rapidly affecting the political atmosphere of India.' Obviously, therefore, the reforms originated in His Excellency's interpretation of certain political portents. Whether his action amounted to 'submission to agitation' is a mere matter of language and of presentation of facts. Perhaps we ought to say that in truth it amounted to a submission to the necessity of considering and preventing the probable consequences of the prevailing agitation. The Committee appointed by him was a bureaucratic body, and Lord Morley, who claims by his reforms to have provided a more efficient control of the bureaucracy, will duly take note of the Viceroy's declaration that the reforms had really a bureaucratic origin. Things have not ended precisely in the way they originated. But it is well to remember that the bureaucrats of Simla were not only not averse to any change, but positively anxious for reforms which might improve the political atmosphere. It is well known that the boldest of the reformers in the Government of India has been the Viceroy himself....... Special interest attached to the Commander-in-Chief's speech, because of the explanation given by him of the disappearance of his military colleague from the Council. It seems that such exit of the old Military Member was necessary to secure continuity of policy—not of Lord Kitchener's policy—but of the policy of the military administration of the Government of India under any Commander-in-Chief. It appears from the Viceroy's speech that at least two safeguards have been provided against the Commander-in-Chief's autocracy.......... One is that the Secretary to the Army Department will be fully entitled to differ from the Head of his Department, and will have free access to the Viceroy; and the other that the Secretary to the Military Branch of the Finance Department will also be an independent official, and will have free access to the Viceroy. If these safeguards should be considered sufficient, we must further assume that the Viceroy will consider himself as competent to discuss military matters with the Commander-in-Chief as a military member of his Council would. On this point we have grave doubts. One objection usually urged against the autocracy of the Commander-in-Chief is that, being new to India, he would be at a great disadvantage in dealing with the Native army, and might unwittingly offend its susceptibilities and cause serious trouble. In fact it was at one time stated as an open secret that Lord Kitchener himself was not popular with the Native army.......... The Home Member had to answer two sets of critics—the Lords in Opposition, who almost jeered at the readiness with which the Government of India professed to have acquired the experience which in October last they had declared necessary before introducing Executive Councils in the Provinces under Lieutenant-Governors; and secondly, the Congress leaders, who object strongly to the creation of separate Muhammadan electorates. Sir Harvey's replies state the Government view clearly enough, but they leave something to be desired.......... Lord Lansdowne must have understood the Government to mean that the Councils would be required to meet the additional responsibilities likely to be thrown on the Lieutenant-Governor by the expanded Legislative Councils and other reforms. If this be the reason for the creation of the Councils, it was argued by the Lords that they would be necessary wherever the reforms were to be introduced. But Government are not prepared to exercise the power in all the larger provinces. Sir Harvey now adds that the Councils are required in consequence of 'the quickening of the political spirit in India during the past four years', and not merely of the responsibilities that will be created in future. The Lords will no doubt be told further that this quickening has occurred in different degrees in different provinces. Freely paraphrased, Sir H. Adamson's language means that in 1905, before the partition of Bengal, Lord Curzon's Government might have had reasons to pronounce against Council Governments, but since the partition there has been so much agitation in Bengal that it will be prudent to meet the critics half way by giving an Executive Council, with a Native member, to at least one Bengal, and if similar agitation is set up in other provinces also, with similar consequences, a like concession may be made in those provinces too. In Lord Minto's opinion, all this perhaps does not amount to submission to agitation. If it did, what would be the harm? Instead of speaking of 'agitation,' we have to speak of 'the quickening of the political spirit.'.......... There is an obvious gap in reasoning whereby Sir Harvey seeks to justify the creation of separate Muhammadan electorates for Municipal as well as Legislative Council elections. In a general election, open to all communities, the Muhammadans do not succeed, as often as is desirable, in returning their own candidates. This disadvantage has to be redressed either by Government appointing a sufficient number of Muhammadans, or the community itself electing the necessary number. Elections are politically more educative and must secure more representative candidates than Government nominations, and to the other communities it ought not to matter which of the two methods of securing representation is adopted. So far it is easy to follow the Government argument, and no one has controverted it. But there is a huge gap between this stage in the argument, and the procedure which it is generally believed Government intend to follow. That procedure is to reserve a definite number of seats for candidates elected by Muhammadans, irrespectively of the result of the general election. Government's reasoning would lead us to the conclusion that the general election ought to take place first, and then if it has resulted in injustice to any community, that injustice, according to the actual measure thereof, may be rectified by special elections by particular communities. Sir Harvey, however, does not put the Government case in this form. He has made it appear as if the Muhammadans will be the only community that will be allowed the privilege of special elections, whether in a particular province they happen to be in the minority or not...... Secondly, it is allowed to be understood that a definite number of seats will be set apart to be filled up by specially elected Muhammadans. Sir Harvey says that this number will, from time to time, be revised. But pending the periodical revision, the number will depend upon the 'political importance' of the Muhammadans, and apparently not on the actual result of the general election. This procedure may result in injustice to other communities. Government are not committed to any definite procedure as yet, and it is permissible to us even now to hope that a more scientific and satisfactory way of meeting the difficulty will be adopted. As for the 'political importance' of a community, there is about the same amount of tact in speaking of it as in descanting on 'timid Bengalis' in the Legislative Council."

Indian Social Reformer (4), 4th Apl.

***5.** "But for the announcement of the reforms that have been framed, the debate on the Budget in the Viceroy's Legislative Council would have been a rather melancholy proceeding. In the warmth of their acknowledgments on account of the contemplated reforms and of the appointment, recently made, of Mr. Sinha to the Legal Membership of His Excellency the Viceroy's Executive Council, honourable members forbore from being too critical and too pessimistic. The good feeling created by the reforms was, indeed, such that the additional members, not being able to congratulate the new Finance Member on a deficit, made the non-imposition of fresh taxation in order to balance the budget, an excuse for offering their felicitations to him. In the circumstances that led to the deficit—failure of crops, the wide prevalence of malaria preventing the harvesting of crops, and other causes leading as Lord Minto said to the reduction of individual as well as the country's income—the Finance Minister who thought of imposing new taxation must be a hard-hearted as well as short-sighted man. We have, moreover, reached a stage at which a thorough scrutiny of existing taxation must precede the imposition of any additional burden on the public, and the enlarged Council which will sit next year will be in a better position to advise Government on the subject. From every point of view, therefore, it is well that an effort is being made to pull through the year without extra taxation, and we do not grudge Sir Guy Wilson the congratulations that were bestowed on his courageous policy of trying to meet the situation by cutting down expenditure all round. How far the attempt will be successful remains to be seen. If there is a good agricultural season, all will be well, but if the rainfall happens to be defective, a situation will be created which will tax the resources of statesmanship to the breaking point. The position, however, will prove, as the Honourable Mr. Gokhale said, a blessing in disguise if it awakens Government to the need of recasting the financial system. From a sentence in His Excellency the Viceroy's speech it seems that the lesson has not been lost on Government. In the last cycle of fat years, Lord Minto admitted, Government had rather forgotten that they might have to face a deficit. We are particularly glad that the weakness of the present Railway policy is being made manifest. In reviewing the report of the Railway Commission not long ago, we pointed out how that department was accorded a privileged position in the Indian system of finance. Sir Edward Baker's earnest protest against the disregard of the canons of finance and commonsense by the Railway administration, is very welcome to those who believe that greater control ought to be exercised over railway expenditure. The difference between railways and irrigation works from the people's point of view is never so clearly demonstrated as at a time of adversity. In the interests of the railways themselves, which become an added burden on the tax-payer when he is hit hardest by the failure of rains, it is necessary that irrigation works should be pushed forward more rapidly. But irrigation brings malaria in its train, and malaria has been responsible for a great deal of waste of valuable crops in the Punjáb. So far as this is due to irrigation works in the past not being planned with close reference to their effect on the public health, the fact points to the need of greater co-operation between the sanitary and irrigation engineers. Special classes for irrigational engineering and sanitation may well be instituted in Engineering Colleges if Government are prepared to employ a larger proportion in this branch of the Public Service in which Indian talent ought to be freely utilised."

Gujaráti (25), 4th Apl., Eng. cols.

***6.** "The debate on the Indian Budget in the Supreme Legislative Council was, indeed, instructive. According to His Excellency the Viceroy, this will be the last Budget debate of its kind held in accordance with the procedure which has been in existence since the Council's Act of 1892 came into force. That shows that Lord Minto's Government intend carrying out the new reforms within the next twelve months. The discussion of the financial statement is the one occasion which is utilised by the members of the Supreme and Provincial Legislative Councils for expatiating on a variety of topics falling outside the four corners of the Budget before them. They have enjoyed wide latitude in this connection, and we must say that it has never been misused, but that, on the contrary it has been wisely taken advantage of for bringing to the notice of Government a number of questions affecting the welfare of the Indian people. The last debate was no exception to the rule. Lord Morley's reforms have succeeded in influencing the attitude not only of the public at large, but the tone and character of the criticism in the Council Hall itself has become more pleasant and agreeable for all the parties concerned. The feelings and sentiments to which the Honourable Mr. Gokhale gave such eloquent and appropriate expression are the feelings and sentiments dominating the attitude of thoughtful Indians throughout the country and we only hope that nothing will happen to arrest the growth of that sentiment of cordiality and good-will which Lord Morley's reforms have succeeded in promoting throughout the length and breadth of India. The high encomium that the Honourable Mr. Gokhale bestowed cn Lord Minto and Lord Morley was no more than deserved. Both of them have been led to adopt certain measures the justice and propriety of which are open to serious question. Lord Morley has said and done some things which we wish he had never said or done. But with all that, we repeat emphatically what we have said in these columns on former occasions that it was a peculiarly fortunate circumstance that during the critical times through which India has been passing, her destinies were in the hands of men like Lord Minto and Lord Morley. What applies to Lord Morley is no less applicable to His Excellency Lord Minto. Even the most unfriendly critics of his administration will be forced to admit that he entered upon an exceptionally onerous legacy when he assumed the reins of office in this country and that he has had to face difficulties which even Lord Ripon had not. His temper and patience must have been sorely tried on several occasions. But we do not remember a single occasion on which he has given expression to any thought or sentiment likely to wound, irritate or exasperate any one. He has been a graceful, conciliatory and tactful speaker who has never aroused a feeling of suspicion and distrust and repelled the Indian people by putting on airs of superiority. His wonderful patience, large-minded toleration and admirable calmness of temper have helped him in tiding over difficulties which would have increased hundred-fold if he had committed the inexcusable errors of his much-extolled predecessor. His last speech in the Supreme Council shows that he is endowed with penetrating insight and liberal instincts of a high order.......... What his talented predecessor could never understand or was unable to see after seven years' Viceregal experience and does not even now, His Excellency did at a very early stage of his career. That is true statesmanship. If Lord Morley deserves credit for the concessions that have been granted, the country is no less indebted to Lord Minto for the breadth of mind, the steadfast courage and the penetrating insight he has shown in the conception of the scheme of reforms his Government forwarded to Lord Morley for his approval. Every outrage committed in Bengal and every inflammatory and violent writing that has appeared has supplied a powerful handle to the opponents of the cause of Indian political progress. But His Excellency, whilst he has never shrunk from the unpleasant duty that devolved upon him of putting down anarchical doings and inflammatory writing, has stood firm like a rock in his conviction as to the desirability of adapting the political and administrative machinery of the country to the changed conditions of the times. Let us sincerely hope the reforms will be carried out in the same generous spirit in which they have been conceived."

Oriental Review (11), 31st Mar.

7. "Though this year's Budget was an uninteresting one, the discussion that followed it was of a useful and informing character.......... The Honourable Mr. Gokhale and the Honourable Mr. Dádábhái were at their best on Monday, and their utterances will be regarded as the opinions of a large section of the population. Mr. Dádábhái's speech was a masterly and statesmanlike utterance evidencing keen intimacy with crucial political questions and echoing the feelings and sentiments of the Indian people. The heavy prices of food-stuffs bordering on and sometimes even exceeding the famine average are one of the bitter grievances of the public to which the attention of Government has been drawn more than once. And yet Government, after continuing to promise for the last two years that a Commission would be appointed to investigate the matter, have shelved the question and have failed to perform their essential duty in the matter. Mr. Dádábhái rightly dwelt on the gravity of this question, remarking that it was one of the chief causes of unrest, and warning Government against the evil results to which their neglect of the question would lead.......... The *swadeshi* movement was highly extolled by Mr. Dádábhái who at the same time said that to make it really successful there ought to be effected an increase in the import duty.......... Besides these questions the question of the ever increasing military expenditure, with the latest scandalous increase prescribed by the Romer Commission, received a vigorous handling at the hands of Mr. Dádábhái and the Honourable the Rája of Mehmadábád. As we have often remarked, there is no likelihood of popular demands being granted in this matter, at least as long as European nations are affected by war-fever and India is affected by unrest. The Honourable Mr. Gokhale expressed his bitter regret at the dropping of the 3rd clause from the India Councils Bill by the Lords and protested against separate electorates for the Muhammadans, a regret and a protest in which he was supported by Mr. Dádábhái and the Honourable Nawáb Sir Syed Muhammad of Madras."

Pársi (33), 4th Apl., Eng. cols.

***8.** "Perhaps the only fighting speech in the Budget debate was made by the Honourable Mr. Dádábhái, who held forth for an hour in vigorous criticism of the manner in which it is proposed to spend the country's money. His claim for irrigation rather than railways gained point from the huge losses recorded by the railways during the past year—losses due not only to bad trade but also to bad finance.......... In the circumstances there is nothing for it but to make the best of a bad job and do what is necessary to preserve the efficiency of the railways. Rather than let them sink into comparative uselessness it is better that irrigation should be restricted for the time being; but this in no way detracts from the force of Mr. Dádábhái's criticism, which draws attention to a want of business foresight which may be not remotely connected with the system of absentee Boards and Colonels in charge.......... The experiences of the past year, however, will be no great encouragement to private companies even if they are offered those facilities for running lines which Mr. Dádábhái asked for, and it must not be forgotten either that Indian railways have to do more for their money than any other lines in the world. The reasonableness of Mr. Dádábhái's strictures upon the military expenditure availed not at all to prevent them from being powerless.......... The army is a burden, and the Russian menace is remote, but with India in close touch with the world it is no more possible to avoid the world's war-fever than it is to escape the world's high prices, and it was doubly unfortunate for Mr. Dádábhái that the only opportunity he has had of dealing with this subject coincides with a moment of imperial enthusiasm when every colony is seeking for ways in which it can spend money on the munitions of war............ Much as we dislike seeing money poured out on the altar of militarism, there is no harm in confessing that it is probable that Lord Kitchener has given better value for it than anybody else would have done, for he is, before all things, a business man.......... His Excellency the Viceroy practically closed the old dispute as to whether the abolition of the second Military Member of the Council is fraught with any danger to the independence of the Viceroy. He gave it as his unhesitating opinion that though the Commander-in-Chief's administrative powers had been increased, his independence of action had diminished.......... A more important consideration is whether the Commander-in-Chief should not be the servant of the Council rather than an independent limb of it. The principle that the civil power is supreme, is thoroughly recognised in England.......... We should like to see the same recognition of the supremacy of the civil power in India—though whether the ideal is worth realisation at the price of the creation of an institution like the British War Office is a relevant detail of not little importance......... The Honourable Mr. Gokhale's budget speech was notable in several ways.......... There was an element of personal explanation in it which is somewhat rare in budget debates. Some newspapers in trying to find objectionableness in the reforms could not discover enough in their authorship, so the theory was broached that the real power behind the throne was neither Lord Morley nor Lord Minto, but that Mr. Gokhale had one day invaded Lord Morley and had hypnotised him into a firm belief in all Mr. Gokhale's theories of Indian self-government.......... Apparently for no other reason than that Lord Morley had given the Muhammadan deputation a favourable reception, it was sought to demonstrate that Mr. Gokhale's interview had been with the object of circumventing Musalman claims. Hence the necessity for this autobiographical part of his speech. But the most notable part of his speech was his panegyric on the reforms and their authors. He insisted on the necessity of providing for the safety of the essential elements of British supremacy, even though that principle restricted constitutional reform to an extremely narrow path; but for the great step now made along that path he gave ungrudging praise. As a student of history he declared that the name of Minto would stand in popular reverence beside those of Bentinck, Canning and Ripon. His communications with Lord Morley, Mr. Gokhale said, were on behalf of the Presidency Association rather than individual, and India may claim that his tribute to the Viceroy and the Secretary of State was also an expression rather of public than of private sentiment."

Rást Goftár (35), 4th Apl., Eng. cols.

***9.** "The Budget discussion of this year is the last of its kind framed on the procedure and rules of debate prescribed in the Council Act of 1892. There is, in consequence, some importance attaching to the speeches of the official and non-official members. The retrospective study of the evolution of the Council from its initial stage is particularly interesting at the present time when the country is on the threshold of a new era of reforms. The last effort of the Council in the exercise of the privilege which was conceded about two decades ago, offers the best indication of the efficiency with which that right has been enjoyed....... In spite of the restraints and restrictions which the Reform Bill seeks to overcome, the discussion was carried on with a vigour and knowledge of facts which could have been employed to much better purpose if there was a scope for the adoption of a few of the substantive proposals which emanated from the various speakers. If the debate is yet characterised by an inordinate devotion in the Councillors to criticisms of a vague and general description, larger responsibilities will infuse precision and conduce to suggestions within the confines of practical politics......... By the brilliant account which popular representatives have given as members of Viceregal and Provincial Councils, they have set at rest the old apprehensions and paved the way to further progress. And the success for the future will similarly rest with the people in the indication which they are able to afford of their ability to enjoy the privileges which will be conceded to them under the Reform Bill."

Indu Prakásh (42), 31st Mar., Eng. cols.

10. "Full of a number of interesting points as the debate on the Budget in the Imperial Council was, the greatest interest will no doubt attach to the remarks made by Lord Minto, Sir H. Adamson and the Honourable Messrs. Gokhale and Dádábhái on the Reform scheme. We wish Lords Lansdowne and Curzon were there, the latter to see how antiquated his inveterate enmity to Indian aspiration has made him, and the former to perceive how a he was hoodwinked by the retired Anglo-Indian bureaucrats in England into advocating the deletion of clause 3 and generally condemning the Reform Scheme. Lord Minto had very plain words, evidently intended more for the ears of the British than the Indian public. In language imbued with uncommon pathos and earnestness Lord Minto pointed out how unjust it would be to fail to recognise that the initiation of the Reforms came from the Government of India and that far from being wrung either by agitation or by dictation from Home, much less by the outrages of the anarchists, they were the result of the conviction of the present Government of India that with changing and progressing times, the system of the Indian administration also must change and progress.......... There was complete accord as to general policy and broad outlines of detail between the Government of India and the Secretary of State and the Moderate leaders. It is this accord which has been misunderstood or misrepresented by the enemies of Indian progress, and the preposterous charge is made by them that the reforms have been extorted from Lords Morley and Minto by the Indian agitators. That Lords Morley and Minto have, in deporting persons and in passing a sickeningly long series of extraordinary repressive legislation, showed a defiance of even the most sober Indian politicians, is a fact which even Curzon & Co. could not deny. How foolish then it is for the same persons to charge Government with having yielded to agitation out of mere weakness in the matter of the projected Reforms? Apart from this we may lay it down as a proposition indicated by the whole trend of the History of the civilised world, and in particular by the History of England, that agitation in a righteous cause and in the right constitutional manner is the most proper and effective means of political progress and that timely concessions to such inherently justified agitation is a virtue, not a defect of true statesmanship......... Turning to other matters of interest the premier place is to be given to the lucid explanation by Lord Kitchener of his military policy. He is an expert of undeniable authority. As laymen we feel we must accept his word when he tells us that his scheme of making the 'divisional commands fully efficient and self-sufficient and all organised as well for peace as for war', has really given full value for the military expenditure India undergoes and that we may now all sleep in peace without any danger of internal turmoil or foreign aggression. For all that the army expenditure had since 1902 grown, prided Lord Kitchener, only by a trifle million £ per year! Poor India cannot regard it as a trifle, nor can she ignore the fact that side by side with this recurring annual charge of one million, twelve times the amount has been spent in making a variety of reforms. Lord Kitchener exhorted eloquently for a policy of continuity; and whilst we, for one, have enjoyed the slashing onslaught he and Lord Minto made on Lord Curzon in regard to the abolition of the Military Membership, may we ask what guarantee is there that we have reached reasonable finality in these matters? The fact is this that a Commander-in-Chief is bound to look only at the battle-field and the armaments of the most powerful nations. Finance and the country's ability to pay the price he sets on the insurance for peace are matters to which he is naturally least inclined to pay adequate attention. It is from this point of view that the abolition of the Military Member of the Viceroy's Council may have to be deplored as removing an effective check on the expending tendencies of the Commander-in-Chief. The mercantile representatives did well to point out the need to re-investigate the whole currency question. And last but not least we have to note with great interest the searching criticism of Sir Edward Baker on our Railway finance. He showed that with less traffic there was last year an increase of a million and a half in the working expenses. He laid his finger upon a very weak spot indeed of our Railway administration. If we are to have more railways and are to go on spending ten to twelve millions per annum on them, let them at least be managed on business principles."

Bombay Samáchár (62), 31st Mar.; *Jám-e-Jamshed* (29), 31st Mar.

11. In closing the Budget debate Lord Minto delivered one more speech overflowing with sympathy and zealous regard for the good of the country and its people. The treatment the non-official members have received during His Lordship's *regime* stands in strong contrast with that accorded them by Lord Curzon and his Government. Not only has Lord Minto studiously refrained from riding rough-shod over the feelings of his non-official colleagues in the Legislative Council, but he has taken special care to see that they have their say in every matter without let or hindrance. In this case difference of opinion between His Excellency's Government and the non-official members has not given rise to any ill feeling or cause for bitter retorts. How far His Lordship's sympathies have been enlisted in favour of the poverty-stricken Indians may be seen from His Excellency's references to the causes tending to the rise in prices all round. Lord Minto's predecessors laughed out the poverty of the country and took credit in drawing graphic pictures of its growing prosperity, with the result that many an unnecessary item of expenditure was unjustly thrown on India's coffers. Lord Minto has publicly refused to follow in the wake of his predecessors and given cogent reasons for the existing poverty of the country. This is a clear proof of His Lordship's desire to see justice done to the Indian community. We wish that such a kind and generous-hearted Viceroy may be spared to this country till the Reforms are carried out. [The *Jám-e-Jamshed* writes :—Lord Minto has silenced once for all the allegations made in and out of Parliament that the hands of the authorities in India were forced by the anarchists in Bengal and that consequently all grace was taken out of the Reform scheme. In clear and unequivocal terms Lord Minto has courageously acknowledged the responsibility of initiating the Reforms, and thus dissipated the wild surmises on the subject.]

Bombay Samáchár (62), 30th Mar.; *Sánj Vartamán* (36), 29th and 31st Mar.; *Akhbár-e-Soudágar* (19), 1st Apl.

12. Commenting on the Budget debate at the Viceregal Council on Monday, the *Bombay Samáchár* passes high encomiums on the Honourable Mr. Gokhale and other non-official members of the Council for their contributions to the debate. The paper thinks that their speeches truly reflected the popular feelings and that their tone and tenor were in full accord with the dignity of the Chamber. Adverting to Mr. Gokhale's references to Lord Morley's scheme of Reforms, the paper eulogises Lord Minto beyond measure for setting the ball of Reforms rolling within a short time after his taking up the reins of office and persisting assiduously in his liberal endeavours. As regards Mr. Gokhale's views on the electoral College for Muhammadans, the paper welcomes them as full of wisdom and foresight, and trusts that they would be the means of pacifying the heated controversy going on in the country and setting at rest the differences between Hindus and Muhammadans. [The *Sánj Vartamán* writes in an appreciative tone of the various speeches delivered during the budget debate, and specially mentions those of the Honourable Mr. Gokhale, the Honourable Mr. Dádábhái and the Viceroy as worthy of careful study by every true Indian. The paper gives credit to the Honourable Mr. Dádábhái for keeping up the traditions of his high office without being carried away by extraneous considerations. The Honourable Mr. Gokhale's exposition of the existing situation it considers worthy of a patriot. The *Akhbár-e-Souddgar* regards the Honourable Mr. Gokhale's speech as teeming with sound and far-sighted reasoning and fully echoing the voice of the Indian masses. The paper adds that Mr. Gokhale has given a crushing reply to the apprehensions entertained by the oppositionists to the Reforms and has clearly shown how Lord Morley's scheme is to be a landmark in the relations between England and India. In concluding its remarks the paper gives high praise to the Honourable Mr. Gokhale for taking so active and disinterested a part in the deliberations of the scheme to the lasting good of the entire Indian community.]

Ráshtramát (44), 3rd Apl.; *Kesari* (124), 30th Mar.

13. Congressmen maintained that India was growing poorer day by day, but the bureaucrats turned a deaf ear to the warning as they could show bumper surpluses by artificial measures. The budget for the current year has, however, made the bureaucrats open their eyes wide. Even the Viceroy has admitted that the country is growing poorer in individual wealth. Sir Guy Fleetwood Wilson now assures us that we must cut our coat according to the cloth. It is good news that the Viceroy and the Finance Member have realised that they have to spend their revenue wisely and not recklessly as before. The financial condition of the Government of India has become deplorable. The Finance Member has rightly diagnosed the case and attributed the deficit to the decrease in imports and the congestion of foreign goods, caused by the boycott movement. Lord Minto remarked at the close of his speech that the Reform proposals were made not through fear of bombs. But nobody imagines that the powerful British Government is afraid of bombs. The *swadeshi* movement, however, has made some Imperialists smart. The Government of India have now to suffer for the autocracy and the high-handedness of Lord Curzon. Indians are powerful enough to bring the foreign trading companies and even Government to their senses by peaceful legitimate means. The bureaucrats should give up the idea of controlling the administration of India according to their own sweet will. The present desperate pecuniary condition of Government cannot be materially improved unless they assent to be controlled by public opinion. If the people remain poor, hungry and discontented, Government will have one day or the other to close their doors. [The *Kesari* writes:—It seems that the charm that kept the treasury of the Indian Government overflowing in spite of famines and plague in the land during the last ten years has at last vanished. The Railway revenue has heavily suffered on account of decrease in the import of foreign goods, and also in the export of raw materials and oil-seeds. The imports have gone down owing to the *swadeshi*-boycott movement. The exports have fared similarly on account of the prevalence of high prices in India, which also are due to the same movement which has made labour dear and so indirectly affected the prices of food-stuffs. It is a matter for gratification that these high prices will prevent the export of nutritious food-stuffs and oil-seeds from India, so that they will be available for consumption by the Indians themselves. We thus see that in the *swadeshi* movement and prevalence of high prices lies the salvation of India. The Moderates at the instigation of the bureaucrats have very often proclaimed the futility of the *swadeshi*-boycott movement, but the irresistible truth has at last come out and no amount of argument can disprove it.]

Bhála (105), 1st Apl.

14. Those Moderate leaders and their henchmen, who are over and over again declaring from the house-tops that the boycott movement is a failure, should carefully study the speech of Sir Guy Wilson at the Budget debate. The Financial Statement for the year ending March 1909 shows a deficit of over five crores of rupees out of which the Railways are responsible for three crores. The Finance Member admitted that the deficit was mainly due to the accumulation at Bombay and other ports of imported goods which showed no disposition to move up-country. This admission means that with the progress of the *swadeshi*-boycott movement, foreign goods will have no market in India a few years hence. Indians are likely to derive a three-fold advantage from this lull in the market for foreign goods. Indigenous industries will flourish, the Railway Companies will grow more careful of the comforts of the 3rd class passengers and Government will give a careful consideration to the demands of the Indian people. It is to be regretted that the Moderates are so dull-witted as not to recognise that the *swadeshi*-boycott movement is the only means of effecting a bloodless revolution in India. Government must now think of making up the deficit, and they will do well to curtail their extravagant military expenditure and to replace the highly paid European officers by competent Indians.

Rájasthán (82), 27th Mar.; *Káthiáwár and Mahi Kántha Gazette* (73), 28th Mar.

15. After fourteen years of continued prosperity the Indian finances have suffered a huge deficit this year. The estimated surplus has somehow vanished, and the new Finance Member of the Imperial Council has been forced to submit a deficiency budget. This is very disappointing as the continuous prosperity of the country had naturally inspired in us a hope that this year the Government of India would at least be in a position to reduce a portion of the burden of taxation falling on the country. After this experience we cannot entertain any hope that the next year will again be fat, and that the season proving propitious, there will remain a big surplus in the hands of Government. But in case the monsoon deceives us and all the hopeful conjectures of Government are disappointed, it behoves the authorities to encourage the people to take to industries and not confine themselves to agriculture which can only be relied upon when there is good rain. As in other countries of Europe and America, the industrial regeneration of the country will not only be advantageous to the masses but will be the means of yielding a large revenue to Government. It is to be deplored that despite loud complaints the military expenditure is being added to in utter disregard of the claims of the indebted rayat for protection. [The *Káthiáwár and Mahi Kántha Gazette* also deplores that no serious attempt has still been made to arrest the misery and poverty of the Indian agriculturist, the main-stay of India; and appeals to the authorities to devise some means whereby a retrenchment in the expenditure may be effected and the lot of the rayat improved.]

Causes of the prevailing high prices.

Indian Spectator (5), 3rd Apl.

16. "Full twelve months have elapsed since the Government of India expressed their willingness to undertake an expert investigation of the causes of the prevailing high prices, which threaten to mount higher. It appears that the subject is still under discussion with the Secretary of State. The delay can hardly be attributed to the usual dilatoriness of official procedure. The general suspicion is that Government approach the subject with a feeling of uneasiness, and they are not in a hurry to tackle it. Sir G. F. Wilson argued at some length on Monday last that Government were not to blame for the high prices, but there are reasons to believe that his official conscience is somewhat troubled.......... Our new Finance Member holds, and we believe his predecessor agrees, that the gold currency is largely responsible for the high prices. And who was responsible for the introduction of the gold currency, and for whose benefit was it introduced? On this question, we suspect, the Finance Member does not possess an easy conscience, though he is thankful for a policy which has liberated him from the necessity of uttering those annual lamentations over deficits which made the position of some of his predecessors intolerable. When, therefore, Sir G. F. Wilson says that 'there are deeper causes than the Government's action at work,' he evidently ignores the Government's action in certain directions, however imperative this might have been."

Alleged reason why the Indian public do not assist the Police.

Pársi (33), 4th Apl., Eng. cols.

***17.** "Sir Harvey Adamson has made a comparison between the conduct of bystanders at an anarchist outrage in London, where they assisted the police at imminent risk of being shot, and the prompt disappearance of the numerous eye-witnesses to the murder of Inspector Nando Lál in Calcutta. Comparisons of this sort were never very grateful, and in this instance there are several considerations which Sir Harvey Adamson left out of account. In the first place, it may be admitted that the half-fed and quarter-clothed people who constitute the greater part of the inhabitants of an Indian city are not so robust or so pugnacious as the citizens of London, and they had several handicaps to action which greatly accentuated this initial disadvantage. In the first place the London murderers were friendless foreigners, which is not the case with the Calcutta assassins. The comparative reputation of the police of the two countries too counts for not a little. An Indian eye-witness has a lively, and not altogether baseless fear that he may figure in Court as the criminal, or at least as an accomplice if the real criminal effects his escape, and hence he would rather not know anything at all about the crime. But above all, Alipore, and the murder of Inspector Nando Lál itself, revealed to the public the grave risk of actively assisting the law which they are not likely to forget. Sir Harvey Adamson's remarks were a double-edged weapon."

Indians looked upon as aliens in their own country.

Hindu Punch (116), 31st Mar.

18. India belongs to black men, but they are looked upon as aliens in their own country. This fact may drive irritable persons to madness, but such madness will be of no avail in face of hard facts. Lord Morley said that all subjects of the king are equal. Does not Lord Morley know that while in England the jury are required to be unanimous to convict in a sedition case in India, a First Class Magistrate can by himself send a seditious writer to prison even for two years, and that the bureaucrat, who dare not even touch the person of an Englishman, can deport an Indian without trial? Is not old Lord Morley able to see all this? Nobody need suppose that Lord Morley's dictum would remain uncontradicted. Lord Curzon has declared in Parliament that the appointment of an Indian to the Executive Council would mean the intrusion of an alien element therein. India is indeed a black country. If its people are black, the administration also is black. With all these black things, the white administrators are said to belong to the country, while the black men are being looked down upon as intruders. In a black country, black men are thieves and the whites saints! We say to Lord Curzon "If you are intoxicated by the idea of imperialism, call us thieves; we also will retort that you who have come from afar are thieves". As you sow, so you reap. If the bureaucrats desire that British rule in India should continue for many years to come, they should suppress such rotten ideas all at once. Lord Curzon's ideas are worse than the ideas of the *Yugántar*. Instead of busying themselves with Shyámji Krishna Varma, Government should prevent Lord Curzon from giving expression to such inflammable ideas.

Indians prepared to fight with Government with the weapons of *swadeshi* and boycott.

Ráshtramat (44), 2nd Apl.

19. Every nation in the world seems to be affected by a craze for increased armament. The British lion also is bent upon making his army and navy efficient. To maintain one's rule over a conquered country is a difficult task. Military strength may win victories and awe the nation for a time. But military rule cannot endure for long. Discontent made its appearance in India even when Lords Curzon and Kitchener were at the helm of affairs. Superficial remedies cannot remedy the national disease. Who can call the rulers wise who gag the people who suggest means for the better government of the country? One can only pity the policy of the rulers who send to prison those who tell them that their remedies are not lasting, and will not remove the seed of discontent. The foreign rulers of India are preparing for war. The Indians also are on the war-path. For this war, however, no arms are necessary. Indians desire to fight against Government within the bounds of law by using measures based on justice and morality. We do not think that there is any party in India which thinks of making use of illegal means now. Nothing can be worse than our present position. We have nothing to lose by a war. We have no arms and therefore our rulers also are safe. We are ready only for passive resistance, and *swadeshi* and boycott are our weapons. These weapons do not destroy others, but save the lives of the poor. By these weapons, India would acquire not only good government but *swarájya*, and live in joy.

Exhortation to Indians to cultivate self-reliance and self-confidence.
Gujarát (66), 27th Mar.

20. We are reduced to this wretched condition because we have grown faint-hearted and lost faith in all higher powers. The Indians are apt to consider themselves mentally, morally and physically inferior to the Western people. Do we need to be reminded that we are the descendants of *Rishis* whose noble blood is even now coursing in our veins? Do we need to be reminded of those ancient glorious times of Aryáwart when the West was in a semi-barbaric state and its people went about half naked? Shiváji and Rána Pratáp were of the same stock as we are. When once we realise our relationship with the saints and heroes of old, we shall see our way to salvation. We need most a brave heart and a strong faith to carry us through our present struggle successfully. When we once realise such ideals, and unite together, what cannot our 300 millions achieve? He who has trained his intellect throughout life to the neglect of the emotions and the finer feelings is a curse to mankind. He may have wealth, he may be exceptionally clever, but if his heart does not respond to the wailings of his suffering brethren, he has lived in vain. It is therefore that there is the urgent necessity of developing will-power and self-reliance. If these qualities are cultivated by Indians, then will dart forth from the East the rays of hope for the regeneration of this land. The Partition of Bengal has kindled our hearts and minds to the woes of our fellow-countrymen. It is owing to these virtues that an aged man like *shrijut* Tilak bears the pains of imprisonment. All nations who have earned independence sought the help of these great virtues. If we wish to be independent, we had better be great in mind and heart. Only then the day of political regeneration will dawn in this land.

Invocation to gods Rám and Hanumán to come to the assistance of the Aryans.
Pudhári (144), 28th Mar.

21. The *Pudhári* publishes a number of verses headed "Praise of Shri Rám" and contributed by one Narhari, of which the following is a summary:—I humbly bow to Rámchandra. O merciful one, cause my release soon. Subjection to others harasses good men. By killing demons you removed the heavy load from the land of Bharat. You have promised that you would incarnate yourself to destroy evil-doers, establish religion and relieve the good from distress. O Lord, is it that the helpless condition of the golden land is not known to you? There is left no gold of independence. Subjection to others increases her torments a hundred-fold. Plague and other diseases have played terrible havoc among the descendants of the Aryas. The missionaries defile the religion of the Aryas in times of famine. Save us who are suffering from subjection to others. Who else besides you can protect us whose sins are as great as a mountain? Be merciful and grant us the joy of independence. O Lord of Sita! do you not know that it is the wish of the unjust ruler that we should ever endure servitude and not demand *swarájya*? You should incarnate yourself without delay and confer on the country the joy of independence. O Ráma, death causes pain but once, whereas the slightest dishonour ever rends the heart. How is it that you do not yet take pity on the land of the Aryas? Our prayer to you is that by destroying the subject condition of the Aryas you should soon fulfil your promise in the Bhagavadgita. Release us from the hellish condition by inspiring us with the desire to work for our country.

Ráshtramat (44), 2nd Apl.

22. The *Ráshtramat* publishes some verses from an Igatpuri contributor of which the following is a summary:—O comfort-giving Hanumán, I invoke you! Your fame fills the three worlds as the remover of difficulties. Why are you cross with the Aryans? Just as Shri Rám felt grief at his separation from Sita, so did the tender heart of Tilak feel for the loss of India's glory. An alien king—the lord of Lanka—came from afar in disguise and took away the country's glory—Sita—and inflicted grief on the continents. Give us Tilak with power like a thunderbolt to build the bridge of boycott for crossing the ocean of dependence. The taking away of Sita—the country's glory—has brought misery upon the people. O Hanumán! Come at once to give succour. Send a messenger or come yourself to speak words of advice to the lord of Lanka, who does not know how to exercise his regal power. Owing to intoxication he is regardless of honour or dishonour; who will put up with this exercise of authority by our educated fool? He has beautified Lanka with gold and jewels, but one doubts, how long a king who brings disgrace upon himself will be able to rule.

Students and politics.

Vande Mátaram (157), 28th Mar.

23. Ever since the partition of Bengal, Indian students have taken an active part in political agitation. A few of them have no doubt been guilty of excesses, but we should not pass over without appreciation the herculean efforts the Bengalee students have had to put forth in the cause of *swadeshi* and boycott. The bureaucracy looked with disfavour at these activities of students. They imagined that political agitation would be crippled, if students were prohibited from taking part in it, and accordingly issued the Risley and Enthoven circulars. The bureaucrats are actuated with the motive of keeping their own position free from danger. The autocratic British Rule in India is maintained not by its military strength but by the ignorance of the subject-population. Government are fully aware that their rule can continue only so long as the illusion that Government are all-powerful and that the people are weak prevails. Mr. Tilak said that India would be free the moment it became conscious of the fact that the administration of the country was being conducted not by the whites but by the Indians themselves. Government feel it to be their duty not to allow students to become familiar with such views. They impart education to the people only to turn them into good servants of Government. To ensure this end, they are being asked not to take part in any of the affairs of the world till they reach the end of their educational course!

Comments on the report of Lála Lajpatrái's famine fund.

Praja Bandhu (34), 28th Mar., Eng. cols.

24. "The Preliminary Report of (Peoples') Famine Relief movement of 1908 organized by our patriotic countryman, Lála Lajpatrái of Láhore, tells us that Lála Lajpatrái conceived the noble idea of organizing a movement for the relief of distress in Northern India while he was incarcerated in the Mandalay Prison as a State prisoner. He carried out the idea as soon as he was a free man once more, and with the hearty support and co-operation of the well-to-do and of self-sacrificing ardent youths, he was able to accomplish a task that must be looked upon as a record one. His work as well as that of the young volunteers working under his instructions, was not always smooth sailing. In the Report he mentions that the volunteers in every district were harassed and annoyed to such an extent that their lot was made unbearable. They were not only harassed by the Police, but as it appears were troubled more or less by other officers as well, in spite of the fact that the former in almost every case faithfully carried out the instructions received, the principal of which was that they should not carry on any religious or political propaganda with the work of distributing relief, in consequence of the latter being of a purely philanthropic character. In spite of this it is, indeed, highly creditable to the band of volunteers that they preserved their temper and finished the task undertaken by them with the sole idea of relieving the distress of their poor and suffering countrymen without ever taking up an aggressive attitude. Lála Lajpatrái and his colleagues have once more proved to demonstration

the inadequate character of Government relief measures, and the consequent need of a movement for famine relief organised and carried out by unofficial agency."

Indu Prakásh (42), 5th Apl., Eng. cols,

***25.** " There is always ample scope for private men to supplement the efforts of Government in a number of public activities. The higher Government authorities have recognised this, have deplored the lack of private agencies and have from time to time exhorted the public to take more active interest in public affairs. But as it happens now and then, perhaps more commonly than most men are prepared to admit, the lower officials of Government do not appreciate properly the intentions of higher authorities, and their actions instead of tending to encourage private efforts actually tend in some cases to discourage them. The difficulties under which Lála Lajpatrái's volunteers had to work recently is a fresh instance of the hindrance which ignorant and over-zealous Government officers offer to public attempts which should be rather helped than discouraged. Under the present peculiar circumstances a certain amount of misunderstanding and mutual suspicion on the part of subordinate Government officers and the public is perhaps unavoidable, but obviously many of the regrettable occurrences complained of by Lála Lajpatrái would have been avoided if the local officers had used more discretion and showed some zeal in the right direction."

Government sanction of Jain sectional holidays.
Jain (175), 28th Mar.

26. We heartily thank the Bombay Government for sanctioning certain sectional holidays for the Jains. This has been done at the instance of the Jain Graduates' Association. Now the Jains of other presidencies should also represent to their respective Governments to allow them the same holidays. In case they do not, the Graduates' Association should do it for them also. It is no small thing that Government have begun to redress the grievances of Jains.

Indians in South Africa.
Oriental Review (11), 31st Mar.

27. " A full answer is given to the opponents of Indians in South Africa by a letter addressed to the Indian Press by Messrs. E. J. Aswat, S. L. Polak and Imám A. K. Báwazeer. They have set out in their letter all the facts of the case and shown how the issue in South Africa is a national issue, any neglect of which will involve loss of prestige to the Indian nation. To those people who argue that Indians are obstinately going against the law it will be something to be reminded of the fact that it is not the obstinacy of Indians which is to be blamed, but the deliberate breach of promises and pledges by General Smuts and others who refused to repeal the old Asiatic Act except on unacceptable terms. The second point which the aforementioned gentlemen urge in their letter is that an effort is being made, by means of the retention of the old Act upon the Statute Book, to exclude every future Indian immigrant from the Transvaal. How Indians themselves are for a policy of conciliation is seen by the fact that they have consented that the education test may be made so severe that none but half a dozen men need be allowed to enter in any one year and that those should be men of the highest culture.......... The letter exposes the hollowness of 'temporary permits,' remarking that these confer absolutely no rights whatsoever but simply withhold penalties. It is on these two grounds, *viz.*, registration and temporary permits, that the issue lies—the issue which our Indian countrymen are fighting out by themselves manfully and unflinchingly. It is a sorry affair to read that the Imperial Government has felt itself impotent to interfere on behalf of Indians. It is still worse to read that our countrymen in South Africa feel it bitterly that 'India is generally apathetic in regard to their sufferings and that it does not realise the enormous national interests involved in the present struggle in South Africa.' We must confess with shame that this charge is to a large extent justified by the conduct of our leaders here. We have held a few meetings and sent a few telegrams, but even this we have done in so half-hearted and perfunctory a manner that it is no wonder Indians in South Africa are charging their compatriots with 'leaving them to work out their own salvation'."

Sánj Vartamán (36), 1st Apl.

28. It is greatly to be regretted that the oppression practised by the selfish and high-handed whites of the Transvaal over the Indian residents of the country have not stopped in spite of such strong opposition against them. The Transvaal Government appear to be bent upon driving the Indians out of the country. The Indians have fearlessly borne imprisonment and deportation, and have suffered a number of hardships for some months. But now the Government have gone a step further, and we are informed to-day that about 150 men, including the President, Vice-President, Secretary, Treasurer and the principal members of the Hamidia Islamic Society in Johannesburgh, have been sentenced to rigorous imprisonment. These people have committed no offence or felony: their only offence is that they have refused to submit to a degrading regulation. We feel much aggrieved to hear of this calamity which has fallen on our brethren, and we pray to God that He might give them sufficient strength to bear it. It is our duty to raise a strong protest against this *zoolum* on our fellow-countrymen. These hardships of the Transvaal Indians will be augmented in case the scheme, now in contemplation, of unifying South Africa, is carried out. We hope our leaders will take some steps to influence the Government of India.

Comments on Mr. Sinha's appointment to the Viceroy's Executive Council. *Sánj Vartamán* (36), 27th Mar., Eng. cols.; *Kaiser-i-Hind* (30), 28th Mar., Eng. cols.

29. "All India will hail with the utmost joy and delight the announcement made at Calcutta that Mr. S. P. Sinha, the Advocate General of Bengal, has been appointed Legal Member of the Governor General's Council. .... Lord Morley has more than justified his liberalism, which has characterised all his public actions and life. Were it not for His Lordship, an Indian, whatever his qualifications may be, would never have been offered an appointment, which has been scrupulously reserved for the ruling race.......... Mr. Sinha, we feel sure, will not only justify the choice made by Lord Morley, but he will, by the able, honest and faithful discharge of his duties in the new office, give the lie direct to statements made in such bad taste by some Anglo-Indian writers". [The *Kaiser-i-Hind* writes:—"Lord Morley has provided an object-lesson in Indian polity which does credit to the British people at large, to the State and to himself. Let the prejudiced and embittered monopolists in place and power distinctly understand that they no longer can boast of being the governing caste of White Brahmins.......... We have a Law Member to-day, but the time must inevitably come when Indians will be Lieutenant-Governors and Governors also, let the day be ever so distant. Meanwhile, all India felicitates the recipient of this great honour. Mr. Sinha richly deserves it, and what is more to be rejoiced at is the fact of the honour coming to him absolutely unsolicited."]

Gujaráti (25), 28th Mar.; *Shakti* (86), 27th Mar.

30. Are our thanks due to Lord Morley or to His Majesty for the boon conferred on us in the shape of the appointment of the Honourable Mr. Sinha? A blow is thus dealt to Lansdowne Curzon & Co., who having eaten India's salt are working against her best interests. Surely to Lord Morley all honour is due for having influenced His Majesty to approve of the appointment of Mr. Sinha and thus fulfilling the promise given in the great Charter of 1858. As for Mr. Sinha we will not speak about his great merits. He is certainly not an Extremist, neither a Congressman nor a Nationalist. He is a progressive, all round, sympathises heartily with the Congress movement and has the interest and welfare of the country at heart. Lord Morley has inaugurated a policy which is bound to do incalculable good to India in times to come. It is a grave mistake to attribute the granting of reforms to the agitation and dark deeds of the anarchists. It is the calm and constitutional deliberations of the Indian National Congress that have won us rights and liberties. Had it not been for Lord Morley, even greater anarchical outbreaks would not have given us these liberal reforms. Lord Morley has realised the folly and mischief of Lord Curzon's political policy as Viceroy of India and has set about the herculean task of restoring peace and order in the land. Not only has he granted rights to Indians but has thrown on their shoulders the responsibility of the good government of India. [The *Shakti* is of opinion that the appointment of Mr. Sinha will pacify the Bengalis and influence them for the better. Now there are fair chances of Indian grievances being attended to and remedied. The appointment again is an indirect check on the high-handedness of Europeans towards the natives. Lord Morley has besides made the appointment at a most opportune moment, so as to divert men's minds which are exercised a good deal by the deletion of clause III of the Reform Bill.]

Indu Prakásh (42), 1st Apl., Eng. cols.

31. "The *Civil and Military Gazette* has chosen to characterise the selection of the Honourable Mr. Sinha as a clever move and an evident snub to the Congress party, just like, according to it, the appointments of Messrs. Gupta and Bilgrami to the India Council. No doubt Mr. Sinha's selection was a clever move and a snub, but even the man in the street should easily perceive that it was a slap in the face not of the Congress but of the House of Lords and the howling sisterhood of the acrimonious section of the Anglo-Indian press.......... In most cheering contrast is the attitude of both the sections of the Indian popular party. The Extremists have no word to utter against either the new step of high policy or against the individual selection. Happily, Mr. Sinha has not been an active Moderate leader and he is safe from attentions of an undesirable kind from the Extremist abusers in general. As for the bulk of the sober Congress party, they have fought for a principle and whilst they jubilate over the triumph of that principle, their enthusiastic and cordial reception of Mr. Sinha's appointment shows how disinterested and how much divorced from party interests was the struggle they carried on. Select the best among the Indians for the highest posts under Government—that was their cry and to them it is immaterial whether the man selected belongs to their own party or not.......... About Mr. Sinha they feel prefectly confident that he would think independently, speak boldly and act like a statesman. And that is enough for the disinterested Congress party. Even our Moslem friends who want a Moslem member in addition, do not complain about Mr. Sinha's selection on grounds of principle or general merit. Indians have thus given a lesson to the British political leaders, who so often talk of the wisdom of preventing Indian affairs from being dragged into the mire of party feuds and yet on crucial occasions act in an exactly contrary manner."

Sind Gazette (16), 26th Mar.

32. "As we have already said, the post of Legal Member is the one for which an Indian gentleman is most suited, and it is probable that subsequent appointments of Indians will be to the same office. Lord Morley has shown a consummate zeal to push through this particular innovation and has not, perhaps, realised the difficulties in which it may involve the Government of India later on, particularly in respect of the jealousy that is certain to be aroused and the lessening of confidence in the country in the impartiality of the supreme executive. We have no doubt that the new Member will prove to be thoroughly worthy of the office and equal to the duties it imposes on him. We object to the appointment only on the ground that it radically alters the basis of the system of administration."

Phœnix (12), 27th Mar.

33. "Lord Morley, the philosopher-statesman, is digging the grave of Indian bureaucracy, and 'we can almost hear the thud of the spade and the music of the knell.'......... India admires his manly attitude and blesses the noble efforts of this finest specimen of the sturdy British race. That Lord Morley has earned the gratitude and the love of the educated Indians by appointing Mr. S. P. Sinha to the Viceroy's Executive Council goes without saying. Mr. Sinha is the first Indian to enter the portals of the Viceroy's Executive Council. The entire country rejoices at this appointment and cordially congratulates Lord Morley for giving the sons of the soil a voice in the governance of their own country. Despite dire disappointments in the past, the action of a good and a true man like Lord Morley gives us hope that England will rise to the height of her duty. We cannot for a moment believe that Christian England will fall below pagan Rome, who in her best days conquered only to extend the privileges of citizenship to her subjects investing them with equal rights and equal laws, equally administered."

Kesari (124), 30th Mar.

34. The appointment of the Honourable Mr. Sinha, Advocate General of Bengal, to the post of Law Member of the Executive Council of the Viceroy was announced last week. In Akbar's time, ministerial powers used to be conferred on Indians. The present is the first instance of an Indian being appointed to one of the posts in the supreme Executive Council under the British rule. Though the chief function of the Law Member is merely to prepare drafts of laws and rules to be placed before the Council, he is also entitled to take part in other business coming before it and can enter separate minutes in case of difference of opinion. It is a matter for satisfaction that Indians have been allowed to make at least this advance in taking part in the internal administration of the country. If there be in the Executive Council a post carrying the least authority with it, it is that of the Law Member, and yet some Anglo-Indian newspapers are chafing at the appointment to it of an Indian. Our readers must be aware that while conducting the prosecution on behalf of Government in the Midnápur bomb case, Mr. Sinha had, after the collapse of the approver's evidence, courageously advised Government to withdraw from the prosecution. All will rejoice at this appointment, which has been made while Lord Morley's Reforms are still being most adversely criticised in Parliament. We wish that this appointment may prove a forerunner of many other reforms in future.

Appeal to His Excellency the Governor of Bombay to continue in office.

Phœnix (12), 31st Mar.

35. "The all important question that occupies the attention of the public, at the passing hour, is whether Sir George Sydenham Clarke will continue to pilot the ship of State. That Sir George Clarke is the best judge in this matter goes without saying. If he declines to steer the barque any longer—owing to the double calamity that has overtaken him—none could say him nay. He has already done much for the people of the Presidency. And we would always cherish his name with gratitude and love and remember for ever this 'nature's nobleman.' But if he at all stays in the country—despite the domestic blow—none would be gladder than we. A man like Sir George is greatly needed, at the passing hour, as the pilot of the ship. He would be the best man to put into shape the Reform scheme. In Sind, particularly, we sorely need his engineering skill in the great irrigation project of the Sukkur-Rohri canal. We are not employing the language of exaggeration when we say that if he at all relinquishes the charge of the ship at the present juncture, it would, indeed, be a great calamity for the Presidency."

Márwári money-lenders and the local Small Causes Court.

Bombay Samáchár (62), 2nd Apl.

36. We hope the recent memorial of the Márwári Sáwkárs of Bombay to the Judges of the Bombay Small Causes Court will receive careful and sympathetic attention at the hands of the authorities. The Márwáris, in spite of the low opinion held of them by the public at large, have an equal right with other classes to have fair justice meted out to them. Besides, the meritorious services rendered by them to the poorer classes, though unappreciated on account of their methods of work which are sometimes very objectionable, deserve some favourable consideration. One of their grievances is about the judgments delivered in the Small Causes Court in suits for moneys lent. On the strength of some of their evil practices which have been brought to light in some cases in the Small Causes Court, the Judges are perfectly justified in dealing with them with a strong hand; for it is their duty to protect the uneducated poor against such wily creditors. But at the same time it is their duty to see that fair justice is given, for it should be remembered that there exists a class of borrowers who are as wily and as ready to cheat as the worst of the Márwári creditors themselves. From the memorial, it appears that some of the Judges fail to deal with such debtors with an equal amount of severity. In their petition the Márwáris cite many instances of this. The system of instalments allowed by the decree of the Court is good indeed, but it should not be stretched so far as to make it impossible for the creditor to safeguard his legitimate interests. The present system of allowing instalments of annas 8 only to pay up a debt of more than Rs. 100, and of Rs. 3 only in the case of that of Rs. 500, is calculated more to render null and void the decree of the Court than to protect the interests of the poor debtor. What the Judges have to pay more attention to is the spirit and not the letter of the law. While hoping that the authorities will lend a sympathetic ear to their prayers, we would advise the Márwáris to form an association and draw up certain rules and regulations for the guidance of all the Márwári money-lenders.

Comments on the Bombay Police Administration Report.

**Mahrátta* (9), 4th Apl.; *Kesari* (124), 30th Mar.

37. "Of all the Departments of Government, the Police Department is the only one that has a constant, intimate and vital contact with every-day life, public and private, of all grades of society. Moreover, to the common ryot it is the only visible symbol of the *Sarkár's* power and authority, and almost the only test of the goodness or otherwise of Government. Viewed in this light, the Police report of the Bombay Presidency for the year 1907, published recently, forms very disappointing reading. Dissatisfaction and disappointment are the two dominant notes prevading the whole criticism offered by Mr. M. Kennedy, the acting Inspector-General of Police.......... The Police themselves are not solely responsible for such a lamentable state of things in the Department. What are the poor fellows to do, when nearly half of them cannot read and write, and every one of them has, on an average, to keep an eye on 6·2 square miles and protect the lives and property of 790 disarmed persons! Recruiting is becoming more difficult and resignations are more frequent.......... The Commissioner of the Central Division says that unless steps are taken to bring the pay of the lower ranks more into correspondence with what a man can earn in the labour market, without the exacting formalities of Government service, 'the serious difficulty of recruiting will probably be accentuated as time goes on.' With such prospects of pay and promotion, and with the admitted fact that 'as a rule good service is not sufficiently and promptly recognised, while punishments are too readily inflicted,' it is no wonder that men of relatively inferior physique and attainments from the lower strata of the population are the only recruits available to fill this one of the most important and responsible departments of Government." [The *Kesari* writes:—Mr. Kennedy complains that much time of the Police is unnecessarily wasted in making investigations in cases of such minor offences as simple hurt, &c. The only proper remedy to remove this complaint is to empower the village *punchdyats* to inquire into them. The Inspector-General of Police recommends that the Police may be empowered not to pay much attention to cases of house-breaking where nothing has been stolen or to cases of theft of standing crop committed at night, inasmuch as there is very little chance of tracking the offenders in such cases! Now, the Police may not take any steps in the former class of cases; but it would be improper on their part to do so in cases of the latter class. It is the duty of the rulers to protect the lives and property of the cultivators. If Government cannot afford to maintain as large a Police force as is necessary for the satisfactory performance of that duty, they ought to lose no time in abandoning the hard-hearted and fatal policy of not allowing the subjects to possess arms and thus enable them to defend themselves. Who would call it wisdom or statesmanship to disarm the rayats and to appoint a solitary policeman to keep watch over six square miles? This state of things would not be changed by

merely increasing the salaries of Policemen. It is evident that a well-qualified Police force cannot be organised unless education, self-reliance and skill in the use of arms become common amongst the people from whom that force is recruited.]

Indian Social Reformer (4), 4th Apl.

***38.** "The Police administration report for the Presidency reveals an altogether unsatisfactory state of things. The verdict of the Inspector-General is that the general efficiency of the force was during the year on the downward grade and that the deterioration was due entirely to the unfortunate effects of the measures of reorganisation introduced. Head constables and constables already in the force, he reports, have become discouraged and the difficulty of recruiting has increased. He quotes the opinions of the Commissioners of the several divisions on the increasing difficulties of recruiting the right kind of men. Resignations were more numerous during the year than at any previous period. The Police force has become unpopular, and the principal cause of it is stated to be the increment system introduced at the suggestion of the Police Commission. The Commission objected to the grade system of promotion as being uncertain in its operation.......... The increment system might have affected the prospects, but the initial mistake seems to have been the fixing of too low a minimum salary. The economic position of the labouring classes has undergone and is undergoing a rapid improvement in the Presidency, and unless Government are able to offer a wage reasonably commensurate with that paid in the labour market, they must expect the difficulties mentioned above as regards recruitment to continue. It seems to us that it is not so much a question of what system of promotion is adopted as of the minimum salary keeping pace with the steady tendency of wages to increase.......... That the direct recruitment of Sub-Inspectors has had the effect of creating discontent among Head constables is but too probable. At the same time we agree with the Commissioner of the Southern Division in thinking that a change in the old system of appointing officers entirely from the ranks was required. The Inspector-General seems to prefer the old class of Sub-Inspectors promoted from the ranks to the newly-appointed educated men, on the score of greater practical experience. Illiterate men have no innate talent for police work and have to acquire practical experience just in the same way as educated men, and at the cost of more numerous blunders. The new class of Sub-Inspectors will be able to pick up practical experience in a much shorter time than their predecessors, and the improvement in the tone of the force from the presence of educated men in its ranks is an advantage not to be overlooked."

Police searches in the Bombay Presidency under the Explosives Act.

Gujarát(66), 27th Mar.

39. Commenting on the recent police searches in the Presidency, the *Gujarát* observes:—In our opinion, no greater blunder could have been committed by Government than to be led away by the idea that the Bombay Presidency, and much more Gujarát, is seething with sedition. The only information for Government to base their conclusions upon in such matters is that supplied by the detective police, the flimsiness and unreliableness of which have lately been clearly proved at Etawa and Calcutta. In the face of these facts, it is a dangerous policy to place too much confidence in such information, and we think it is necessary that Government should make a plain declaration of their future intentions in the matter. To take away the freedom of speech and pen, is certainly not the right method to root out sedition; it, on the contrary, wounds the susceptibilities of the people. The alarmist reports of the police and the Anglo-Indian press have scared Government, and they have consequently instituted these searches at Bombay, Surat, Ahmedabad, Thána, Poona and many other places. We too have been subjected to a close search, and our No. of 1st July 1908 which acknowledges the receipt of the payments for the Aravind Ghose Defence Fund, and a copy of the Lectures of Aravind Ghose have been taken possession of by the police. We fail to see any sedition in these, and we think Government will be disappointed in their purpose. Aravind Ghose is alleged to have been the chief of the bomb conspiracy, and a prosecution has been started

against him by Government. The people thinking him to be innocent started a fund to help him to defend himself, and we think they did nothing improper in that. Gujarát has been quiet as a whole, and there has been nothing as yet to cause fear to the authorities, and hence it is with regret that we view the recent attempts made to disturb its quiet. As far as our knowledge goes, there is none who wishes for autonomy completely independent of the British Empire. What is wanted is the curtailment of the powers of the bureaucracy and the growth of a representative form of Government. *Swarájya* is the ultimate goal, but it has to be reached through the help of the British and by the adoption of constitutional methods. National Education and *swadeshi* are not sedition, and it is a pity that the government of the country should throw obstacles in their way.

Appreciation of the orders of Government relieving the Brahmins of Kelshi (Ratnágiri) from payment of the expenses of the punitive Police quartered there.
Dnyán Prakásh (40), 29th Mar.

40. His Excellency Sir George Clarke deserves to be warmly thanked for having relieved the Brahmin inhabitants of Kelshi (Ratnágiri) from payment of the expenses of the punitive Police quartered in the town. The memorial submitted to His Excellency in the matter seems to have convinced the authorities that the allegation against the Brahmins of the place that they were not rendering sufficient assistance to the local Police in the matter of the investigation of certain murders was not well founded. The matter thus appears to have reached a satisfactory termination.

Complaint against the order of the Collector of Kaira prohibiting the *Arya Samáj* conference at Chikodra.
Jám-e-Jamshed (29), 1st Apl.

41. A correspondent of the *Jám-e-Jamshed* complains against the order of the District Magistrate of Kaira prohibiting the *Arya Samáj* conference which was to be held on the 10th, 11th and 12th of April at Chikodra, táluka Anand, district Kaira. The reason stated in the order is that the above-mentioned village and other surrounding villages are infected with plague, and with a view to preventing the spread of the epidemic, the conference should not be held there. But the fact is that there is no plague at all in the villages that are declared infected in the order. Again, Government never interfered in the religious gatherings of the people, even when the plague was raging at its highest. It is no wonder, then, that an order like this should create dissatisfaction amongst the people.

Complaint against a Sub-divisional officer in the Belgaum District.
Mahrátta (9), 4th Apl.

***42.** "On 18th January 1909, Mr. Keshao Timmáji Kulkarni, of Doddáwad in Athni Táluka, Belgaum District, made a complaint to the District Magistrate of Belgaum against Ráo Báhádur Artal, the well-known Sub-divisional Officer, alleging that Ráo Bahádur Artal abused him, used violence by beating him, and extorted a false confession by threats from him. On the presentation of this complaint, the District Magistrate without verifying the facts mentioned therein, at once wrote below this complaint as follows:—'I believe that Mr. Artal did no harm to the petitioner who probably deserved punishment. File.' From this it appears that the District Magistrate does not think the complaint to be altogether groundless. An application for revision appeal is to be filed before the Sessions Judge of Belgaum. Ráo Bahádur Artal has come in for a good deal of criticism from his subordinates and the general public for his misdoings; and Government seem to connive at his misconduct, a policy detrimental to the reputation for fairness of Government. We hope the present case will be thoroughly investigated into, and the needful will be done."

Comments on the annual report on the Sind Police.
Phœnix (12), 27th Mar.

43. "The annual report of the Sind Police which is just published is invested with more than ordinary interest. At this time last year, thefts and burglaries were the order of the day in our city as well as in our province. The people of Karáchi were quite frightened when the culminating point was reached in the robbery of the mail van. A monster public meeting, it will be remembered by our readers, was at once held in the Khalikdina Hall, where both European and Indian publicists denounced our effete Police, and exhorted Government to take strong measures for the prevention of crime. The Bombay Government acknowledged the inefficient state of the Police, but were helpless owing to want of funds. What has been since done for the Sind Police is mere 'patchwork.' And we have no hesitation in saying that even to-day the Sind Police is not in an efficient state. Looking to the insecurity prevalent in the province, the number of the Police is inadequate for coping with the crime. The Police Department also badly wants a smart Detective Branch. The public feeling, we can assure Government, is very strong on this point. The interest and the welfare of the public of Sind urgently demand some substantial improvement in the Police Department."

Education.

Comments on the quinquennial Report of the Director-General of Education.

Bombay Samáchár (62), 30th Mar.; *Sánj Vartamán* (36), 30th Mar.

44. The report of the Director-General of Education in India on the condition of education in India for the last five years will be disappointing to those who consult it for an authoritative statement in connection with the question of free and compulsory education. In view of the fact that this question has for some time been taken in hand by Government, it was but natural for the public to expect a pronouncement on the subject from the head of the Educational Department. But the report has disappointed us, and has developed a line of reasoning with which it is impossible to agree. The Director-General has indirectly tried to prove in the report that the public is not really anxious for free education. In support of this he has quoted the fact that even in the case of the Grant-in-aid Schools where the discretion in the matter of fixing the fees rests with Local Boards and Municipalities, these popular bodies have not thought proper to lower them to a nominal amount. Hence, says Mr. Orange, it follows that the public are not in favour of free education. But he forgets that these bodies have not the means of making it free, and are completely dependent in the matter of their revenues upon Government. Mr. Orange again forgets that these so-called popular bodies are in no way independent in the real sense of the word, as they are saddled with an official majority and an official president. If he had been acquainted with all the circumstances of the case, Mr. Orange would never have thrown the burden of proof upon these local bodies. In the Bombay Presidency, at least, numerous applications have in the past been presented to Government by the lower classes, and demands made for permission by the various Municipalities to open free schools. One of the main reasons, it is to be noted, why the public has been crying for greater popular representation on these bodies has been that in their present officialised condition it has been impossible to make them properly useful in matters of education and sanitation. [The *Sánj Vartamán* writes:—The report is devoid of any interest for the public. It is one of those dry, lifeless, figure-giving reports which generally come from the Secretariat. The Director-General, however, has made some strong remarks here and there, which are important and which, we hope, will have salutary effect on those who are speaking ill of higher education in India. These people have been declaring that dissatisfaction in India is the work of the thousands of dissatisfied graduates that are being turned out every year by our Universities. But the Director-General in his report clearly proves by statistics that the number of graduates is far below that required for Government service and that therefore there is nothing like a large body of graduates seeking employment and finding none and consequently creating disorders in the State.]

Comments on the proposal to establish an Arts College at Dhárwár.

Dhárwár Vritt (112), 1st Apl.; *Karnátak Patra* (97), 2nd Apl.

45. Commenting upon the letter addressed by Ráo Bahádur S. K. Rodda to the Bombay Government requesting the establishment of an Arts College at Dhárwár the *Dhárwár Vritta* says:—There can be no difference of opinion on the desirability of an Arts College at Dhárwár. Higher education is both expensive and a source of much trouble to Kanarese students at present. They have also to labour under the addi-

tional disadvantage of living in the midst of the Maráthi-speaking population of Poona. The Karnátak has seven High Schools in all, and a college at Dhárwár would open the way to the poor students passing from them to avail themselves of higher education. The Lingáyat students are put to a great trouble for want of proper boarding arrangements at Poona. The climate of Dhárwár is good. Government can easily secure the vacated Railway buildings for the college. In every way, Dhárwár is a convenient centre. The financial difficulty has been partially solved by Ráo Bahádur Rodda who has promised a lakh of rupees by public subscription. Government also should assist the proposed institution. Every other province of the Bombay Presidency has its own college. The people of Karnátak feel it poignantly that they should have none. We hope Government will supply the want. [The *Karnátak Patra* writes in a similar strain and earnestly requests Government to establish the proposed college.]

Municipalities.

Complaint about the inadequacy of the conservancy arrangements of the Lárkána Municipality (Sind).

Sind Patrika (52), 27th Mar., Eng. cols.

46. "How often we wish the Municipal Secretary were alive to the sanitation of the town.......... The condition of the interior of the town gives much cause for complaint. The warning of Nature through the outbreak of plague last year seems to have been wiped off from the memories of the authorities concerned. The point in which the natural law of sanitation is neglected the most is that of cleansing privies very irregularly, often on every alternative day, and in some cases after two or three days. There may be a few exceptions especially in the case of the Municipal Councillors and certain influential men. As a rule, night-soil ought to be removed twice a day. But if the Municipality show its inability to do so, for want of funds, it is just and reasonable to urge the absolute necessity of their being cleansed at least once a day."

Comments on the petition of the inhabitants of Málád to the Bombay Government objecting to Málád being constituted a Municipal area.

Kaiser-i-Hind (30), 4th Apl., Eng. cols.

***47.** "Among the suburbs outlying the town and island of Bombay, which have been for some years past been utilised for residential quarters during the period that the epidemic of plague prevails in the city, is Málád. The permanent population there is known to be poor. The well-to-do population is migratory and comes from Bombay.......... A fiat seems to have gone forth in September last or earlier that the suburb of Málád should be a 'notified area' within the meaning of section 187 of the Bombay District Municipal Act. It was objectionable in so many different ways that naturally the residents, permanent and temporary, petitioned Government against the suburb being deemed a 'notified area.' They instinctively surmised that such a procedure simply meant rural taxation. Government, of course, ignored the fact that such taxation would mostly fall on the temporary sojourners who being permanent residents of Bombay were already paying heavy taxes. And what may be the object of the taxation? To sprinkle water on village roads and put up a few lamp posts! As the petitioners rightly observe, Málád cannot boast of a sufficiency even of *drinking water* for the large temporary population settling there for a few months.......... We think the petitioners had made out a good case against Málád being deemed a notified area.......... But, strange to say, the Government of Sir George Clarke gave a most lame and unsatisfactory reply to the petitioners. The reasons urged were held to be insufficient. But this is the way the local Government oppress the poor population in rural areas and drive the thin end of the wedge of local taxation. We thought a considerate ruler of the type of Sir George Clarke would have taken pains to understand thoroughly the objections of the petitioners.......... No wonder that the petitioners courageouely addressed him a second letter on 9th March. They sarcastically stated that it might appear that their objections and reasons were invited by Government simply in order to satisfy, formally and in name, the imposition of the law in that respect. The farce of *inviting* objections, with which we are familiar in high politics, was played in this matter also......... So the petitioners go at the Secretariat autocrat and ply their suit which, in our opinion, is every way reasonable and fair, with greater force than before. No doubt, it must have already set up his back, and therefore the petitioners may take it for certain that they will get no response and no relief. But then might is right, and the fiat of the autocrat must prevail. We should not be surprised if persecution follows in that poor rural area, and the leading petitioners are pursued by intriguing village officials and charged with some kinds of offence under the Penal Code. This, we presume, will be the net outcome of the petition. All the same it does not put Government in any amiable light. Nor does it reflect credit on them. It is pin-pricks of this character, all over the country, which have contributed so much to the 'unrest' even among the rural masses."

Suggestion for the revival of the defunct Sávantwádi Municipality.
Sardesái Vijay (46), 24th Mar.

48. Owing to the abolition of the post of Assistant Political Agent in the Sávantwádi State, brought about by the present policy of retrenchment in expenditure, the powers of the Town Superintendent will henceforth be exercised by the Civil Medical Officer. Dr. Mehta, the present Civil Medical Officer, is straightforward, impartial and just, and we are sure that he will never exercise his new powers in an improper manner. As, however, he has got other important duties to attend to, he will not find sufficient time for his new work. Under these circumstances, it would be well if a council of non-officials nominated by Government or elected by the people were appointed to assist him. The Sávantwádi Municipality was abolished some time back on the very flimsy ground that it had failed to carry out the suggestions made by the then Political Agent. But as the present policy of Government is to extend the powers of local self-government enjoyed by the people, we hope that Mr. Jacob, our present popular Political Agent, who is a man of liberal views, will restore the Sávantwádi Municipality. If, however, he does not approve of the suggestion of reviving the defunct Municipality, we request him on behalf of the people to cause the existing law to be amended so as to enable him to appoint a council like the one suggested above to assist the Town Superintendent.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 8th April 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th April 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha; Portuguese; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal; Hindu (Audich Tolákia Bráhman); 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak; (Bania); 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh; Hindu (Khadaith Bania); 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri; Madh Bania; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff; Hindu (Bania); 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin); 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooràm; Hindu (Kányakubja Bráhman); 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Ka'narese—*continued*.				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	Mara'thi.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shávak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 63(*a*) Budhi Prakash (Gujárati).

No. 68 has ceased to be published.

No. 170(*a*) Hufide Rozgar (Urdu).

Politics and the Public Administration.

Comments of Mr. Balfour's withdrawal of opposition to the India Councils Bill.

Indian Spectator (5), 10th Apl.

1. "Experience has repeatedly proved the rashness of basing any comments on the telegraphic summary of a debate in Parliament on Indian affairs. If the main sentiment that pervaded Mr. Balfour's speech was that he disapproved of the policy of the Indian Councils Bill, which he admitted to have met with hearty approval in this country, and that his party would not accept the responsibility for the Bill, we can hardly congratulate either the party or its leader on an attitude so unexpected and so unintelligible. In the first place, parties in England constitute themselves without reference to any policy in the governance of India. Lord Morley's policy has never been discussed at any election. It has the hearty approval of a Viceroy who was appointed by Mr. Balfour's own party—practically by Mr. Balfour himself. It is difficult to believe that the leader of the Opposition could have intended to pass what virtually amounts to a censure on the policy of his own nominee. We prefer to wait for the full text of the speech. We are almost sure that the context of the remarks that have been telegraphed will place Mr. Balfour's apparent meaning in a different light. Considering the criticism passed on some of the features of the Bill by two *ex*-Viceroys of the influence possessed by Lord Lansdowne and Lord Curzon, we can easily believe that Mr. Balfour also wished to associate himself with the warning proceeding from such weighty sources. But having admitted that the contemplated concessions had put the educated classes in India in good humour, a statesman of Mr. Balfour's position could hardly have intended to disapprove totally of a policy which had been attended with such happy results. The Britisher is a worshipper of success, and a test which has commended itself to a moralist of Lord Morley's stamp could not have been condemned by Mr. Balfour. There is apparently an impression among his followers that the reforms are really a surrender made to agitation out of fear and out of a desire to pacify the forward party at any cost. From a policy of this kind, as understood by Mr. Balfour, he may have dissociated himself."

Jám-e-Jamshed (29), 6th Apl., Eng. cols.

2. "Mr. Balfour's attitude in regard to the India Councils Bill had little in it either to annoy or offend us. Both the Leader of the Opposition and Earl Percy, as the spokesmen of the traditional Conservative view regarding India, declined to assume any responsibility about the Bill.......... There is nothing that rings so much in our ears to-day as the hopeful words of Gladstone, nearly twenty years ago, about Lord Cross's Bill paving the way to a 'direct and living' representation of the people of India. Mr. Gladstone was then in Opposition. Cannot Mr. Balfour, taking his great example, send us, on behalf of the present Opposition, the Conservative Party, an assurance that, whatever the exigencies of Party warfare may have compelled them to do, as Englishmen they will not be less anxious to take occasion to carry the policy initiated by the present Liberal Government to its legitimate conclusion? In India, henceforth, there can be no half-way house between autocracy and parliamentary institutions.......... The true continuity of policy henceforth must be the continuity of progress, of wider opportunities for the people; and Indians would be happy to record the assurance that the great step forward that has been taken by Lord Morley and his Party has been applauded and endorsed by their Opponents and that when they come into office they will not be averse to carrying their predecessor's great work of conciliation and emancipation to its legitimate conclusion."

Oriental Review (11), 7th Apl.

3. "The question had been started many a time whether Liberals or Conservatives are good for India, or whether India ought to look to no particular party but to the British people themselves for the safeguarding of her interests. Differences of opinion are observed even among leaders of Indian thought themselves.......... Though in the first years of the Liberal Government there was no particular cause for rejoicing

for India, the third year of its *regime* has amply vindicated the opinion expressed by those who hold that Liberals are the real friends of India......... A still further justification is afforded by the recent pronouncement of Mr. Balfour on the Indian Councils Bill and by the perverse attitude adopted by Lords Lansdowne and Curzon against clause 3 of it. It may be that Mr. Balfour's views are not shared by some of the followers. But as long as we have not got evidence to this effect, we must assume that the narrowness of the views he expressed at the time of the passing of the second reading of the Bill in the House of Commons represents the feelings of the Conservative party......... This will perhaps indicate what we may expect from Mr. Balfour and his party if they succeed at the next general election. If Mr. Balfour fights shy of reforms, what panacea has he got for Indian unrest? Perhaps 'coercive measures' for which he and his party are crying themselves hoarse and against which Mr. Birrell has up to now stood so manfully."

Comments on the debate on the Indian Budget.
Gujaráti Panch (27), 4th Apl., Eng. cols.

4. "This year's Budget Debate brings to us a couple of memorable utterances, among the most important ever heard on the assembly's floor. One came from the energetic new member from the Central Provinces, Mr. Dádábhoy, and the other was delivered by that well-known Congress leader and patriot, Mr. Gokhale.......... Mr. Dádábhoy's speech was the pouring out of his very heart against the racial distinctions proposed to be made by Lord Morley's Government, in the new schemes for the expansion of Legislative Councils.......... What Mr. Dádábhoy contended against was the division of electoral platforms, and he rightly feared that in minor details the scheme was liable to misconstruction. All the Hindus,—and among them are the nationalists, constitutionalists, and loyalists—most of the Pársis, and some of the highly intelligent Muhammadans, are in favour of giving up race-distinctions, and this must appeal to those at least who are disinterested enough and view the problem from the higher standpoint of national evolution. The justice and righteousness of Mr. Dádábhoy's contentions therefore cannot even for a moment be doubted. But in view of the inter-racial feelings that the contest breeds, it is but meet that some middle course should be found out and that the seeds of disunion that are being sown broadcast should be destroyed before they germinate. Mr. Gokhale, too, was therefore quite in the right when he advised his fellow-countrymen that after all it was not so great a matter, in view of the present state of things. He admitted the existence of the grievance, but he said that his countrymen could find room therein for mutual concessions rather than recriminations. The measure could at the best be a temporary one and time would put everything right. We some time back said that there were many real grievances and annoyances which required hand-in-hand work. The treatment of Indians in the Colonies, the propagation of the *swadeshi* movement, the economic drain of the wealth of the country, the Railway and Military charges, and the ever-increasing poverty of the masses, all these matters are such as to require the support not of one race or province, but the united strength of all the Indian peoples of all the provinces and states.......... With a huge majority of India's children not having one full meal a day, with its educated classes intent only upon eking out the means of their livelihood, its womanhood imbedded in ignorance, superstition, sloth and weakness—with these grave and other still graver diseases stunting its humanity and its spirituality,—it is only a wonder how India has so long been able to pull on!"

Indian Spectator (5), 10th Apl.

5. "The Honourable Mr. Gokhale's speech in the Viceregal Council must go a long way towards putting an end to the agitation which has been set up in more than one province against the creation of special Muhammadan electorates. It must also show to Goverment in which direction the true solution of the difficulty lies. For the present His Excellency the Viceroy, at any rate, is unwilling to be drawn into any definite statement of policy as regards details, and his resolve is prudent and commendable. The Hindu Sabha at Láhore introduced in its address of

welcome the controversial topic of Muhammandan representation, and His Excellency protested that 'he hardly expected in the midst of the cordiality of his reception to be called upon to partake of the feast of contentious delicacies they had spread before him, which he ventured to think might have reached him in a more edible condition if previously submitted to the examination of His Honour the Lieutenant-Governor.' This raises the somewhat delicate question, what should be the contents of an address of welcome? The usual impression is that an address of welcome to His Excellency the Viceroy need not contain mere protestations of loyalty and congratulations on any good that is done, but may also bring to His Excellency's notice any grievance of sufficient importance. The question of special representation of classes is not one of local, but of general, importance. The Viceroy's admonition must have referred more particularly to other controversial topics than this. On the much vexed question of class representation His Excellency contented himself with saying that even-handed justice between the many communities of India cannot be secured on a numerical basis. To stop at this negative assertion is the wisest course for the Government to follow. To enumerate the various considerations on which justice should be based would be raising side-issues, which ought really to be left to the discretion of local authorities to settle, at least in the first instance. If it is not possible to secure justice to all communities on a numerical basis, the converse feat is equally difficult of accomplishment, namely, that of fixing a numerical proportion of seats in elective assemblies to represent the relative importance of the various communities. Government are credited with an intention of attempting this latter feat, and hence the agitation. The Government, however, do not mean the Viceroy, and we are glad to see that the Viceroy does not wish to commit himself more than he has done on the question of class representation."

Praja Bandhu (34), 4th Apl., Eng. cols.

6. "It seems that the criticism of Mr. Dádábhái of Nágpur, which was resented by the officials, offers suggestions which deserved a better reception. If it is the famines and droughts that upset the Budget estimates, then the most natural thing to do is to extend irrigation works as widely as possible, so that almost the whole country may be practically independent of variations in the autumnal rainfall. Instead of spending 15 *crores* and more on Railways and a *crore* or so on irrigation works, there ought to be a sustained and vigorous policy of having irrigation works all over the land, and the necessary money ought to come out of the loans that are now engrossed by the Railways. It is well known that the Chambers of Anglo-Indian merchants do not favour this course. Railways enable them to carry away cheaply the raw produce which this country exports, and they do not pause to consider the question whether their trade will not expand greatly if the country could produce more.......... Sir Harvey Adamson's appeal to the public to co-operate with the Police will, we hope, be adequately responded to. The present estrangement between the Police and the people is admitted by all, but it is not right to lay all the blame on the people.......... Instead of asking the people to co-operate with the Police more readily and reading them a homily on the duties of citizenship, the Home member might have more profitably enjoined on all the heads of the Police the duty of cultivating friendly relations with the people and of abstaining from getting up false cases or securing false evidence."

Comments on the refusal of the Finance Minister to appoint a Commission of inquiry into the currency policy of Government.

Bombay Samáchár (62), 6th Apl.

7. In view of the demand made in and out of the Imperial Council for the appointment of an independent Commission to reconsider and re-arrange the currency policy of the Government of India, it is deplorable that Sir Guy Fleetwood Wilson, though recognising the justice of the comments of the Honourable Mr. Gokhale, should have dismissed the demand as unnecessary and likely to add to the country's burdens. The Finance Minister's declaration that the recent Government experience would enable the authorities to regulate the rate of exchange and the early prospect of improvement in trade would facilitate their task, is hardly likely to free the country out of the difficulties which the currency has brought in its train. The reason adduced by the Finance Minister for refusing the Commission of inquiry is scarcely convincing; for it is a common belief that the existing high prices are at the bottom due to the inflated rupee coinage and the falling off in the foreign trade of the country is also to be attributed to the same cause. It is well-known that all the prognostications of a readjustment in trade have been totally falsified, and the situation has been so complicated that special measures are needed to bring it back to the normal. Among the economic experts in India, there is a concensus of opinion that unless special steps are taken, there is no likelihood of the situation being improved. There exists much difference of opinion among experts as to the particular measures to be adopted for the eradication of the evil. Among the measures suggested there are some which are far from practicable, while with regard to others it is uncertain if they would prove efficacious enough. For instance, the majority are in favour of increasing the Gold Standard Reserve and of accumulating the profits derived from the free coinage of silver. The increase in the Gold Standard Reserve depends on the profits made by mints; and hence if the latter are not thrown to the coinage of silver, how is the Reserve to increase? Again, though the authorities and the mercantile community would hold the same opinion in regard to the encouragement of indigenous industries and the non-augmentation of Government debt held on gold security, yet it seems difficult for them to carry out their intentions. Still more complicated is the question of increasing the import duty on silver and practically limiting the issue of silver coinage. In order that the currency policy may receive the desired stability and exchange made steady at one shilling four pence without being exposed to dangerous fluctuations, it is incumbent upon the authorities to find a way out of the present complications so as to ensure peace of mind to the public. Besides, it is necessary to mark the effect of currency on the inflation of prices. Though the Finance Minister refrained from making a specific declaration with regard to this point, he indirectly acknowledged the justice of the demand. Under these circumstances, it is to be regretted that the Government of India should have fought shy of a Commission to inquire into the whole currency question and avoided the means of setting at rest serious complications. We hope that on a further consideration of the question the Government would realise the necessity of appointing such a Commission and accede to the popular demand for it.

Kaiser-i-Hind (30),
11th Apl., Eng. cols.

***8.** "At the present hour it is most interesting and important to know whether the prevailing high prices are not the effects among other things of the disastrous Currency policy of the Government. The Finance Minister adroitly shirked this great problem and the question of inquiry into it by an expert Committee under the hollow plea that the question is still 'under consideration' by the Secretary of State! The fact is that its conscience has made the Government a coward. It mortally dreads such an investigation, feeling uncomfortably conscious of the fact that the inquiry will bring into discredit the whole of mischievous Currency policy it has forced on the country, at the behest of a microscopic alien minority of European traders, regardless of the loud protests of millions of the permanent population. But we may inform the reader that what the Finance Minister and the Government shirk to do has been courageously done for the Indian public already by Mr. J. M. Keynes in the *Economic Journal* of last month. Mr. Keynes is of the same opinion as ourselves, namely, that it is the overcoinage of rupees principally which is the root cause of the present high prices—a fact which the Honourable Mr. Gokhale also pointedly emphasised in his budget speech."

Sir E. Baker's speech in the Imperial Council.
Indian Spectator (5),
10th Apl.

9. "The Budget debate in the Supreme Council last week elicited some speeches from our countrymen, of which India has reason to be proud. Notable among these are the efforts of the Honourable Messrs. Gokhale and Dádábhái. It would be no disparagement of these eloquent utterances, however, to say that Sir E. Baker's criticism of the Budget was more effective and no less appropriate Considering the position of the speaker, the occasion, and the character of the assembly he had to address, Sir Edward's warning, as he modestly called it, has a significance all its own. He did not wish to blame anybody. All he did was to express surprise at the Railway Administration spending more than their income during the year. This is what critics, not necessarily medical, describe as laying the finger on the sore spot."

Alleged advantages of allowing Provincial Governments to raise their own revenues.
Bombay Samáchár (62), 6th Apl.

10. Among the various suggestions made by the Decentralisation Commission in their report, the most striking is that regarding the grant of special powers to the Provincial Governments to impose taxation and to keep their means of revenue quite separate from those of the Imperial Government. We trust the Secretary of State will advise His Majesty to put this suggestion into practice, in case the popular element is strengthened in the Legislative Councils. And now with the new scheme of Lord Morley giving an increased representation to the people on the Legislative Councils and wider powers in connection with the Budget, it will be a wise step on the part of the Imperial Government to provide the Provincial Governments with independent means of raising revenue. The existing system is unfair alike to the Imperial and to the Provincial Governments. The granting of independent powers to the Provincial Government in the matter of raising revenue will result in the creation of a healthy spirit of competition between the various Provincial Governments in industrial matters. This will clearly have the effect of strengthening the Imperial Government's means of revenue. As the report says, "the Lieutenant-Governor of the United Provinces desires to have larger powers in the direction of subsidising commercial ventures likely to introduce a new industry in the Province". None can deny the wisdom of this demand of his, and if every one of the Provincial Governments were to take in hand one industry each, the face of India would be changed within the space of a decade.

His Excellency the Viceroy's reply to the Hindu Sabha of Láhore.
Mahrátta (9), 11th Apl.

***11.** "A curious function fell to the lot of the Viceroy to perform at Láhore while on his way from Calcutta to Simla. It was to receive three separate addresses from three principal public bodies of the Punjáb and to reply to all the three in one speech. One of these bodies was the Hindu Sabha, another was the Muslim League and the third the Sikh community. It is impossible to imagine three other communities in India with greater mental distance between them and with claims more antagonistic to one another than the Musalmans, the Hindus and the Sikhs.......... But the responsibility of dealing out even-handed justice to communities like these is difficult in full proportion to the glory of receiving their homage and allegiance; and the Viceroy appears to have been nearly oppressed by a sense of this very responsibility in his reply. The task of facing the music, and specially such music as was made in this case by the triple address, was an unenviable task; and Lord Minto was ill at ease in performing it. This was his first visit to the city which has the honour of being the scene of the first unjustifiable measure of repression for which the Viceroy was responsible, namely the deportation of Lála Lajpatrái. And it is on the occasion of this first visit that the Viceroy has been reminded very pointedly that the boast of the British Government about even-handed justice is a hollow boast. The Viceroy evidently collapsed in his attempt to prove the reforms as being a measure of only even-handed justice and nothing more; and his taunt to the Hindu Sabba that they had not even the grace to thank him for the appointment of the Honourable Mr. S. P. Sinh as Law Member of the Government of India was an indication of the fact that His Excellency had nearly lost his temper, an uncommon thing with Lord Minto. The only maxim on which Lord Minto could rely in his reply to the Hindu Sabha against the charge of partiality was that even-handed representation could not be secured on a numerical basis......... We are afraid the Viceroy was painfully aware that he could not lay his hand on his heart and declare that the action of Government in introducing racial considerations in the new Reform scheme, was actuated only by the motive of doing justice...... It is impossible that it should be so. A former expression of views by the Viceroy himself on a previous occasion is against him. The opinions of responsible rulers of provinces where the Hindu-Muhammadan question is most acute, are against him ...... With such opinions on record, with the Viceroy's own reply to the Muhammadan deputation two years ago on record, it is not easy for him to defend the introduction of the racial element in elections, though it may be, we admit, that he himself has yielded under pressure. Of course, it is a little unpleasant that such sentiments as the address of the Hindu Sabha contained should have to be spoken out to the face of the Viceroy when he was being received for the first time. But on the whole it is to be preferred that these sentiments were expressed rather than that they should be withheld. When, as the Hindu Sabha expressly said, there was no question of loyalty, when the Sabha openly expressed abhorrence of anarchist outrages and offered to do anything for the British Government, there was no harm if the Sabha indulged in a little plain speaking and told the Viceroy that they would rather forego the benefit of the Reform scheme than have it under such unjust and demoralising conditions. Rose-water is good, but plain speaking is better; and even in a Viceregal reception, you need not have only 'rose-water, rose-water all the way!'"

Oriental Review (11), 7th Apl.

12. "We always thought that His Excellency Lord Minto was too cool-headed to be led away by feelings of the moment and too shrewd to fall into traps laid by partisans of a particular cause. Unfortunately he seems to have lost his coolness and shrewdness in his recent visit to Láhore. The Hindu Sabha, a prominent public body of Láhore, presented an address to His Excellency Lord Minto as so many other bodies did, but the address was presented directly, without being first submitted to His Honour Sir Louis Dane, the Lieutenant-Governor of the Punjáb. This seems to have given umbrage to the local authorities and to His Excellency the Viceroy also, who took the first opportunity in his reply to administer a rebuke. But the matter did not end there. Whether it was due to this offence to the local gods or to 'the party of great political importance' (as the Moslem League would call the Muhammadan community), His Excellency was in no merry mood and he read a sermon on the inadvisability of introducing political matters in the address. The word 'political' is such an elastic one that it can be made to assume any meaning. Is the introduction, by the Muhammadans, into their addresses of a request to look into their rights political? In fact every appeal to the ruling authorities is more or less political in its aspect. How is then the address presented by the Hindu Sabha to be condemned as political and tabooed as 'a dish of contentions'? We should think that it is the best occasion to represent the grievances of a class or a community when the head of a Province or of the Indian Empire, as the case may be, goes a-touring to various parts of the country.......... It is not a statesmanlike course to snub such well-meant efforts. We need not, we think, call attention to the danger underlying such a 'snub,' however glad a certain section of the Press may be feeling at it; for it was such snubs which were responsible for the unfortunate campaign against the system of 'petitioning'. An invidious distinction again is sometimes observed between the reception accorded to different deputations and addresses. The distinction may not have been intended by the authorities themselves, but it is there and the public notice it. While Lord Curzon refused to receive Sir Henry Cotton in his capacity of President of the Congress, he welcomed the Chamber of Commerce deputation. His Excellency Lord Minto also warmly welcomed the Muhammadan deputation at Simla—an event which is yet often recalled by the Government and the Muhammadans. With such examples before us we cannot but regard it as unfortunate that the Hindu Sabha of Láhore was given an unmerited snub and rebuke."

Indian Social Reformer (4), 11th Apl.

***13.** "Generosity, kindness and serenity have become so intimately associated with viceregal pronouncements nowadays that many people, without perusing the address which provoked the slight impatience discernible in Lord Minto's reply, were ready to assume that the

Hindu Association of Láhore had badly blundered. The assumption turns out to be correct. The omission of all reference to the appointment for the first time of an Indian to the Viceroy's Executive Council strikes us as betraying a total lack of political perspective and, taken together with the general tone of complaint of the address, it might have struck His Excellency as being inexcusably unfair to Government. The Association, too, might have refrained from suggesting that they would rather that the reforms were not adopted than have sectional representation granted to the Muhammadans. His Excellency rightly pointed out that the most thoughtful Hindu opinion did not endorse this view. At the same time, we are sure that, if Lord Minto had sufficiently realised that the Punjáb Hindus had some excuse in the frankly sectional attitude of their Muhammadan neighbours, he would have couched his rebuke in even more soothing language. We have condemned the Punjáb attitude as short-sighted and unwise on more than one occasion. But we see no more reason to be irritated by it than by similar assertions of other communities, except that the Hindus as a community are rightly expected to take a broader view of things than other politically less advanced communities. The Hindus in the Punjáb are in the position of a minority and the attitude of the Muhammadan majority in the province does not seem to approximate to that of the most thoughtful Hindu opinion elsewhere as regards concession to minorities. This is, however, only an excuse and not a justification of the action of the Hindu Association in thrusting on the Viceroy a highly controversial document in the course of a welcome address."

Indu Prakásh (42), 6th Apl., Eng. cols.

14. "We are afraid that the Viceroy is not fully informed of the intensity of the feelings of racial and communal distrust and jealousy which has been reached in the Punjáb, and that His Excellency has not gauged with sufficient accuracy the fact, which has been of late but too painfully evident to impartial on-lookers from other Indian provinces, that one of the factors that have brought on this undesirable state of things has no doubt been several acts of the Punjáb Government, which apparently savour too strongly of nepotism and of the *divide et impera* policy. The Sikhs and the Hindus are found to be often at loggerheads and there seems to be no love lost between the orthodox Hindus and the Arya Samájists.......... Add to this the still more strained relations between the Hindus—Sikhs and Arya Samájists included—on the one hand and the Muhammadans on the other. Rightly or wrongly, the Punjáb Hindus do believe that they are politically getting the worst of it in regard not merely to State patronage but also the general treatment coming within the scope of the administrative and legislative measures of the local Government. They have facts and figures to rely upon and these have been often quoted.......... Nor is it a secret that the Hindus in general and the Arya Samájists in particular have been regarded as political agitators of a more or less dangerous type. The lessons of the year of Lajpatrái's deportation are yet fresh.......... We wish His Excellency the Viceroy had borne this state of things in mind.......... His Excellency would in that case have been able to pour oil over the troubled waters in the Punjáb and secured there too that general acquiescence and spirit of tolerance in matters of details, which His Excellency rightly pointed out to be necessary for the success of the Reform scheme.......... But it seems to us that the Punjáb Hindus have real grievances and strong reasons to be afraid of their lot in the Reform scheme, and were thus entitled not to a rebuke but a message of conciliation and assurance from His Majesty's representative in India. We cannot at all subscribe to the proposition that addresses to Viceroys should contain no contentious matters.......... The grievances which the Hindu Sabha embodied in their address are grievances of long standing in regard to which they have made representations again and again to successive Lieutenant-Governors.......... We are further sorry to find that the principle of avoiding 'contentious delicacies' was not applied by Lord Minto to the Muhammadan address in the same manner as His Excellency applied it to the Hindu address. We, for one, would have liked it to be applied to none, but as it has been, the Hindus have had only one more cause given for legitimate dissatisfaction.......... We do not find in the

Muhammadan address any reference to Mr. Sinha's appointment. And yet for similar faults of commission and omission was the Hindu Sabha alone blamed! Comment is unnecessary."

Ráshtramat (44), 13th Apl.

*15. In the address presented by the Punjáb Hindu Sabha to Lord Minto during his recent visit to Láhore, the Sabha expressed an adverse opinion respecting the right of special representation proposed to be granted to the Muhammadans. Lord Minto was somewhat offended at this, and he declared in his reply to the address that the opinion of thoughtful Hindus in the country was contrary to that of the Sabha. Writing on this subject, the *Punjábi* of Láhore has pointed out that the opinion of thoughtful Hindus in the country is opposed to granting special rights to the Muhammadans. It is not known whether Lord Minto considers the opinion of the Honourable Mr. Gokhale as the opinion of all thoughtful Hindus. But the real state of things is quite the opposite. The Honourable Mr. Krishnaswámy Ayer, President of the Madras Provincial Congress Committee, is a Moderate of Moderates, but he has protested against the policy of granting special rights to the Muhammadans. It is distinctly stated in the manifesto issued by the Hindu leaders in Bengal that rather than enforce a scheme of reforms calculated to foment racial feuds between the Hindus and Muhammadans and thereby destroy the idea of nationality, it would be better to set it aside altogether. In Babu Bhupendranáth's opinion to accept the scheme of reforms without modification is simply to court a national death. At the annual meeting of the British Indian Association of Calcutta held under the presidency of Rája Peeari Mohan Mukerji, the latter declared that by granting special rights to Muhammadans racial antagonism would increase, unity would be destroyed, the proposed non-official majority in Councils would lose its value, and the policy hitherto pursued of granting even-handed justice to all would cease. From the above any one can see what the opinion of all thoughtful Hindus is.

Pársi (33), 11th Apl., Eng. cols.

*16. "We regret to notice that a large number of Hindu leaders have begun a campaign of protest against the granting of special representation to Musalmans. The Hindu Sabha of Láhore went so far as to make this the burden of their address of welcome to His Excellency the Viceroy, who was at no pains to conceal his disapproval of the course, and told them that such contentious matters should be represented to him through the proper channel, when they would receive his full attention. It was certainly a more tactful way of dealing with the matter than plunging into the fray, as his predecessor would have done, but it still left the representation unanswered. There is no need to take up a brief for either the first arrangement or the second, since both have defects more obvious than remediable, but it seems particularly futile to make a subject like this the bone of contention for sectarian rivalries, while to protest that it would be better to abandon the Reform scheme altogether is ridiculous. The Muhammadans were most to blame in the first instance for their uncompromising refusal to accept the results of their own backwardness, but the action of the Hindu protestants has to a great extent justified them. We can only hope that better counsels will prevail before irreparable damage is done. We may regret the step that has already been taken, but there is nothing to be gained by an attempt to show Lord Morley that we are not in a sufficiently reasonable frame of mind to accept a compromise loyally."

Jám-e-Jamshed (29), 7th Apl.; *Akhbár-e-Soudágar* (19), 6th Apl.

17. We think the Viceroy has done well in administering a polite rebuke to the Punjáb Hindu Sabha. For, the time has now arrived, when the Hindus and the Muhammadans should leave aside their minor differences and join hands in order to give effect to the new Reforms. For, without their joint support, the hands of Government will be greatly embarrassed in working out the Reform scheme and the forebodings of some of the officials, who fail to see any good therein, will be realised. It is necessary, therefore, that both these communities should rise above sectional pre-

judices and help the Government whole-heartedly. [The *Akhbár-e-Soudágar* commenting in a similar vein, remarks that the omission on the part of the Hindu Sabha to mention the appointment of the Honourable Mr. Sinha to the Executive Council, though no doubt unpardonable, was due only to oversight, and was certainly not the outcome of lack of gratitude.]

Spread of sedition amongst Indians in England.
Gujaráti (25), 4th Apl.

18. We cannot be tolerant towards certain Indians here and abroad who indulge in the mischievous folly of spreading rank sedition among young Indians. A certain class of men seem to seek the regeneration of India by the spread of anarchical doctrines. The public wish to see the least of these men. In the December number of the *Indian Sociologist*, Mr. Shyámji Krishnavarma has displayed bad taste by publishing an article under the heading, "Indian Martyrs. Memorial in London. Scholarships bearing the names of the Indian Martyrs. Tokens of Gratitude to the bereaved parents." In this article the action of the foue anarchists who have been sent to the gallows is considered to be highly patriotic and an announcement is made to the effect that for the purpose of commemorating these four martyrs, scholarships to the value to Rs. 5,000 will be awarded to young Indians. A part of the sum will go to the parents of these anarchists. The scholarships will be named after the martyrs. In the January number of the same paper we read that four scholarships have already been awarded. We do not know who the scholars are. This action of Mr. Krishnavarma's is little short of criminal folly. If young Indians are trained after this fashion in England, none will come forward to defend their activities.

Alleged unsatisfactory record of the Bengal Police with regard to sedition cases.
Pársi (33), 11th Apl., Eng. cols.

***19.** "The more violent manifestations of the unrest seem to go on more from force of habit than with any end in view or any enthusiasm in execution. Sedition trials drag wearily on, appeals are rejected out of sheer boredom, houses are raided and back numbers of the newspapers or gunmakers' price lists are carried off as incriminating documents, bombs are thrown at every train except the one that Mr. Hume is really in, and though they explode they only damage the paint, while the whole Police force of Bengal, watching the railway for anarchists, pounce on a solitary 'male child of eight years' who is hauled off in triumph to the Magistrate, and thence consigned to his school-master with a chit asking that he shall be birched. It is not a glorious record from any point of view, and those concerned who have least reason to be proud of it are the Police, as it points either to a record in incompetence or to a desire to gain kudos when there were no real cases to get it from."

Advice to Indians to obstruct Government by constitutional means.
Pudhári (144), 4th Apl.

20. We thought that the wrath of the rulers had subsided after claiming many editors and lecturers as victims, but it seems to have burst out again in the form of wholesale searches, regular as well as irregular. It remains to be seen whether Maháráshtra will give up its accepted task cowed down by these dangers, or work it out courageously. The Goddess of Independence stands on the rock of self-elevation amidst an ocean wherein the wrath of Government is having full play. She was concealed from view by a mist of ignorance, and people were at a loss to locate her exact position. They first thought that she dwelt with the bureaucrats and then surmised that she lived with the people of England. But they were disappointed in both their hopes. The Partition of Bengal opened the eyes of India and she resorted to *swadeshi* and boycott. The whole of the country became expectant for independence, educated by a single-hearted devotion to *swadeshi*. The violence of the political storm can be duly explained. Some students were severely sentenced for carrying on legally the *swadeshi* agitation. Some youths became enraged at the tyranny and resorted to bombs. Nobody sympathised with the bomb movement. Newspapers were condemning it, and Government were engaged in finding out bomb-throwers. Every one was doing his own work. But some wiseacres protested their own innocence and hinted at the connection of their political opponents with the party of bomb-throwers. Some of our leaders thus fell victims to the inflamed wrath of Government. The time has come when the tenacity of the so-called followers of patriots is to be tested. A political game of chess is being played between Government and the people. Government have with them tigers and the people sheep. The terms of the game have been settled by the Proclamation of 1858. The tiger can walk straight at its will, but the sheep can walk only a step forward, but has the liberty of going obliquely to escape from the clutches of the tiger. Even so, Government can set aside laws at any time. If the people cannot protect themselves by pursuing a straight path, they have a constitutional way open to them of pursuing the oblique way of passive resistance. Both should checkmate each other. It is not that tigers can kill the sheep and that the sheep can do nothing. He succeeds who plays with an eye on the weak spots of the adversary. Government have laid their finger on our weak spots, but we do not know theirs. The fall of our leaders has demoralised our forces. When Government imprisoned our leaders and challenged them, in a way, to play their games, the latter replied that their followers would maintain their traditions after them. It is not manly to whine that the rulers tread upon us and the bureaucrats persecute us. Why should they not? The spirit of self-reliance arisen amongst us is detrimental to their interests. The English are not tired of obtaining 45 crores of rupees every year. The relations of the Indians and the English are those of domesticated animals and their masters. We cannot expect the master to eat grass and feed his beasts on grain. The English have allowed us a field wherein we can work out our own elevation. We may agitate within the limits of law, but if we create a disturbance, we will be duly punished. But should we not evade the vigilance of the rulers and play our game, even suffering persecution? Welcome persecution and welcome repression! It is the duty of the bureaucrats to repress us. But fellow-countrymen, do not lose heart. Government will no doubt increase the taxes, put down our trade, make us completely imbecile and fleece us and fill the coffers of England. This is the imperial right of England. The question is, are we going to give way or obstruct them by constitutional means?

England need not stand in dread of Germany if she conciliates public opinion in India.
Bhála (105), 11th Apl.

***21.** Germany has been increasing her navy by leaps and bounds, and England has been finding it rather hard to maintain the 'double power standard'. One of the causes of the difficulty which England is thus experiencing is the loss which she has sustained in her Indian trade. This loss is mainly due to the *swadeshi*-boycott movement first started by the Bengalis as a protest against the insolence of the bureaucracy. As England's loss is in this matter India's gain, we hope that our people will not slacken their zeal for the *swadeshi* movement simply because it clashes with the interests of England. If it is desired that England's commerce with India should continue for some years to come, our rulers should confer substantial political rights on the Indians and thus win their hearts. Circumstances, however, do not give us ground for hope in this direction. The Colonies have come to the help of England with offers of men-of-war, but that does not remove all cause for anxiety. We feel confident that England will not have to stand in perpetual dread of the increasing armament of Germany, if she ensures the hearty co-operation of her Indian subjects in the defence of the Empire by elevating this country to the position of a self-governing colony.

Policy of repression against Indian students in England bound to fail.
Kál (144), 9th Apl.

22. The London correspondent of the *Kál* writes:—'Crush the Extremists; rally the Moderates to the side of Government' was the advice given to Englishmen, for stamping out Extremism in India. But, as was expected, it has failed egregiously. The cause of the failure is that it is very difficult to distinguish an Extremist from a Moderate. Moreover, the measures taken to suppress the Extremists have been altogether impolitic. The Extremist of to-day comes to be viewed as a Moderate to-morrow, when more violent Extremists appear on the scene. In spite of such experience, Government have introduced the policy of repression against Indian students in England. The policy, of course, is destined to fail. Much dust was raised against Indian students in England,

but the atmosphere is getting clear day by day. Some of the London papers have published interviews with the Indian Students and especially with Mr. S. D. Savarkar, and the views expressed by students interviewed appear to have favourably impressed them. [The correspondent gives extracts from some English papers in support of this statement.]

The English responsible for the disturbed condition of Ireland.
Kesari (124), 6th Apl.

23. The *Kesari* in a further article on Ireland writes:—The Irish agitation for political rights may be dated from the beginning of the seventeenth century. Before that period, the history of Ireland teems with internecine struggles, but is in no way interesting from the point of view of political progress. The Irish leaders actuated by a public spirit of ambition have pursued both legal and illegal methods to attain their goal. The Irish did not demand complete severance from England at first. But when the English refused to allow an independent Parliament or even to grant Home Rule to Ireland, independence and nothing less was demanded. When the King and Parliament set their face against Home Rule, the Irish people naturally refused to have anything to do with either of them. The responsibility of the birth of such thoughts lies more with the English than with the Irish. Those who take a superficial view of Irish History imagine that it is nothing but a story of disloyal riots and disturbances. But such is not the case. The rebellion of 1641 was no doubt religious and was not waged for *swarájya*. But the rebellion of 1798 and 1803 were political, though Emmet and Wolfe Tone had no public support. The Fenian outrages were still less supported by the people. The agrarian disturbances were no more serious than the agrarian riots in Bombay (Deccan) in 1876. The White Boys and the Hearts of Steel were organised secret bands intended only to terrorise the landlords and to press the grievances of the agriculturist on the attention of Government. But these outrages were not countenanced by the thoughtful leaders of the people. The Catholics had too many reasons to be disloyal, but there was very little active disloyalty amongst them. It is the Protestants who had a clearer idea of political rights, who were the leaders in all these struggles. 90 per cent. of the Irish leaders of every generation were constitutional agitators. No doubt Fitzgerald, Tone and Emmet constitute the glory of Ireland as much as O'Connel and Grattan. They were patriotic and followed a high standard of morality. But they had to die without effecting anything probably because they were ahead of the times.

England is resorting to conciliatory methods simply to escape the odium of being called tyrannical by other nations.
Hindu Punch (116), 7th Apl.

24. The Viceroy in his Budget speech declared that the Reform proposals were framed long before the advent of the bomb in India. However, Lord Morley seems to be over-anxious to get the Bill passed in the Parliament in order to restore peace in this country. It must be admitted that the repressive measures that were adopted to cope with the bomb conspiracy are giving place to wise measures of policy. England is all-powerful and could very easily have continued in her policy of repression. We must therefore pause to consider the motive that has led her to be so very lenient. England used to laugh at Russia for being tyrannical and fully sympathised with the Russians in their political aspirations. In our opinion therefore England has resorted to conciliatory methods in her Indian policy simply because she wants to escape the odium of being looked down upon as a tyrannical ruler by the continental powers.

Spirited self-reliance is necessary to check assaults by Europeans.
Bhála (105), 11th Apl.

***25.** One more instance has been added to the long list of cases of miscarriage of justice between Europeans and Indians. The *Rangoon Daily Mail* reports that at Yenang-yang (Burma) Mr. Strange, Manager of the Nathsingh Oil Company, committed a brutal assault on one Fattehbahádur for having failed to salute him. For this Mr. Strange was tried by a European jury and, as has happened in several other cases, he was found "not guilty" and acquitted. The Europeans are everyday growing more and more insolent towards Indians, and the law-courts do not afford any protection against their high-handedness. The question, therefore, as to what we should do to protect ourselves from such assaults is assuming serious importance. In our opinion, the only means to accomplish this end is to show some spirited self-reliance on such occasions. Resort to any other means is, we are convinced, bound to fail.

Prevailing high prices.
Gujarāti (25), 11th Apl., Eng. cols.

***26.** "It was but expected that the question of high prices should have prominence given to it in the recent budget debate in the Imperial Legislative Council......... The Honourable Sir G. F. Wilson indeed assured us that the question of the prices is engaging the attention of the Government of India and the Secretary of State. An urgent demand for an inquiry by experts has been, and is being, made from all quarters, and we hope Government will see their way to attempt seriously the solution of the problem at an early date. Another currency Commission was suggested by some people, but the Finance Member declared that such a Commission, besides being a costly and cumbrous method of investigation, is not likely to arrive at any satisfactory conclusion. According to him our currency policy has not had a trial for a sufficiently long period, and he said that it ought to be allowed enough time to adjust itself to environments and 'settle down into regular habits.'......... It has always to be borne in mind that the high prices of food-stuffs are the resultant of a number of forces, and it would be rashness pure and simple to say that they are the result of any one cause. The other day we showed that the high prices which our food grains fetch when exported are a factor in the phenomenon. Sir G. F. Wilson contends that the export of the food grains which represents only 6 per cent. of the total food-supply of the country cannot appreciably affect the price of food stuffs. In reply to this we have to say that the high prices which foreign countries can afford to pay for our exports indirectly modify the prices of those articles in this country. We have already pointed out that exports are only one of the many factors determining prices and the condition of our currency has also much to do with a rise in them. That the high prices are a source of anxiety to Government in common with the people may at once be conceded. Government have to suffer heavy loss owing to the compensation allowances they have to give to their employes and the heavy expenditure they have to incur in other ways. It would be doing injustice to Government to suppose that they are indifferent spectators of the distressing phenomenon of high prices. Such high prices are sure to interfere with the foreign demand for Indian products and to affect seriously our ability to pay our debts. It must be admitted that the position is not so easy that Government can improve it by a stroke of the pen, and there is much truth in the statement of the Finance Member that 'India by its adoption of a Gold Standard has been switched on the currency gauge of the rest of the world and is undoubtedly bearing its share in the price fluctuations to which the rest of the world has been subject.' What people wish is that Government should do everything in their power to minimise the disturbance in our economic condition. If such a disturbance tends to become permanent, mere palliatives and temporary make-shifts will not do. If a Commission is considered to be a costly and unsettling arrangement, a small committee of experts may be appointed, who may be asked to go into the question of our currency problem as also its relation to high prices."

Suggestion that the Imperial Entomologist's bulletin on locusts should be translated into vernacular.
Praja Bandhu (34), 4th Apl., Eng. cols.; *Phœnix* (12), 3rd Apl.

27. "The bulletin recently issued by Mr. Lefroy, the Imperial Entomologist at Pusa, in connection with locusts is both interesting and instructive......... The bulletin contains useful hints for destroying the locusts, which it is possible to do while they are still hoppers, *i.e.*, in the earlier stage of evolution. As we have already said, the bulletin is no doubt interesting, but since it is in English we are afraid it cannot be useful to the extent desired. This is only possible when vernacular translations of it are distributed freely among those agriculturists who are able to read. These bulletins in English are read by only a few who although appreciating the time and trouble taken in preparing them, hardly care to disseminate the knowledge and information so acquired by them among those who are vitally interested in the matter and but for whose hearty co-operation it is not possible to eradicate this pest to anything like an appreciable extent." [The *Phœnix* also suggests that the brochure should be translated into all the vernaculars of the country.]

Comments on Mr. D. E. Wácha's resignation from the Bombay Local Abkári Committee.

**Mahrátta* (9), 11th Apl.; *Praja Bandhu* (34), 4th Apl.

28. "To the people of Christendom drinking is not only not prohibited by religion, morality or social etiquette, but they almost think it a necessity of life; while in India the two great religions—Hindu and Muhammadan—as well as their morality and culture, have prohibited and stigmatised drinking as a great sin—a heinous crime. Under these circumstances, if the granting of the right of local option is anywhere likely to produce 'oppression' and 'political discontent,' it is the Western countries inhabited by Christian population. But it is the irony of politics that the people of many western countries have got the right of local option, while the Government of India refuse to extend it to India on the plea that it would create 'political discontent,' and 'oppression.' The Excise Commission of 1905 also did not recommend the extension of the right of local option to India, but suggested a substitute in the formation of Local Abkári Committee 'representing public opinion.' In order to reflect really and effectively the public opinion, these Committees ought to have all its members popularly elected. But the Government of India wanted to destroy its popular character by making the Collector and District Superintendent of Police *ex-officio* members on the Committee. The Bombay Government went one step further and not only added the City Magistrate to the Committee, but ordered that the Collector should be an *ex-officio* President of the Local Committee! By these high-handed tactics Government changed these Committees, that were intended to represent 'public opinion', into close bureaucratic coteries, and thus made them something more than worthless. Mr. D. E. Wácha was a member on the local Committee appointed for Bombay city, as a representative of the Corporation; but, we learn, a few days ago he sent in his resignation, in which he says in effect that these committees are a huge farce and the Collector-president always lords it over the Committee, and therefore he is unable to continue on the Committee any longer. We heartily congratulate Mr. Wácha on the bold, dignified and self-respecting attitude he has taken against this worthless bureaucratic device of sham Local Committees." [The *Praja Bandhu* writes:—By declining to remain on the Committee which, as appears from his remarks, is nothing but a farce, Mr. Wácha has once more laid the public under a deep debt of gratitude. For thereby he has brought to the notice of the public the total uselessness of such Government Committees, which are nothing, if not officialised. We hope, the resignation of a man of Mr. Wácha's type will sufficiently open the eyes of the authorities to the uselessness of such Committees. The idea that Government derive a larger income by a rise in the number of liquor-shops, and that hence it is the interest of the Government to encourage such increase, is taking hold of the minds of the ignorant portion of the public, and in order to check its influence, we think it is necessary that Government should cancel their present arrangement of letting out the liquor-shops by public action. Again, they should follow the line of conduct adopted by the Bengal Government and obtain the opinion of the leading men of the place where new shops are intended to be opened. As regards the committees appointed for the purpose of lessening the present number of the liquor-shops, it is of utmost importance that they should consist of the representatives of the public, and not of Government officers. The present policy is much more calculated to do harm than good, and we would advise Government to change it.]

Complaint about the working of the Poona Local Abkári Committee.
Mahrátta (9), 11th Apl.

***29.** "Government have abolished about ten liquor-shops in the city and cantonment, as recommended by the Poona Local Abkári Committee, but that is almost the only recommendation that has been so far accepted by Government. The Committee, we hear, *unanimously* recommended that 10-30 A. M. and 8-30 P. M. should be the opening and closing hours of the liquor-shops. This recommendation about changing the opening and closing hours was obviously more important than others, but Government have not yet seen their way to accept it. The Committee also recommended that the two liquor-shops in Ganesh Peth and Sadáshiv Peth should be removed to other sites less objectionable. Government accepted this recommendation and made arrangements for securing new sites. But the ways of the Abkári Department are such that even after the 1st of April these two shops remain where they were! In the case of the Ganesh Peth shop, there is at least some excuse; because at the time of the auction-sale of this shop, it was declared that the shop was to change its place only after the new site was ready. The case of the Sadáshiv Peth shop is quite on a different footing. The Collector not only did not make any reservation in respect to this shop, but the actual auction was not of the 'Sadáshiv Peth Shop' but 'Náráyan Peth liquor-shop'! Under these circumstances is not the Sadáshiv Peth liquor-shop really 'unlicensed premises' and does not the selling of liquor there constitute an offence under the Abkári Act?"

Acknowledgment of a mistake with regard to Police searches in Bombay.
Oriental Review (11), 7th Apl.

30. "The object of this *Review* has always been not to misrepresent the powers that be or to misconstrue their action and, as we find that we have been led into an unconscious misrepresentation of one of the recent actions of the Bombay Police, we hasten to correct it. We maintained that if house searches are absolutely necessary, they should be conducted in order and in the presence of the *Panch* and said that it was grievously unfortunate that no *Panch* was called in the recent house searches in Bombay. We are glad to be informed that our information and apprehension were groundless. Our popular Commissioner of Police strictly ordered his subordinates that the house searches ordered by Government should be carried on strictly in accordance with the law and without causing much inconvenience to the people whose houses were searched. And this order of the Commissioner has been faithfully carried out by his subordinates. Whenever a house was searched, it was searched in the presence of a *Panch*, and when a large number of papers had to be examined, to avoid unpleasantness and inconvenience to the householders they were placed in a box and the box was sealed in the presence of the *Panch*. It was then carried to the Police Office and opened in the presence not only of the owner but also of the very *Punch* gathered together at the house search. On enquiry we find that not only were the people of the houses searched put to no inconvenience but they had to suffer the least unpleasantness, and that they had no ground for complaint."

Comments on the petitions of the inhabitants of Athni and Gokák Talukas to His Excellency the Governor against the Sub-divisional officer.
Ráshtramat (44), 11th Apl., Eng. cols.

***31.** "We have received copies of two petitions which the inhabitants of the Athni and Gokák Talukas have addressed to His Excellency the Governor in Council. The facts disclosed in these two petitions are startling and grave in all conscience. Were it not that the petitions contain the names of persons and places, one would have had some hesitation in accepting the statements made therein, as disclosing the actual doings of a Native Deputy Collector. R. B. Artal is something of a celebrity in the Karnátak, and the story of his exploits has travelled far and wide, even beyond the ill-fated sub-division in which he is allowed to have his own way by his superior officers. No Revenue Officer, perhaps, has exercised such uncontrolled authority as this redoubtable Ráo Bahádur.......... Indeed, the catalogue of his executive exploits is a long one and would perhaps furnish sufficient material for an epic. If the statements made in the petition are true—and there seems to be absolutely no reason why anyone should invent such tales—they disclose a state of things which is neither creditable to the officer concerned nor to his superior officers, who allow him to play such pranks without let or hindrance, nor to the system which admits of such pranks being perpetrated. A village Kulkarni may be a very humble individual and holds perhaps the lowliest post in the official hierarchy. But that is absolutely no reason why he should allow himself to be horse-whipped by any of his superior officers, much less by Mr. Artal. Even a village Kulkarni in virtue of the miserable office he holds under Government does not forfeit his right of private defence. In our opinion the fault does not wholly lie with Ráo Bahádur Artal. No man with a sense of self-respect would allow himself to be horse-whipped by any one. Even Kulkarnis must stand on their right of self-defence. But even if some Kulkarnis do not exercise that right, it is incumbent on the Government to see that an officer in the position of a Deputy Collector does not bring into disrepute the office he holds by resorting to violent methods in dealing with villagers. His Excellency's memorialists, in the concluding portion of their petition, pray for an open inquiry into the allegations made by them and express their willingness to incur any expenditure which such an inquiry might involve. We think that their prayer is proper and is entitled to the sympathetic consideration of His Excellency. The incidents mentioned in the petition really amount to a grave political scandal, and if Government do not concede even the fair and reasonable demand for an inquiry made by the memorialists, other officials may be encouraged to pursue the methods, which have conferred unenviable celebrity on R. B. Artal."

Comments on the decision of a case involving the liability of the Secretary of State for India for alleged tortious act of a Government railway subordinate.

Sind Journal (17), 1st Apl.

32. "If the judgment of Mr. Pratt, Additional Judicial Commissioner of Sind, in the case of Mr. Mathrádás against the Secretary of State for India is good law, no suit will lie against the Government for any tortious act of its numerous servants......... As such it makes quite a new departure in the principles which have hitherto been accepted by the general public as governing the liability of Government. To take an illustration, if an accident happens to any one on the State Railways of India through the negligence of the driver of a train, there is no remedy available to the injured man or to his heirs if he dies, for the railways belong to Government and Government are not liable under the ruling in question.......... We do not think that the law, as laid down by the learned Judge, is sound.......... The manager of a State Railway is one of the most trusted and responsible officers of Government and he has a discretion which Government cannot question. He issues a wrong order which is carried out by his subordinates. To hold that no action lies against the Secretary of State whose servant the Manager is, but against the obeying subordinate only, is to subvert both commonsense and discipline. Does it lie with a subordinate to say that a particular order is bad and he will not obey it because it will expose him to a suit at law?......... To exempt Government from liability in such cases is to involve poor subordinates in risks which they never bargained for.......... We hope there will be an appeal and the public will get a more satisfactory decision from the appellate Court."

Anticipated evil effects of the decision in a bigamy case on the Amils of Sind.

Sind Journal (17), 1st Apl.

33. "The judgment in the celebrated Kodumal bigamy case has caused not only profound disappointment in the Amil community but something very akin to a feeling of consternation.......... Whereas up to now there was at least the restraining influence arising from a strong public opinion on the one hand and a vague fear of legal and other unpleasant consequences on the other, this judgment of the Sessions Court dissolves the wrong-doer's fears into thin air and weakens the force of public opinion as a restraining moral influence....... It is of the utmost importance—nay, imperatively necessary—that an appeal should be made to a higher tribunal. Our cause is noble and our case strong, and it is our firm conviction that the result of an appeal will be very different from the one so far achieved. But the making of an appeal rests not with the aggrieved wife of Kodumal or with the *Punchâyat* but with Government. The fact that they deputed Mr. Teckchand Udhavdas to conduct the prosecution affords some guarantee that they do sympathise with our efforts. We hope the Public Prosecutor will not fail to move them in the regular way. We note that even Mr. Leggatt, whose decision has been adverse to the community, realising the gravity of the situation and sympathising with the aspirations of the Amils of Hyderabad towards monogamy, has recommended that an appeal should be made to the Court of the Judicial Commissioner in Sind."

Claims of Sindhis to the Judicial Commissionership of Sind.
Sind Journal (17), 1st Apl.

34. "Is there any earthly reason why one of the judgships of the Judicial Commissioner of Sind should not be conferred on a native of this province ?.......... It would be absurd to contend that we have none worthy among us.......... For the honour in question the name of one eminent Sindhi will at once occur to every one. Need we say that we mean Mr. Teckchand Udhavdás ? He is a man who, we venture to declare, will do better honour to the honourable office than almost any Judge that has sat on the Bench of the Court within the past few years. It is only because the passport to these posts is something over and above fitness, or even something very different from fitness—to wit, a European skin—that Mr. Tekchand is not on the Bench of our Chief Court. We shall, of course, be sagely reminded that under the law two of the Judges have to be Civilians, and the third a Barrister, and Mr. Teckchand is neither. But why should the Court be reserved for the heaven-born Civilian and the Barrister ? Is there no merit outside these classes ? Such restrictions are quite out of place and meaningless in these days."

Claims of Sindhis to the Public Prosecutorship of Karáchi (Sind).
Sind Journal (17), 1st Apl.

35. "The post of the Public Prosecutor of Sind was for long monopolised by Europeans. It was only recently that the local Government was led, by vigorous agitation in the Press, to throw it open to Sindhi members of the local Bar. Mr. Teckchand who should long ago have been Public Prosecutor, or for the matter of that something higher, if merit had been treated as the sole criterion, was the first fortunate recipient of the honour, but when he went only on three months' leave last year, the appointment was conferred on Mr. Raymond in supersession of the claims alike of the Assistant Public Prosecutor, Mr. Lálchand, and of the senior and ablest practising pleader of Karáchi, Mr. Harchandrái.......... Mr. Teckchand is now going on six months' leave, and it is on the cards that it is the intention of the administration to favour a European and justify the popular suspicion. Realising the danger of this prize post going again out of the hands of Indians, the Bar Association has passed a resolution in favour of the appointment of Mr. Lálchand Hasomal who, they declare, is in every way qualified for and entitled to the office, next only to Mr. Harchandrái who is not a candidate for the post. .... We do not think the authorities will be so imprudent as to flout this emphatic expression of responsible opinion which we can safely say has at its back the support of the entire public opinion of the province."

Alleged undue partiality of the Collector of Hyderabad (Sind) to Muhammadans.
Sind Journal (17), 8th Apl.

36. "The time has come for Mr. Pratt to lay down the reins of office at Hyderabad in order to take up a higher appointment elsewhere and we can hardly allow the occasion to pass without offering a few observations on his administration both as Collector and as President of the Hyderabad Municipality. There can be no two opinions as to Mr. Pratt being a strong man and a very capable officer. Everywhere he showed thorough administrative capacity. Equally undoubted are the services he rendered to the Municipality of Hyderabad...... But while we fully recognise the highly useful character of Mr. Pratt's municipal work, we can hardly say the same

of his administration as Collector of the District.......... There is one phase of Mr. Pratt's policy and attitude as a district officer which we cannot help regarding with keen regret. He did not hold the balance even between the two principal communities inhabiting the district. He showed an excessive leaning towards Muhammadans and bestowed favours upon them to the detriment of the Hindus. In one part of the District in particular he has created considerable discontent by the influence which he has allowed a certain Muhammadan Zamindár and Honorary Magistrate to wield on account of his close and intimate association with him. Such association and the results it has led to have constituted something like a scandal throughout the district and even beyond."

Complaint about a Sind Assistant Collector's orders *re* remission rules.

Sind Journal (17), 1st Apl.

37. "The *rabi* crop in Guni division has been a failure in many places, but the Assistant Collector, Mr. Moysey, has issued peremptory orders, perhaps not in writing, that no remissions shall be allowed. His reason for doing so is that the failure is due *in part* to bad ploughing, and the object of such refusal is to teach the Zamindárs a lesson. We have to offer two observations on this point. First that the order is too sweeping. It cannot be that all without exception have sinned in this regard......... Secondly it is well known that *haris* are not available in Sind in sufficient numbers and they can therefore dictate terms and afford to be lazy. It is they who plough the land. But who will suffer by Mr. Moysey's order? Not the *hari*, to whom it is the same whether remission is or is not granted, but the poor zamindár who may have done his best to get good work out of his men and incurred a deal of expense in connection with the cultivation. At any rate is it not unreasonable to refuse remissions *en bloc?* If imperfect ploughing (of which the Sindhi *hari* is generally guilty) were the sole cause of failure of the crop, then the zamindárs might perhaps not murmur much. But so far as we can see, the main and primary cause is the excess of water which was characteristic of the last season owing to an abnormal inundation and an equally abnormal rainfall. The effect of Mr. Moysey's attitude has been heightened by a very severe punishment which is said to have been inflicted on one of the Head Munshis who made recommendations which possibly erred on the side of leniency. The professed policy of Government is to work the not over-generous remission rules in a liberal spirit. But when a Mukhtiárkar or Head Munshi shows the slightest tendency to be liberal and commits a slight error, he is swiftly pounced upon and punished as incapable. This is surely not calculated to re-assure the zamindárs and the public."

Education.

Consequences of neglecting the subject of history in our University education.

Mahrátta (9), 11th Apl.

***38.** In the course of a lengthy article, the first of a series, the *Mahrátta* writes:—"Another defect, an important one from the Nationalist point of view, is the singular treatment which the subject of history is being accorded recently in some new Reform proposals.......... History is a subject whose importance to a country struggling to rise to eminence and to attain national consciousness and existence cannot be too strongly dwelt upon. A comparative study of its own history and the history of other nations is highly necessary to guide its steps in its onward march. Properly speaking then, a government which professes to exist for the good of the people and which promises to give the people political education, so as to enable them to attain self-government, ought to give the first and foremost place to comparative history and politics in its educational systems.......... At the present stage it is utterly futile to expect from Government any step calculated to go in the right direction.......... In England, a boy is taught to repeat songs glorifying the national heroes and national events, and history is taught with the specific object of creating in the young heart feelings of patriotism. But in India if a student sings or recites on the occasion of a festival of a national hero a passage glorifying his deeds, even from a Government publication, he is threatened with prompt dismissal from school by the authorities. In our schools and colleges we are asked to learn things which are directly antagonistic to our sentiments and traditions. We are taught things that are denationalising us. We are taught theories and precepts which should only serve to weaken our respect and reverence for our ancestors, our sacred religions, our holy scriptures and our immemorial traditions. Arrangements are made so that all things Indian, sacred and dear to us, shall be brought to our notice as little as possible, except only when they are to be traduced in comparison with western patterns. We are trained from our infancy to cherish the memory of Nelson, Cromwell, Shakespeare, and to learn to forget the names of Shiváji, Rámdás, and Nána Fadnavis. We are asked to indulge in the sentiment of 'patriotism towards the Empire,' while we are to forget the land of our birth. We are told the advantages of composite patriotism, while we are moulded so as to grow disrespectful towards things Indian. Notwithstanding these faulty and unnatural arrangements, we are not warranted to entertain even the faintest hopes of being recognised as equal members in all the parts of the Empire. All our attempts in the direction of claiming rights of citizenship of the British Empire are forbidden by repressive legislation and high-handedness......... In what else can this fatal and wrong policy result but in keen disappointment and discontent? .... This unnatural divorce of education from patriotism is resulting in the sad spectacle of some of our talented young men working in wrong directions for the cause of their country."

Comments on the proposal to establish an Arts College at Dhárwár.
Indian Social Reformer (4), 11th Apl.

***39.** "We trust that Government will accede to the desire of the people of the Karnátak District to have a First Grade Arts College located at Dhárwár. It is stated that Ráo Bahádur S. K. Rodda has offered to collect a lakh of rupees for the purpose, if Government undertake the planting of such an institution. The Director-General of Education, in his quinquennial report, lays down the following as the guiding principles in locating colleges. 'When a province easily falls into a certain number of natural divisions distinguished from one another by social and linguistic differences; when these divisions have been accepted as a basis for the administrative arrears of Commissioners' Divisions, and when in each of these divisions there is one city having a population of 10,000 or 15,000 and far surpassing in respect of population any of the other cities in the division, then the location of the colleges in such a province presents an easy problem; the natural course is to plant the colleges at these large centres.' Applying these principles to this Presidency, he observes that the only division which is not supplied with a college, is the Southern Division, and 'this,' he says 'contains no city of predominant size.' We do not think that 'the city of predominant size' is such a vital factor in the distribution of colleges as the other considerations mentioned by Mr. Orange. In all the other provinces of India, there are colleges in cities containing a very much smaller population than that laid down by him. The concentration of Collegiate teaching in Bombay —we have only 7 Arts Colleges in the whole Presidency, while Madras has 41, Bengal 40, and even the Punjáb has 16—has its advantages. These are not likely to be seriously impaired by the establishment of an Arts College at Dhárwár which is the capital of one of the most populous districts in the Presidency. We say nothing as to the political and other arguments that have been advanced in support of the proposal. Regarding it in the light of pure educational equity, we are strongly of opinion that Government should give the most favourable consideration to Ráo Bahádur Rodda's patriotic project."

Alleged unmerited supersession in the secondary teacher's grade.
Praja Bandhu (34), 4th Apl., Eng. cols.

40. After naming some instances of alleged supersessions in the secondary teacher's grade, an anonymous correspondent of the *Praja Bandhu* writes :—"These changes seem to be based on the confidential and demi-official correspondence much more than the official. To prevent such a sad repetition of the insecurity and uncertainty of tenure of office they tend to, all the weaknesses

reported by the Head Masters or the Inspector must be referred to the parties concerned, to give them an opportunity to improve or to have their say. If defects are real, proper instructions should be issued and necessary suggestions made for their improvement. It is surely no justice to condemn a man unheard. The reporting officer may have some end in view, *e. g.*, the provision of the next man who may be his kinsman, or who may be connected with him in a number of ways. Confidential reports should not, therefore, be eagerly swallowed and acted upon immediately unless the danger is irreparably great. Why should the Director of Public Instruction not arrange tours to verify such reports patiently and without prejudice? The visit of the Director of Public Instruction to each secondary school would be welcome in various other ways if he would hear and redress the grievances of masters."

Railways.

Why the Indian Railways do not pay.
Pársi (33), 11th Apl., Eng. cols.

***41.** "It is a very fine thing to be up-to-date and efficient, but efficiency in railway enterprise has as much to do with commercial success as with serving the public, especially when the railways are public property and are looked to as a source of revenue. It is now time for the Railway Board to consider whether they have been pursuing the most economical policy with regard to railway development in India....... Railway reform began with the importation of an expert in railways from England. He found our engines less powerful and our wagons less capacious than those which ply over lines elsewhere. The commercial community, at the same time, were crying out against the chronic shortage of rolling stock. Here, then, seemed a heaven-sent opportunity to improve matters. A generous outlay in new rolling-stock was embarked upon—heavier and swifter engines, larger wagons, and so on.......... Tracks which were constructed for the lighter stock are incapable of carrying the new vehicles with safety; and the alterations this necessitates are so serious that, to take a typical instance, one line, which originally cost for everything ten crores, and which, a few years ago, spent sixty-three lakhs in strengthening its bridges, now finds itself involuntarily embarked on a scheme of bridge renewal at a cost of two crores.......... This particular sort of efficiency, though insisted upon by merchants and traders, is nowhere the most profitable method of transport possible to conceive. In India, besides, there is not money quite to the same extent as it is in other countries, and the prime essential is that transport should be cheap. It would be a retrograde suggestion to advocate universal metre-gauge and light rolling-stock, but there is little room for doubt as to the superior dividends such a system would yield.......... The Japanese not only use a lighter type of vehicle in their own country, but even where a broader gauge was provided all ready made on the Manchurian railway, converted it to their own style, much to the disgust of critical travellers. In India, in the passenger traffic, we have the same vain attempt to provide expensively for a cheap system.......... Where it is a matter of only shareholders suffering, the general public can look with considerable equanimity on progress, but where the loss is a public one, all except those who either travel largely or deal extensively in goods must resent what bids fair in time to become a permanent tax.......... Most of the older railways, with cheap tracks and bridges and cheap rolling-stock, paid excellently, but when we embark on a voluntary increase in the cost of everything, and try to continue public service at the same rates as before, or even at a reduction, it needs a very optimistic outlook to be hopeful of the future. So much has already been spent on the more expensive style of railways that at this date it would be doubtful expediency to check the process so far as the main lines are concerned. Perhaps the best hope of recovering the money laid out lies in giving facilities to private companies to construct light feeder lines, so as to secure that increase in traffic which alone can make the expensive style pay."

Complaint about over-crowding in the local trains of the B. B. & C. I. Railway.

Sánj Vartamán (36), 7th Apl., Eng. cols.

42. "A lady passenger writes to us:—Yesterday (Tuesday) evening I went to the Grant Road Station of the B. B. & C. I. Railway to proceed to Andheri. I travelled by the train leaving that station about ten minutes to 7 o'clock. There was only one second class compartment for the use of ladies, which was quite full of ladies and children. There was hardly any room to accommodate me, and were it not for the courtesy of a Muhammadan lady I should have been obliged to keep standing as some of the children had to do. While the train stopped at Dadar, we counted the lady passengers travelling in the same compartment, who were not less than fourteen, and there were besides eleven children; in fact, we were altogether twenty-five passengers packed in a compartment, which is meant to seat ten persons only. Will you please bring this fact to the notice of the Traffic Manager of the Company, that in these days when thousands are living in the suburbs of Bombay, and have to travel by that line, the Company ought to keep the supply of carriages in proportion to the number of the travelling public?"

Municipalities.

Bombay City Improvement Trust's decision to hand over to Government the Kennedy Sea Face estate.

Bombay Samáchár (62), 8th Apl.

43. The City Improvement Trust has with reason decided to hand over to Government the whole of the estate known as the Kennedy Sea Face estate, and we trust the local Government will not refuse compliance with such a just demand. The estate has proved a white elephant to the Trust inasmuch as rather than yielding any income it requires nearly 30,000 rupees annually for the maintenance of the sea-wall. It was anticipated that the erection of buildings on this estate would bring the Trust a sufficiently large income to meet the Government demand of 3 per cent. thereon and to pay the heavy charge for the maintenance of the sea-wall. The Trust, however, has now found it impossible to derive any income from the source and consequently it is but just and proper that the estate should be handed back to Government. It has now been sufficiently proved that the financial condition of the Trust is anything but satisfactory and the difficulties it has been experiencing to meet ordinary demands make it practically impossible for that body to continue any longer to hold vast unprofitable Government properties. In this respect the Calcutta Trust is likely to enjoy an enviable financial position as every attempt is being made to strengthen its finances from its inception. When the contrary is the case in Bombay it is but due to the authorities to relieve the City Improvement Trust from its present embarrassed position and enable it to discharge its obligations by placing at its disposal a sufficiently large amount every year, and according to the present request of the Trust to take back the Kennedy Sea Face estate.

Complaint against locating the stables of the mounted Police on the Kennedy Sea Face.

Rást Goftár (35), 11th Apl., Eng. cols.

***44.** "When the Corporation waited in deputation on the Governor in respect of the Health Camp on the Kennedy Sea Face, they were put off with an answer to the effect that Government could not contemplate with equanimity the permanent maintenance of an eye-sore and a nuisance in a place that should be kept available as an open space for the public. That argument could have been easily met by the fact that the camp was erected on a part of the *maidan* which was very little used as a recreation ground. The space opposite the Oval towards the Sea Face is now made available for a purpose which, if we consider the argument employed against the Kennedy Sea Face Health Camp, should not be tolerated by the authorities for a day. The sheds put up as stables for the mounted Police form a nuisance and an eyesore, than which we cannot contemplate any-

thing worse. The close proximity of the sheds to the foot-path opposite and the purpose to which they are appropriated make them, in fact, more than a nuisance. They stand there as a regular danger to the health of the neighbourhood. One nacks one's brains in vain to study the logic of the argument which urged the abolition of the Health Camp but favours the erection of the stable sheds. A few yards away, there are tents pitched, we believe for the use of Government servants.......... But if these tents are permitted during the plague season, what logic is there, again, in the abolition of the huts on the side of the Charni Road Station ?......... If the Camp by accommodating people from the crowded slums saves a few scores of lives from death by plague, is that not the most satisfactory and conclusive argument that it should have been retained ?"

Native States.

Appreciation of Major H. F. Jacob's work in the Sávantwádi State.
Sirdesái Vijaya (46), 7th Apl.

45. Major H. F. Jacob, Political Agent of the Sávantwádi State, is about to leave us. As he held the office only for a short term of nine months, he has had no opportunity to introduce salutary reforms in the administration of the State. The satisfactory settlement, however, of some of the knotty qnestions that cropped up during his tenure of office showed him to be a man of broad sympathies. Major Jacob was easily accessible and lent a sympathetic ear to all legitimate complaints. It appears that he has been thinking of investing the Sardesai with additional powers. We very much wish that he should give a practical shape to this idea before bidding us farewell. Petty mistakes which might have been committed by Major Jacob in the course of his brief tenure of office were due more to his ignorance of Indian manners than to any deliberate intention on his part.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th April 1909.

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Report on Native Papers

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	Anglo-Mara'thi.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	Anglo-Portuguese.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	Anglo-Sindi.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	Anglo-Telegu.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	English, Mara'thi and Gujara'ti.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	English, Portuguese and Concanim.				
59	A Luz	Bombay	Weekly	R. Naronha; Portuguese; 35	1,200
	Gujara'ti.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshaukar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued*.				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Mahárásthră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Kcshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 3(*a*) Elphinstonian (English) ; Quarterly.

No. 15(*a*) St. Xavier's College Magazine (English) ; Quarterly.

No. 15(*b*) Students Brotherhood Quarterly (English) ; Quarterly.

No. 63(*a*) Budhi Prakásh (Gujaráti) ; Monthly.

The present editor of No. 67 is Purshottum M. Pandit, Hindu.

No. 68 has ceased to be published.

No. 170(*a*) Mufid-e-Rozgár (Urdu) ; Weekly.

Politics and the Public Administration.

Alleged domination of the House of Commons by the Anglo-Indian bureaucracy.
Hindu Punch. (116), 14th Apl.

1. The *Hindu Punch* publishes a cartoon, depicting the House of Commons as a lion ridden by a monkey (the bureaucracy) carrying a whip entitled "Public interest" in its hands. The lion is represented as chafing under the lash; the monkey is made to address it as follows:—"Go on, follow the right path." [The paper elsewhere makes the following observations on the same subject:—"Some sympathetic members heckled the Under Secretary for India with questions about the deportation of nine Bengali leaders. An honest answer to these interpellations would have exposed the folly of Government, but the Under Secretary ingeniously silenced the members by invoking public interest to his aid; thereupon a member of the House of Commons wrote angrily to the *Manchester Guardian* that the indifference of the Under Secretary was shameful. But this is shutting the stable door after the horse has been stolen. Had the House of Commons watched the doings of their countrymen in India from the beginning, they would not have had to repent to-day. The Bhasmásura (a destructive demon), now pursuing the House of Commons, will be destroyed only if justice rises up in the form of Vishnu. The House of Commons should revenge themselves for this insult and teach a lesson to the Sultans in India.

Indian political progress henceforth identified with party politics in England.
Indu Prakásh (42), 17th Apl., Eng. cols.

2. "The full account of the debate in the Commons at the second reading of the India Councils Bill shows that the Unionist leaders there played a more prudent but certainly a less dignified part than their mates in the Lords. They were not slow to express their complete hostility to the whole Reform Scheme and predict dire consequences. But they contented themselves with nothing worse than disowning for themselves all responsibility and letting Government take such risks as they chose. We think that they should have exercised their right to oppose and press for a division; if not, they should have at least remained silent. But they have unburdened their unprogressive anti-Indian conscience, and the result must be that they have forfeited for their party all credit for reforms in India and all claims for future confidence from the Indian popular party. Henceforth progress in India will become a party question and we for one do not regret it."

Comments on the appointment of Mr. Arnold as adviser to Indian students in England.
Praja Bandhu (34), 11th Apl., Eng. cols.

3. "Professor Thomas Arnold has been appointed adviser to the Indian youths who are prosecuting their studies in England. It is said that he will be assisted by a committee consisting in the main of Indian residents in that country, and that Lord Ampthill, the *ex*-Governor of Madras, will act as President of that body. There is little doubt that if the committee were to work in a tactful and sympathetic manner, it could do some good and fulfil the objects for which it is brought into existence. But by far the more potent means of setting at rest the unrest in England among Indian students is to adopt a policy of conciliation.......... It cannot be denied that the students are a part and parcel of the whole nation, and if there be any marked characteristic of theirs it is that they are more impressionable and consequently easily excited. There is little doubt that with the restoration of the normal calm in the political atmosphere of this country, what excitement and unrest may be existing among our students in England will certainly disappear. Unless and until this is done, it is practically futile to hope for the total disappearance of the unrest through the agency of a committee however sympathetic its constitution may be."

His Excellency the Viceroy's reply to the Hindu Sabha of Láhore.
Jain (175), 11th Apl.

4. Commenting on the reply given by His Excellency Lord Minto to the address presented by the Hindu Sabha of Láhore, the *Jain* writes:—Looking to the fact that in Lord Minto we have such a liberal-minded Viceroy, many people say that contentious matters should not be inserted in an address presented to him. But we are of opinion that it would not be proper to sit silent when we have such a sympathetic Viceroy. It would have been better if, instead of rebuking the Hindus of the Punjáb when they talked of their grievances, His Excellency had inquired into the nature of these grievances. In the Punjáb, the Muhammadans outnumber the Hindus, who are moreover divided among themselves. Under these circumstances, there is no wonder that the Hindus should be dismayed at the grant of special privileges to Muhammadans. We cannot understand what is improper in the Hindus of the Punjáb asking for protection of their rights on the principle of special treatment of minorities. The policy of the Punjáb Government has been one of playing one class against another, and since the episode of Lajpatrái's deportation, the Muhammadans have been the favourites of Government. Under these circumstances, the Punjáb Hindus had sufficient reason to feel aggrieved. In our opinion, the step taken by the Hindu Sabha of Láhore displays a great deal of moral courage.

Navsári Patrika (77), 18th Apl., Eng. cols.

***5.** The following appears in the *Navsári Patrika*:—"Referring to the position taken in the Punjáb Hindu Sabha's address with regard to the Reform Scheme, Lord Minto expressed his 'regret' at the 'line of argument' adopted by the Sabha, which, said His Excellency, 'is to the best of my belief contrary to the most thoughtful Hindu opinion.' This one sentence gives an idea of the aloofness from passing criticisms and currents of thought in which the Viceroy keeps himself, or is kept by the advisers who surround him. Unless His Excellency takes Mr. Gokhale to be the only exponent of 'the most thoughtful Hindu opinion,' the ignoring of so many protests addressed to him against the modification of the scheme in compliance with the Muhammadan demand, can only be explained by the fact that the Viceroy has not been made aware of them. The opposition to this feature of the scheme has been universal from the Hindus, and perhaps Mr. Gokhale is the solitary instance of a Hindu leader who has not joined in it. Even the Madras Provincial Congress Committee, presided over by that redoubtable Moderate, Mr. Krishna Swámi Iyer, has sent its protest against separate and excessive Muhammadan representation. Again, it is not the Punjáb Hindu Sabha alone that has ventured to express the sentiment that the Hindus would rather have the scheme abandoned than passed in the shape it has taken. The Calcutta Hindu manifesto has said the same thing. Babu Bhupendra Náth Bose, one of the staunchest of Moderate leaders, has put it in black and white in a public Magazine that 'India may wait for the new life to be, *but she cannot clasp death unto her bosom.*' What could be a more unequivocal expression of disapproval?......... Last but not least, that highly influential body of Bengal landholders (mostly Hindu) known as the British Indian Association of Calcutta, whose voice is always a strong factor in Bengal public opinion, has expressed itself to similar effect in no uncertain terms....... In the face of these facts it is surprising to hear the Viceroy say that the line of argument adopted by the Punjáb Hindu Sabha 'is contrary to the most thoughtful Hindu opinion.' We wonder if those who surround His Excellency make it a point not to apprise him of disagreeable facts."

Comments on the publication of some pamphlets by the East India Association, London, to controvert the views of the Congress leaders.

Ráshtramat (44), 15th Apl.

6. The East India Association, in their anxiety to make good citizens of Indian students in England, have published certain pamphlets with the object of controverting the opinions of some Congress leaders and disproving the 'drain' theory propounded by our sage and veteran leader, Mr. Dádábhái Navroji. The Association also intend to prove by means of their pamphlets that India is flourishing under the just and benign British rule. In support of this proposition, extracts from the works of Samuel Smith and Mr. Campbell, a missionary, are quoted in the pamphlets. These pamphlets have not yet reached India, and perhaps it will be better to criticise them in detail after they are received. It is a misfortune alike of the Indians and their rulers that the necessity of publishing such books should be felt and that, instead of having visible proofs of the prosperity of the country, the people should require to be convinced of it by reading books. The pamphlets issued by the East India Association will serve to bring out clearly before the students

the contrast between real India and the picture of it as depicted by the writers of the pamphlets. No one can be satisfied by merely reading in a book that his country is prosperous, any more than looking at the picture of a cow can satisfy one's thirst for milk.

Alleged imprudence of England's distrust of India.

Oriental Review (11), 14th Apl.

7. "England is through sheer distrust neglecting a great asset of imperial value; for what has she to fear if she has a strong, loyal and united India at her back? The rigorous Arms Act, the strict exclusion of Indians from high military posts, a ban put upon Indian volunteering and the absence of an Indian Navy—all these show England's attitude of distrust towards India. It is distrust which generates discontent. Let Great Britain adopt a policy of trust—trust in its 300 millions of Indian subjects. Of course, the policy may be adopted slowly and steadily. Let the doors, so long closed against Indians, be thrown open and the listlessness of Indian people will disappear. The discontent confined to a few will cease to exist when free scope will be given to the energies of the people. There will be no necessity for feeling anxious about the increasing strength of German armaments; for what has a nation to fear when 300 millions of people stand ready to defend it? England possesses in India a jewel of rare value, but she cannot as yet appraise it at its true worth."

Indians cannot be really happy unless they help themselves.

Hind Swarájya (67), 10th Apl.

8. Few of us have attempted to find out if we have really been happy under the British rule, as has been generally believed till now. If happiness consists in the imitation of European habits, customs and fashions, we may be called happy. The behaviour and actions of the handful of Englishmen that are here show that very few among them are well-bred. Do we not, therefore, do harm to ourselves and our younger generation by imitating these people? A minute survey of the present condition of India will convince us that we are far from being happy. The Government is not to be blamed for this, for the remedy lies in our hands. For the smallest of our wants we depend upon foreign countries. We give away our raw products to the foreigners in return for mere trifles. The consequence is that we are left starving. These foreigners who live upon our bounty, lord it over us, while we have to struggle and starve! Brothers! Beware before it is too late. We must know that these people are devoid of all gratitude. They eat what we throw to them and still snarl at us. This shows that they will not be moved to pity if we starve, nay, even if all Indians were to die of starvation. They have tasted the crumbs we have thrown to them, and now they lust after the whole, and so are waiting to see every Indian perish. We should, therefore, act upon the principle of self-help and give up the policy of mendicancy.

Hindus exhorted to work out their salvation independently of Muhammadans.

Shakti (86), 10th Apl.

9. There is a limit to generosity. Generosity which is likely to endanger one's nationality and existence should be checked. Therefore, O Hindu brethren, awake! Our Muhammadan brethren have now become totally blinded by their selfishness and are playing into the hands of our enemies. Therefore, O Hindus, perform your duty. India belongs to the Hindu, and yet by giving a greater importance politically to Muhammadans Lord Minto has insulted all Hindus. Do you, therefore, put aside your internal disputes and start a "Hindu League" to guard the interests of Hindus. If you once unite, there is no power on Earth that can dare to stand up against you.

Political leaders may not stick to the letter of the law.

Kesari (124), 13th Apl.

10. The *Kesari* in its ninth article on Ireland writes as follows:—There has been an intermixture of constitutional and unconstitutional agitators in Ireland. Apart from those who stuck to either of these methods of agitation from the beginning and remained true to their faith, there was a large body of Irish agitators who changed sides as occasions arose. It is difficult

to find among leaders rigidly religious persons who stick to the letter of the law at any price. On the other hand, those who resort to the sword for every trifle and consider all laws but sham cannot for any long period remain the leaders of any country. True leaders honestly try not to break the law. But when political agitation is about to bear fruit and when law itself oversteps proper bounds, they do not forswear their accepted task out of any fear. Every progressive country possesses leaders who obey the law of the realm as a rule, but occasionally break them. They break the law when they wish to prove to the world the illegality of the law. Public opinion in Ireland supported as a rule constitutional agitation. Some constitutional agitators were sent to prison, but it is a trick of the rulers to dub the 'undesirable' agitators as unconstitutional. Lord Fitzgerald, Wolf Tone and Michael Davitt are famous as unconstitutional agitators. Tone belongs more to the constitutional than the unconstitutional body of agitators. He did not begin his public life by raising the standard of rebellion. He fought constitutionally for the recognition of the claims of Roman Catholics. But for the French Revolution and the possibility of a war between France and England, Tone would not have formed any conspiracy. Secret Societies were formed in Ireland every now and then, but they did not last long. The great body of Irish people were determined to work out their national policy by rousing public opinion to the needs of Ireland. But the history of Ireland also proves another principle. No leader can achieve any part of his ambition, if he will not depart from the letter of the law at all. Dishonest politicians who disgrace the name of the country under cover of constitutional agitation lead to the formation of conspiracies. The true method of political progress lies between the two extremes. It is necessary to condemn outrages of all sorts. But the word of those who raise a protest to save their skin is of no value. When people regardless of their personal safety will come forward to condemn outrages, and set an example of better service in the cause of the country, outrages will cease and not till then.

Account of the Fenian movement in Ireland.
Kesari (124), 20th Apl.

***11.** The *Kesari* in its tenth article on Ireland gives the following account of the rise and progress of the Fenian movement in that country :—The followers of Wolfe Tone rose in revolt in 1848, but failed. The Fenian movement began in 1858. Stephens formed a conspiracy with the aid of Donovan in that year. He also gave out that Duffy and Sullivan were in favour of the Fenian conspiracy and secured new adherents to his scheme. But Sullivan published a disclaimer and threw cold water on the movement. But it burst out again in Chicago in 1863. Whatever opinion we may hold of the methods of their agitation, we cannot question their patriotism. The Chicago Fenians issued a proclamation which set forth the destructive effects of British rule in Ireland and declared that England emancipated the Roman Catholics only with a view to make Ireland weak and contented. They also averred that so long as the people remained contented, they disregarded independence and missed eternal happiness for the sake of momentary pleasure. It befits only a soldier and not a statesman to maintain that self-sacrifice means but death and that nothing can be of any service to the nation but dying in its cause. But the Fenian society was at that time full of such soldiers. Irishmen in America were patriotic, but they were intoxicated by the surrounding influences and thought only of bloodshed. The *Irish People* of Dublin advocated Fenian views and advised the Irish not to listen to the constitutional agitators and the clergy. But the paper was suppressed after two years, and the trial of O'Leary and others brought to light their uncommon intelligence and excessive patriotism. People felt that they were not sinful criminals, but honourable men misguided but at the same time impelled by good motives. The Manchester Fenian outrage convulsed both Ireland and England. Ireland attracted more and more attention in Parliament, and Gladstone remarked that the Fenian movement had succeeded in changing the Parliamentary policy with regard to Irish affairs. The Fenian movement helped indirectly a good deal the Constitutional agitators in Ireland, but failed to carry them along with itself.

12. The conspiracies of the Police are even more to the fore in Bengal than those of the bomb-thrower. The authorities as well as the public are in such an excited state of mind that they cannot properly watch the actions of the Police, and the latter are taking advantage of this state of affairs. Sanyási Gángoli was apprehended by them as the murderer of Inspector Nandlál, but had in the end to be liberated. The Rája of Naragole and many other respectable personages were for a long time kept in jail in connection with the Midnapur proceedings which had to be withdrawn in the end. In spite of such numerous vagaries, the Police have not been taken to task for harassing innocent people, with the result that such cases go on increasing. In the Goila case, again, the Police got up two witnesses, and forced them to swear to the identity of the accused, who were in the end released by the Magistrate. Such conduct on the part of the Police is one of the causes of the prevailing unrest in India. If the Police, with a desire to please Government, or to win some praise, or to repay private grudges, harass respectable and innocent people, and if the authorities connive at their irregularities, it is no wonder that ill-feeling is created among the public. Under the circumstances at present obtaining in Bengal, Government should be careful to see that the unrest is not aggravated by such occurrences.

Present unrest likely to be aggravated by the irregularities of the Police.
Shakti (86), 10th Apl.

13. The Honourable Mr. Gokhale declared at the Behár Provincial Conference that disputes between Indians should be decided by resorting to arbitration. The Editor of the *Hindu Punch* is willing to submit the suit brought against him by the Honourable gentleman to arbitration. The Honourable Mr. Gokhale has demanded only Rs. 10,000 as damages in that suit, but the editor of the *Hindu Punch* is willing to go even further and to stop the paper, if so desired by the tribunal of arbitrators. The *Punch* is unwilling to wash dirty linen in the courts of outsiders. The libel case against him is not a purely private matter, but one between a satellite of the bureaucrats and his honest critic. But as some wise people are giving it the name of a private dispute, the editor of the *Punch* is willing to refer the matter to arbitration and abide by the award, whatever it be. But he is quite sure that Mr. Gokhale's words were meant only for the occasion. [Elsewhere the paper requests its well-wishers to give it pecuniary help to enable it to meet the expenses of the suit.]

Offer by the editor of the *Hindu Punch* to submit to arbitration the suit for libel brought against him by the Honourable Mr. Gokhale.
Hindu Punch (116), 14th Apl.

***14.** "We have to congratulate the Hindu and Muhammadan leaders of Behár and the United Provinces on the spirit of commendable unselfishness and the friendly feelings and enthusiasm displayed by them in the Provincial Conferences that were recently held at Bhágalpur and Agra. Birds of evil omen had hooted ominous words of jealousy and discord between Hindus and Muhammadans over Lord Morley's reforms. Many Anglo-Indian publicists here and in England have been doing their worst to take away the heart out of the proposed reforms and to show that India with its manifold creeds is not yet prepared for such a substantial instalment of reform. There is a very large proportion of Muhammadans in the population of Behár and the United Provinces, and it is here that the seeds of discord, attempted to be sown by the enemies of Indian aspirations, would have fertilised into a fruitful crop. But it is gratifying to note that Hindus and Muhammadans have been working in both these provinces most amicably to make the reforms a success, and that the objects and the methods of the National Congress are finding favour with people who have so far been out of the pale of that organization.......... The presence of Messrs. Gokhale and Khare at the Bhágalpur Conference went a great way in making that Conference a complete success.......... Behár and the United Provinces have taught a lesson which some other provinces may lay to heart with advantage."

Comments on the United Provinces and Behár Conferences.
Gujaráti (25), 18th Apl., Eng. cols.

15. "Messrs. Gokhale and Khare on the one hand, and Mr. Ali Imám on the other, deserve the thanks of their respective communities and of Government for the amicable settlement of the question of special electorates which they succeeded in carrying out in the form of a resolution at the Behár Provincial Conference. The two Hindu leaders are entitled to speak on behalf of the National Congress, and Mr. Ali Imám's position in his community is equally well known and gives him equal authority to bind the followers of the Moslem League. The resolution which they got the Conference to pass unanimously was to the following effect:—'While it is necessary in the best interests of the country for all communities to continue as at present to participate without distinction of race or creed in elections by general electorates, it is nevertheless essential in the present circumstances to secure full and adequate representation for so important a minority as the Muhammadans by the creation of special Muhammadan electorates. In the opinion of the Conference, similar treatment should, if necessary, be accorded to Hindus when they are in a minority.' It will be seen that this resolution deals with only two communities, but when Government accept its principle, we may be sure that the interests of all minorities will, as far as possible, be safeguarded by similar means. Secondly, it will be seen that the resolution does not attempt to solve by far the most difficult question that will present itself in practice, namely, how the importance of a community is to be arithmetically appraised, and a certain number of seats assigned to the community for adequate representation. This assignment will necessarily be left to the discretion of some authority. Who will this be? Will the Government of India or the Provincial Governments fix the proportion generally for the whole of India or for each province? Or will district officers make the apportionment for each district, or taluka, or municipality, according to their own estimate of the importance of a community in each area dealt with? In the latter case, it is not likely that there will be any combined agitation all over India in the name of a whole community. Isolated protests against stray cases of alleged injustice may be made, and no question of general importance will be raised; and we believe this will be the best course for Government to pursue. Obviously, the importance of a given community must vary in different localities and different provinces, and no general rule can be laid down for every nook and corner of India. For the present, we should think that the agreement arrived at in the Behár Conference ought to set at rest the acrimonious discussions that have been taking place, and gathering volume, in so many places."

Indian Spectator (5),
17th Apl.

16. "The Agra Conference was able to make a brave show of Muhammadan adherents. There were no fewer than six Nawábs among the speakers, showing that the Muhammadan aristocracy—the stronghold of Muhammadanism in the United Provinces—is not so entirely in favour of political isolation and separate national existence as the valiant spokesmen of the Aligarh School. It has been observed, of late years, that the Muhammadans have been evincing a marked tendency not only to think for themselves—instead of letting the English officials do the thinking for them—on the great political questions affecting their country, but also an increasing inclination to join their Hindu fellow-subjects in fighting for the rights of their country. None but the blind and the most obtuse could have failed to perceive by this time that the more intelligent and thoughtful of Muhammadan publicists and leaders have been veering round to the view of the essential solidarity of the national interests of the Indian people as a whole....... How strong and indissoluble are the common ties of country binding the Hindus and the Muhammadans, was never more forcibly shown by even the most confirmed adherent of the Congress than was done by the President of the last All India Moslem League............ The meeting, therefore, of no fewer than six Nawábs of Lucknow, all educated and able men, on a common platform with the Hindus of the United Provinces must be taken not as an exceptional event, but as a sign of the times fraught with a hopeful meaning for those who have been looking forward to a united national party."

Jám-e-Jamshed (29),
14th Apl., Eng. cols.

17. "Guided by that inflammatory agitator, Moulvi Rafiuddin, the Deccan League seems determined to alienate the sympathies of non-Moslems most completely. No one would have objected to the League's persisting in the demand for exclusive electorates for the Moslems and even an excess of representation than due proportionately to their population.......... But surely the controversy could be carried on in a gentlemanly manner. But Moulvi Rafiuddin must be bellicose—otherwise his *rôle* would lose its charm. So he abuses the Honourable Mr. Gokhale and the Honourable Mr. Dádábhái, and the Honourable Nawáb Syed Muhammad and all those who do not quite approve of exclusive electorates. And the crowning piece is his abuse of those sober Muhammadan leading men of Bombay who have with rare tact and judgment declined to play into the hands of the Moslem League. These Bombay worthies have declined to take the Moulvi seriously and that is naturally an unpardonable sin in his eyes. So he abuses them. In this, however, we see the brightest feature of the situation. So long as the leading Muhammadan gentlemen of Bombay keep up sobriety and wisdom, the danger of the Moulvi and his petty leagues succeeding in completely alienating Moslems from non-Moslems must stand powerfully counteracted."

Comments on the recent meeting of the Deccan Moslem League.
Indu Prakásh (42), 15th Apl., Eng. cols.

***18.** His Excellency Sir George Clarke, accompanied by one or two of his Secretaries, is going to spend the next month at Simla as the Viceroy's guest. It is expected that instead of spending the time in idle talk or mere enjoyment of hospitality the Viceroy will probably hold deliberations on important questions with Sir George Clarke and arrive at final decisions thereon. It is rather hazardous for us to make conjectures regarding the outcome of these deliberations. We hope, however, the Viceroy does not advise our Governor to adopt his pet device of deportations of popular leaders for restoring tranquillity and uprooting discontent from this country. Some of our leaders have been prosecuted and consigned to *durance vile* for alleged sedition, but fortunately none from this presidency has been deported without trial. Discussions on the practical fulfilment of the new reforms would certainly be a fit subject for deliberations between the Viceroy and our Governor at Simla. Heaven forbid if the meeting at that cool place results in igniting a fire that would prove disastrous to our leaders. Let us hope that, on the other hand, the adoption of some wise plan will be the outcome of the prolonged meeting between Lord Minto and Sir George Clarke.

H. E. Sir George Clarke's impending visit to Simla.
Ráshtramat (44), 18th Apl.

***19.** The High Court of Bombay have temporarily cancelled the *sanad* of Mr. Bálásáheb Khare pending further orders. Mr. Khare was tried a few days ago under section 108 of the Criminal Procedure Code and bound over. The High Court have not till now cancelled the *sanad* of a pleader even convicted of sedition. We are, therefore, at a loss to understand why it should now incur a new sin of depriving a man of his subsistence albeit temporarily. It is a common belief of the Hindus that if a man deprives another of his means of subsistence needlessly he thereby invites destruction upon his own family. The destruction of family in the case of the High Court means simply loss of public confidence in its integrity. Honest political offences should not lead to the deprivation of the offender's means of living. We hope the Bombay High Court will not bring a stigma upon the Presidency by sanctioning such a course.

Comments on the temporary cancellation by the Bombay High Court of the *sanad* of Mr. V. S. Khare, a pleader of Násik.
Kesari (124), 20th Apl.

***20.** "It is mere idle talk for fugitive Finance Ministers and Viceroys to say that they practise retrenchment. Retrenchment and economy must be of a thorough-going character. It must be efficient while it is sound. For years past there has been a loud cry for a curtailment of the costly foreign Agency—costly because firstly it is paid at a rate unparalleled in the annals

Real economy in Indian finance.
Kaiser-i-Hind (30), 18th Apl., Eng. cols.

of the world, and secondly, because of the absolute inability of the people to maintain it.......... True and genuine retrenchment of expenditure can only be secured by a revised scheme of administration which shall have for its cardinal principle the more extensive employment of Indians of proved merit and ability to the higher offices of the State—both in the Civil and Military Departments—on an economic scale compatible with the ability of the people. Such employment must gradually reduce the foreign extravagant administration to the irreducible minimum. The entire Civil Service must be reorganised on an economic basis. Where is that just and courageous statesman who will fearlessly introduce that reform to which we attach infinitely greater importance than to the reform which Lord Morley has so considerately given us?"

Complaint against certain Revenue officials in the Kaira District.

Gujarát (66), 10th Apl.

21. An anonymous correspondent of the *Gujarát* writes:—From numerous instances it appears to us that in the Kaira Collectorate the wily subordinates take undue advantage of the goodness of their superiors, and hence in order to bring the fact to the notice of the Collector we would cite a typical instance which we hope will receive careful attention at his hands. One Dhula Gordhan of Dákor had bought, at a public auction, the grass of Bordi and had paid in advance a part of the sum fixed for the sale. But before the sale received final ratification from Government, the Taláti with some others made away with a portion of the grass. Dhula thereupon informed the police of the theft, but they refused to take any steps in the matter without the sanction of Government, as the persons involved were Government servants and the stolen property also belonged to Government. Then Dhula applied to the Mámlatdár of Thásra, who at first refused to receive his petition, but afterwards, on receipt of a solemn affidavit from Dhula, ordered the police to make immediate enquiries into the matter as three-fourths of the property belonged to Government. After a haphazard search the police recovered about four thousand bundles of the stolen grass, and after giving them in the charge of the Mukhi, sent their report together with all the papers concerned to the Mámlatdár. The Mámlatdár, for some unknown reason, hushed up the matter by transferring these papers to the Revenue Department and, if the rumour be true, helped the Mukhi and others to make away with the stolen property. The petitioner being a poor man remained quiet for some time, but on receiving advice from his master he complained to the higher authorities. But so far as we can judge from the facts, it appears that his further petitions have availed him but little. As a last resource Dhula declined to pay up the remainder of the sum due to Government until his grievance was redressed. But on his doing so, he was declared insolvent, and an order to confiscate his master's property was issued. But the master proved more than a match for this conspiracy; for when the attachment was brought against his property he at once asserted his right to know the name of the person who ordered it so that he might sue him in a Civil Court for defamation. Upon this the attachment was withdrawn, but Dhula Gordhan, feeling that his master had to suffer for his sake, sent to the Collector a money-order of Rs. 13 together with a petition. The money order was sent back after some days, and in reply to his petition, Dhula was warned to pay up the arrears at once and to settle the matter of his stolen property with those concerned with its theft. In our opinion such orders are calculated to encourage the subordinate officers of Government to commit theft, and we request the Collector to make immediate inquiries into the matter. The Collector would perhaps doubt the possibility of such orders issuing from his office, but we are sure that if he will make inquiries, he will find out the whole truth.

Comments on the Erratum to the Excise report for 1907-08.

Mahrátta (9), 18th Apl.

*22. "The Acting Under Secretary to the Government of Bombay has published on the 7th instant what is called an 'Erratum' to the Excise report for 1907-08, which was prepared by the Abkári Commissioner, Mr. Logan. It is a common maxim of sound business and a point of common etiquette, that the writer alone has the right to make any alteration or modification in his writing or to correct any mistakes by means of an 'Erratum.' If the Bombay Government found that the figures relied upon by Mr. Logan were not correct, they ought to have corrected his mistake, not by publishing an Erratum but by another resolution. The figures for 1867-68 taken by Mr. Logan from Mr. Bell's report did not include, while those for 1907-08 include, the figures of the town and island of Bombay. Government have given the correct figures for the latter year by excluding those of the Bombay City to ensure a just and fair comparison. While the country-spirit consumed in 1907-08 was 25° U. P., Mr. Logan assumed that the spirit consumed in 1867-68 was also 25° U. P. Government have found that this was not the case. The spirit consumed in 1867-68 ranged from 11° to 75° U. P. Thus Government practically admit that some portion of the spirit at least, sold in 1867-68, was nearly of half the present strength. Under these circumstances, even though the consumption of spirit in 1867-68 was greater than that in 1907-08, mere mathematical comparison of these figures is quite misleading and fallacious. Government appear to take to themselves much credit for the fact that, while the total number of country liquor-shops in 1867-68 was 4,673, it was only 2,218 in 1907-08. Comparisons based on these figures and averages founded on them are equally misleading. Because, in 1867-68 the out-still system was in vogue, in which the Abkári farmer was at liberty to manufacture liquor anywhere, to open as many shops as he liked and wherever he chose, and to sell liquor at any price he thought fit. The *number* of liquor-shops under these circumstances means nothing, while the *consumption* of liquor and its degree of *strength* mean much; for even if the total number of liquor-shops decreased by 50 per cent., the average consumption of each shop is found to have nearly doubled! Forty years ago there were as many as 100 liquor-shops in Poona Cantonment, while at present there are nearly 10. Are we to draw from these figures the absurd inference that the drinking habit of the people of the cantonment decreased by more than 90 per cent. during the last 40 years?"

Comments on Mr. D. E. Wácha's resignation of his seat in the Bombay Local Abkári Committee.
Jám-e-Jamshed (29), 17th Apl., Eng. cols.

23. "It was a lively half-hour the Bombay Corporation had, day before yesterday, over Mr. Dinshaw Wácha's letter of resignation as a member of the Drink Traffic Committee. Paradoxical as it may appear, Mr. Wácha's best vindication came from Mr. Collector Hatch and Mr. Commissioner Sheppard; and his condemnation from his own colleagues, Dr. Sukhia, Dr. Dádáchanjee, Dr. Lilláoowálla. Mr. Hatch admitted that the work of the Committee was 'rushed through,' but at the same time he was in a position to show that a considerable reduction in the number of shops was actually effected—the criterion which most of the members of the Committee seemed to think ought to be applied in judging of the utility of that Committee. Dr. Dádáchanji, Dr. Sukhia, Dr. Lilláoowálla maintained that it was erroneous and unjust to declare the Committee to be a farce, and put on record their testimony to the courtesy and consideration with which Mr. Collector Hatch had listened to their suggestions and the readiness with which he had acted upon several of them. It was also shown that, considering his other business of the day to be more important, Mr. Wácha had not cared to attend an important meeting of the Committee and had fallen back upon newspaper reports to judge of the result of his colleagues' deliberations.......... One cannot but think that Mr. Wácha was carried away by his constitutional prejudices against Government, Government officials, and Government measures; and that he wrote his indignant letter of resignation with his characteristic vehemence and impetuosity.......... It may be said, however, that if leaving the personal aspects of the squabble aside, one were to judge of the net results of the Committee's labours, one may share to a considerable extent Mr. Wácha's disappointment.......... Even when the utmost allowance is made for the good motives of Government and the Abkári Department with regard to putting down drunkenness as much as possible, it has to be said that their efforts are not in proportion to their wishes. They seem to be proceeding on the principle that revenue ought to be their chief care; and that all considerations of morality and public welfare must be subordinated to the prime consideration of revenue. For, otherwise, the reduction in the number of shops would have gone on at a more brisk rate."

Gujarát (66), 10th Apl.

24. In all Western countries residents of a locality have the right to decide about the presence or otherwise in their midst of a liquor-shop. The Government of India are not prepared to accept the principle on the ground that its enforcement would end in the oppression of the weak by the strong and give rise to political discontent in the land. We doubt very much the *bona fides* of this contention in view of the discontent prevailing in the land brought about by the present policy of Government. The suggestion of the Abkári Commission to appoint committees of persons other than officials in various centres to report to the Abkári Department on the advisability or otherwise of having liquor-shops in these centres, is stultified so far as the Bombay Committee is concerned, considering the fact that the Committee is an official-ridden body presided over by an official. It is farcical to suppose such a committee to be representative of the people. Mr. Wácha who represents the Municipal Corporation has tendered his resignation as a member of the Committee. He joined the Committee hopeful of doing some service to the hundreds of people who are victims to the evil of drink, by raising his voice against the establishment of liquor-shops in the city. He has resigned as he believes the body to be hardly representative of the public because the Collector, who is the Chairman, rules the deliberations of the Committee with an iron rod. We welcome this step of Mr. Wácha as courageous and straightforward in the highest degree.

Alleged illegal practices of a liquor-shop licensee in Poona.

Mahrátta (9), 18th Apl.

***25.** " Our readers are aware that Government intended to remove the Sadáshiv Peth liquor-shop from that Peth to Náráyan Peth near Lakadi Pool from the 1st of April. But the license-holder of the Náráyan Peth liquor-shop continued to sell liquor up to last Wednesday in the old Sadáshiv Peth shop which, according to license conditions, is 'unlicensed premises.' The second paragraph of the license form binds the licensee 'to keep and sell country spirits only in the below-mentioned building, &c., &c., and nowhere else.' It is evident from this that the above-mentioned licensee presumably kept and sold liquor in direct contravention of this condition of license. The seventh paragraph of the license enjoins the licensee to keep constantly fixed up at the entrance of his shop a sign-board, giving the name of the licensee and the maximum price of liquor, and also to hang up in his shop a copy of the license. Though as regards the latter condition, we cannot definitely say anything, we know it as a fact that the said shop had no sign-board fixed up at its entrance as required by the license. Has any Abkári Officer the authority to validate such violations of license conditions? If he has that authority, did the above licensee get the required authorisation from responsible officers before selling liquor in a building which ordinarily must be classed as 'unlicensed premises'? "

Alleged assault by an Excise Inspector upon Native females in a Railway train.

Ráshtramat (44), 15th Apl.

26. A Chálisgaon (East Khándesh) correspondent writes to the *Ráshtramat*:—An Excise Inspector named Jackson recently got into the female compartment of the Delhi Express and assaulted the females inside with a stick. The Inspector was travelling without a ticket and has often been found doing the same. Among the females assaulted were the women belonging to the families of a pleader at Akola and a retired Chief Constable of Bhadgaon. It is the duty of these men not to rest till they see justice done to these ladies. The Railway Police and the Station Master have made reports in the matter.

***27.** "When anarchism is about, all good citizens are prepared to submit to the inevitable inconvenience of executive action in hunting down miscreants. One is perfectly ready to recognise that the police must sometimes act upon suspicion without waiting either for an actual outrage or even for reliable evidence that a conspiracy is in progress. But when all this is conceded and allowed for, the procedure of the police in some parts of India still needs a good deal of explanation. The *Mahrátta* publishes a list which, if authentic, does not reflect a great amount of credit on the inspiring spirits among the police who institute house-searches and such like methods of tracing anarchism. Nobody expects the police to be infallible, and in theory a peace-loving citizen would not mind his house being searched so that his innocence might be established if by some unlucky chance unwarranted suspicion fell upon him. In practice, of course, this willingness is considerably tempered by the consideration that there are some policemen who are little better than dacoits and that there are others who would rather supply incriminating articles themselves than confess to having drawn blank. The *Mahrátta's* list of finds would be nothing but a joke were it not for the annoyance suffered by the people whose houses are visited. Mazzini's speeches, Tom Paine's works, Plato's Republic, gunsmiths' price-lists, the Encyclopædia Britannica with an article on Blasting in the second volume thereof—treasures of this kind are borne off in triumph, together with private correspondence and all sorts of things which turn out on examination not to be explosives. The police have a difficult duty to perform in these times, and it is undoubtedly better that one innocent man's house be searched than that another innocent man be blown up with a bomb. But so far, nothing seems to have come of all these vexatious searches, and the superior officers of the police force should be reminded that it is a part of their duty to save respectable citizens from annoyance and to prevent their subordinates from faking cases just to gain *kudos*, or from making a great parade of doing nothing just to conceal their inability to do something. The carrying off of books in this fashion really gives their case away. When they find nothing they should acknowledge as much, and withdraw with a formal apology. If the possession of ordinary books such as may be bought at any bookseller's is really an incriminating circumstance, they should raid the bookshops and libraries and confiscate the contents of the chemists' shops and factories. As the police own to these remarkable captures of books and cooking-pots it is pretty safe to conclude that had they really found anything incriminating we should have heard all about it. But of any really useful result from these house-searches in Western India we have heard no word. It seems quite time that this sort of thing were either dropped altogether or that very different conditions were attached to the granting of search-warrants."

House searches in the Bombay Presidency.
Pársi (33), 18th Apl., Eng. cols.

***28.** "Without entering into the merits of the discussion at the last meeting of the Madras Legislative Council on the subject of jail administration in that presidency, attention may be called to the fact that the Honourable Mr. Keshava Pillay's statement that the mortality among short-term prisoners was proportionately much higher than among those sentenced to twelve months and more, was accepted by the Honourable Mr. Forbes....... He also admitted that more work was exacted and less food was given to short-term prisoners than others. It may be, as Mr. Forbes said, a doctrine of jail discipline that short-term prisoners should be more penally treated than long-term prisoners, but every consideration that occurs to us goes to throw doubt on the rationality of that doctrine. Short-term prisoners are mostly first offenders on whom the disgrace of imprisonment operates with the keenest effect. Their offences are not usually of the most brutal or heinous kind. Some at least of the offences are of a kind for which first offenders are not sent to prison in the best governed countries. There is much to be said against the Indian prac-

Short term prisoners in Indian Jails.
Indian Social Reformer (4), 18th Apl.

tice of sending a stream of men for slight offences in and out of jails. We partly attribute to it the disappearance in some parts of the country of the sentiment that it is disgraceful to go to jail. Short-term imprisonment should be abolished altogether, offenders and others whose offences do not justify long-term imprisonment being discharged with the warning that if they are found guilty of breaking the law again the first offence will go to increase the severity of the sentence. For one thing, this will relieve the public of heavy expenditure on the extension of jail accommodation, as a very considerable proportion of the jail population consist of persons undergoing short-term sentences. If this cannot be done at once, the next best course is not to brutalise first offenders by putting them to extra hard work and giving them scanty diet. The whole subject demands the careful consideration of Government as well as of the public. It should never be forgotten that society, of which Government is a vital part, has its share of responsibility for the crimes committed by its members, and that, in part at least, it is the sins of society that are visited on the victims of the penal laws."

Comments on the memorial of the clerks in the Bombay Central Telegraph Office to the Director-General of Telegraphs.
Indu Prakásh (42), 17th Apl., Eng. cols.

29. "We understand that a memorial signed individually has been submitted to the Director-General of Telegraphs by the clerks serving in the Central Telegraph Office, Bombay. From the text of the petition published elsewhere in these columns, it will be seen that the petitioners have some genuine grounds to feel aggrieved regarding the treatment accorded to them. If it is true that the local allowance sanctioned to Government clerks in the city in June 1908 has been withheld from telegraph clerks up to the present day, this act of omission on the part of the authorities is certainly difficult to account for. We do not know why these poor hard-working and loyal servants of Government should be made an exception of in the matter of granting local allowance and be deprived of their just dues in these hard times.......... Then again why should the revision of their scale of pay which was promised to them should be put off when the salaries of similarly situated servants of other Government Departments have been enhanced ?......... We cannot find either justice or policy in the attitude the authorities have adopted. It would have been much better not to have sanctioned the local allowance at all than to have sanctioned and then to have withheld it. Surely that is not the method to create feelings of loyalty and devotion to duty in the minds of subordinates. And when we remember that it was these very clerks who stood fast by the authorities during the strike of the signallers last year and cheerfully worked for many days under great strain in order that the authorities might successfully tide over the crisis, and received but scant allowances in return as compared with the huge allowances paid to the mofussilites, who were brought over to co-operate with them, it is certainly something more than injustice that has been meted out for their loyal services."

Retaliation the only means of checking the ill treatment of Indians in South Africa.
Sami-Sánj (84), 14th Apl., Eng. cols.

30. "Will the Imperial Government maintain the firm attitude they have taken in preventing the enactment of obnoxious anti-Asiatic legislation in Rhodesia, or climb down soon enough ? To speak frankly, Indians have lost all faith alike in the justice and the courage of the Imperial Government in regard to this matter; and there are many who believe that if matters are ever to be set right there, it will be done by a policy of vigorous retaliation on the part of India, the Indian Government and the Indian people. Of course, such a policy of retaliation may incidentally inflict an injustice on India and the sovereign nation; but it is hard to see how else to stem the tide of this anti-Indian feeling among the colonial whites. Argument and persuasion have been lost upon them; nothing but a policy of retaliation, as pointed out by His Highness the Aga Khán at the Town Hall meeting last year, can bring those colonial whites to their senses."

Swadeshi true and false.
Gujaráti (25), 11th Apl.

31. The gospel of *swadeshi* has spread far and wide. The Anglo-Indian tries his utmost to smother the *swadeshi* spirit by hook or by crook. The Government servant who favours the *swadeshi* movement is threatened with dismissal. The Anglo-Indian journalists are viewing with dismay the depression of trade in the English market and are doing their best to bring the promoters of the *swadeshi* movement into discredit. On the other hand, *budmáshes* calling themselves *swadeshis* have soiled the fair fame of the *swadeshi* movement by their misdeeds which have sent a thrill of horror throughout the land. These so-called champions of *swadeshi*, on the plea of furthering the boycott movement, plunder the belongings of people who buy foreign goods and harass them in all possible ways. Women and young girls are attacked and looted mercilessly. These mal-practices must be put a stop to if the *swadeshi* spirit is at all to gain a firm footing throughout the land. Recently some twelve *budmáshes* invaded the house of Messrs. Devendranáth and Upendranáth Sen and carried off gold, silver and cooking utensils. If these offenders are dealt with harshly by the authorities, none will have any reason to complain. The Bengal Police have made it their business to crush the *swadeshi* spirit and to put down its promoters. An English Professor's correspondence revealed his sympathy with the *swadeshi* movement, and in consequence he has been put back in the gradation list by the Educational Department. What chance do the sons of the soil stand of getting justice when Europeans themselves are given such shabby treatment? To further the progress of the *swadeshi* movement we should drive out of our fold the black sheep of the community. We are certain of this that our progress depends on the harmony and unity among the divergent races of the country, on the establishment and recognition of a truly religious spirit and adherence to righteousness in all our struggles. We must bear in mind our old proverb that duty and religion are synonymous.

An appeal to Maráthas to celebrate the anniversary of Shiváji's birthday on 22nd April.
Kesari (124), 13th Apl.

32. The anniversary of the birth-day of Shiváji falls on the 22nd of April 1909. The repressive policy of Government being in full swing, some officials have begun to look with disfavour upon this festival. But we need not bother ourselves about this matter as the festival has passed through many such crises safely. The Ganpati and Shiváji festivals are of national importance to Maháráshtra. Shiváji is a Mahatma who reminds one of many of the noble scenes in the history of the Maráthas. The life of Shiváji teaches us to act courageously in troublous times. In the present days of repression there is an urgent necessity of the celebration of the Shiváji festival. Repression has not as yet assumed any idiotic opposition to the historical festivals in honour of heroes. We hope that the Maráthas will not neglect the festivals out of any imaginary fears conjured up by themselves.

Kál (120), 16th Apl.

33. Indians have always been an extremely grateful race of people. It is therefore but natural we should entertain the highest respect for Shiváji for his having achieved for Indians *swarájya* at a time when they had sunk deep in the quagmire of dependence and had so far forgotten themselves as to think that they owed no obligations to their country. But Western civilisation had dazzled our people so much of late that they had begun to look down upon everything Indian as worthless and even to stigmatise their national hero Shiváji as a freebooter and a thief. Fortunately this state of affairs did not last long, some of our writers having succeeded in creating amongst our people a feeling of admiration for the national hero. The result of this has been that annual celebrations are now held in his memory and in that of Rámdás. The latter had succeeded in creating a spirit of unity among the Maráthas, and Shiváji having been born at that juncture, succeeded in putting into practical shape all the teachings of Rámdás and was able to establish *swarájya*. The reason why Shiváji was able to establish *swarájya* was that he cared more for the welfare of the Hindus than for his personal aggrandisement. He, moreover, thought it to be his religious duty to relieve his co-religionists from the persecution of the Muhammadans. He did not like to be an autocrat and so he restricted his own power by creating a Council of Ministers. This year the Shivâji Celebrations are to be held at Râigad on the 22nd April and they will remind us not only of the valour and self-sacrifice of our national hero but also of his numerous followers that fell on the battle-field in the cause of liberty. Celebrations in memory of national heroes prognosticate National awakening and help to keep the love for our motherland alive in our hearts.

Alleged antagonism of the late Collector of Hyderabad (Sind) to the Sind Provincial Conference and Industrial Exhibition.
Sind Journal (17), 15th Apl.

34. "Our review of Mr. Pratt's administration of the District of Hyderabad was rather incomplete. Besides his anti-Hindu policy, there was another ugly feature of it which only recent happenings have brought to light. Every one knows that Government have every sympathy with the Industrial Exhibitions that are organised by the people at various centres......... Nevertheless what was Mr. Pratt's attitude not only towards the Provincial Conference which has just ended its sittings, but towards the Exhibition held under its auspices?......... Well, Mr. Pratt made no secret of his antagonism to the one as well as to the other.......... It might have been a mere coincidence, but it was a subject of common remark that the late Collector should have selected for his last Darbár of Zamindárs just the day and hour that had been fixed for the Conference which some Zamindárs had desired to attend. What, however, of Mr. Pratt's opposition to the Exhibition? Did he really work against that useful, non-political movement? Yes, there cannot be the least doubt about it. As is well-known, the Exhibition Committee applied to all District Boards and important Municipalities, and all or almost all of them responded more or less liberally. But what did the Hyderabad Local Board do at Mr. Pratt's dictation? It contributed the small sum of Rs. 150 only and that too specifically for the *Agricultural Section* which had been organised by the Agricultural Department *at the expense of Government.* The niggardly concession which the N.-W. Railway made in the matter of reduced rates for the Exhibition was also due to Mr. Pratt whose advice the Railway followed. Let it be remembered that the Exhibition was started under the patronage of the Commissioner in Sind himself and even as regards the Conference the same high officer had shown something more than toleration, and then it will be seen how narrow-minded our late Collector was in spite of his sanitary and other schemes for the Hyderabad Municipality."

Alleged irregularities of the President of the Rohri (Sind) Municipality.
Sind Journal (17), 15th Apl.

35. An anonymous correspondent writes to the *Sind Jonrnal*:—"At this hour of day when reform, freedom and progress are in the air, it is strange to find young Civilians riding roughshod over law and constitution. Let me narrate a few serious irregularities that Mr. Shilledy, the Assistant Collector and President of the Rohri Municipality, committed at a general meeting of the Municipality on the 6th instant when a new Municipal Secretary had to be appointed. (1) Mr. Shilledy began by imperiously over-ruling the existing practice and the standing resolution of the General Board that a question of this character should be first discussed and threshed out by the Managing Committee and then brought to the General Board for final disposal. (2) Care was not at all taken to see that all the members were acquainted with the qualifications of all the applicants so as to be in a position to dispose of the question with justice and fairness. When one member ventured to ask that the Corporation might be put in possession of all the facts, the President gave him a bundle of papers with a remark that if he cared to go through them there, he could do so. This was enough to demoralise many of the members. (3) To crown all, the President, who could not otherwise even vote, actually *proposed*, not *recommended*, in the face of many other better qualified candidates, one Mr. Nandlál, only a gauge-reader having no other qualification for the post, and naturally enough, being seconded carried his point by a majority of votes. How great is the influence wielded by the President, who is an Assistant Collector, in mofussil Municipalities and how far is his proposing compatible with the rules, are matters for the consideration of the public. A strong public protest is contemplated and as the last resort even a civil suit for the quashing of the proceedings; but it would be much better if the higher authorities take up the matter of their own accord and do the needful."

Education.

Government Resolution *re* primary education in Bombay city.
Gujaráti (25), 18th Apl.

***36.** "The report of the Committee appointed by Government in July 1906 to suggest measures which might be adopted for the spread of primary education in the City of Bombay was submitted to Government in September last and its recommendations have been embodied in a Government Resolution.......... It will be seen from the report that in a population of nearly nine lakhs, there are at present 397 Primary Schools, 32,995 pupils attending the schools, and 111,136 children of school-going age (*i.e.*, boys, apparently) and that the schools are packed to their utmost capacity. The size, capacity and locality of school buildings, and matters relating to school hygiene do not seem to have found a place in the list of points submitted for opinion and general discussion, though it would scarcely be disputed that the importance of these topics, in every scheme of primary education for the growing population of a town like Bombay, cannot be despised. Our readers are probably aware of a fire which broke out in a crowded locality in Bombay about 7 years ago when some children confined in a school in a loft in a six-storied building died of suffocation through smoke. We are often told that licenses for choosing sites and buildings for new schools would be a very needless and vexatious interference with the liberty of owners of schools, but it would be worth our while to note that in a country like France, the system of making licenses compulsory in matters like these has been definitely adopted. The owner of a new school has to obtain a license for his building and for its class rooms, especially with respect to its sanitary requirements. Another topic which is closely connected with the subject of primary education is the size of classes. It would seem that there is scarcely any minimum fixed for the number of boys put in charge of a single teacher. All our anxiety for spreading primary education over areas of population where it has not yet reached would be futile, if we cannot devise any means whereby that education could be made effective or to bear good results."

Prices of vernacular text-books.
Sánj Vartamán (36), 13th Apl.

37. In reply to the question of the Honourable Mr. Syed Zain El Edrus about the high prices of vernacular text-books, Government said that the matter was under consideration and that there was a possibility of some reduction in their prices. What the people expected from this reply was that Government would compel Messrs. Macmillan & Co., who hold the right of publishing the texts, to make some appreciable reduction in the prices. But we see from the Government resolution that the prices have been reduced by substituting covers of an inferior and cheaper quality. Thus there is no material reduction at all in the prices of these text-books. The people wanted a reduction in prices with the same printing and binding. The books are to be handled by children who will tear off the cheaply bound books in no time, and the Macmillan Company will thus be the only gainers. Thus the reduction will be a sort of burden on the poor parents rather than a blessing. We hope that the Honourable members in Council, instead of being satisfied with this solution, will urge Government to make a real reduction in the prices of the text-books.

Proposal to establish an Arts College at Dhárwár.
**Indu Prakásh* (42), 19th Apl., Eng. cols.; *Karnátak Patra* (97), 16th Apl.; *Karnátak Vaibhav* (98), 17th Apl.

38. A Dhárwár correspondent writes to the *Indu Prakásh*:—"The German Mission at Dhárwár, who are doing excellent work in the way of education, had at one time seriously entertained a proposal of founding and maintaining a college at Dhárwár with Government help, but it was subsequently for unknown reasons given up. But it clearly shows that the necessity in that direction is long since keenly felt. R. B. Rodda has the credit of re-opening this question of vital importance, essential to the all-round development of the benighted Karnátak. It may be objected that Dhárwár does not satisfy the test laid down by the Director-General of Education in his quinquennial report as to the founding of colleges that the city which should have the honour of a college must be a 'city of predominant size' with a population of 100,000 people at the least. But 'the city of predominant size' is not such a vital factor in the distribution of colleges as the other consideration mentioned in that report. Again, though Dhárwár proper cannot boast of a large population, Hubli which has a population of over 80,000 souls is so very near to it that it may be looked upon as a suburb of Dhárwár......... We earnestly hope that Government will avail themselves of the generous offer of a lakh of rupees, which is the utmost that a famine-stricken district like ours where there are no Tatas or Sassoons can afford to place at the disposal of Government to open a college at Dhárwár." [The *Karnátak Patra* and the *Karnátak Vaibhav* also urge the establishment of an Arts College at Dhárwár.]

Railways.

Employment of Europeans and Eurasians one source of wasteful expenditure in Indian Railway Administration.

Jám-e-Jamshed (29), 12th Apl., Eng. cols.

39. "At the last meeting of the Viceregal Council, Sir Edward Baker had a significant warning to utter which, it is to be hoped, the Finance Minister will not overlook or lightly pass by, coming as it does from his immediate predecessor in office and one whose long and intimate acquaintance with the history of Indian finance invests his opinions with a deservedly high importance.......... Of course, the cry against the Indian Railways and prodigal expenditure has been a chronic complaint of years. But the public has been sufficiently patient with the Railway Administration, and it may now insist upon its work being carried on with greater regard for economy than it has hitherto manifested....... If we were to take but one instance of reckless squandering of the public resources by the Railway Administration, we should refer to the senseless and unjust expenditure incurred out of race favouritism on the Railways. Not only are deserving Indians shut out from the better paid posts, but different scales of pay and emoluments are maintained for Indian and European employés, as if the Railway demanded lighter or less responsible work from a native guard or driver than from a European in that position. Then, again, hundreds and thousands of Europeans and Eurasians are employed, because they are Europeans and Eurasians, in posts carrying high salaries in which natives could be more advantageously employed. In fact, from the way in which certain Railways are managed, it would seem as if they had been built and were run not so much for the country as for finding employment for Europeans and Eurasians. As long as this goes on, and is sanctioned by Government themselves, how are we to look for economy and thrift in the Railway Administration of the country?"

Complaint about the hardships of third class passengers on the occasion of the Chaitri fair at various places in Gujarát.

Káthiáwár and Mahi Kántha Gazette (73), 11th Apl.

40. Although the Railway authorities are informed beforehand as to the particular dates on which particular fairs are to be held, they never make the necessary preparations for meeting the rush of passengers on these days. As a result of this they have to crowd the pilgrims, who attend these fairs, like cattle into goods waggons. Again, the overcrowding is such that frequently weak people or children are crushed, or sustain serious injuries. The sufferings of these people, who are almost suffocated under the scorching heat of summer, can never be imagined by the well-to-do travellers in the first and second class. Last Chaitri Punam, thousands of pilgrims journeyed by train to Dákor, Reváji, Vadtal, and other places, and the hardships suffered by them, which we saw with our own eyes, are not easy to describe. We are constrained to say that these passengers are treated worse than beasts. The train which starts at 6-50 A.M. from Ahmedabad became so overcrowded at Nadiád that a woman, who was sitting in the train with her child, was crushed and screamed out for help without any of the Station staff or Police running to her help. When such occurrences take place on the occasion of every fair, and yet the authorities make no arrangements, we cannot but say that the Railway authorities are solely actuated by a desire of making money regardless of the cruelty they are perpetrating. It is time for Government to take up the matter and force the Railway Companies to keep spare carriages at every station, which may be utilised whenever there is a rush of passengers.

Alleged indifference of Railway authorities towards the religious feelings of Muhammadans with regard to certain tombs, near the Ahmedabad Station.

Political Bhomiyo (79), 16th Apl., Eng. cols.

41. "For some time past it is being rumoured here that the extension of the Ahmedabad Station is under contemplation and that for this reason the grounds round about are to be cleared of the old tombs standing on them. At the request of numerous people we visited the Sunni saint Bála Pir's tomb.......... A short time before our visit there was a large platform on which stood Bála Pir's grave covered over by cloths of various colours, and daily visited by people for the purpose of offering prayers and presents. Here we saw the platform and the grave removed. At a little distance a small heap of debris came into view and the old place of the tomb was disfigured so as to make it thoroughly undiscernible. The sight of this hurt our feelings and those of our companions considerably.. .... The next day our co-religionists invited us to the tomb and mosque of Kálu Pir situated within the railway station precincts, where they arranged to have a photograph taken of the said tomb and mosque. While there a Pardeshi Muhammadan came up and ordered the people to disperse without taking a photograph.......... These two fresh instances of the indifference and insult to the religious feelings of the loyal Muhammadans, coupled with the protracted law-suit in the Civil Courts in connection with the ancient and much respected tomb of Mulla Feeroze of the Bora sect, have made the Railway authorities very odious to the Muhammadans of various sects of this City.......... We respectfully request the District officers to interfere and dissuade the Railway officers from persisting in their indiscreet acts."

Municipalities.

Defective housing of mill-hands and alleged neglect of Government.

Indian Spectator (5), 17th Apl.

42. Commenting on Mr. F. C. Ebráhim's speech before the Bombay Mill-owners' Association, the *Indian Spectator* writes:—"Lastly, there is the question of housing the mill-hands. It seems that the mill-owners are as a rule anxious to do whatever they can for the operatives in this respect, but Government have been guilty of delay in amending the Improvement Trust Act. It is to be hoped that these remarks of Mr. Ebráhim's will attract attention in the proper quarters, and the generosity of the mill-owners will be put to the test without unnecessary delay. In the matter of education Mr. Ebráhim hoped that the mill-owners would encourage it by granting scholarships and utilising the amount of unpaid wages. There cannot be much of real sacrifice in this latter concession. There is a large scope for liberality in the former kind of aid. It remains to be seen how much of sacrifice the mill-owners will be prepared to make in providing suitable dwellings at a low rent to the mill-hands."

Stables on the Kennedy Sea Face.

Indian Spectator (5), 17th Apl.

43. "Dr. Johnson defined a well-known agricultural product as a grain which in England is generally given to horses, but in Scotland supports the people. A good definition of the sea-face, which forms part of our æsthetic asset in the Fort, would be that it is a portion of the city which is too good for poor people, but just good enough for horses. The refugees from the haunts of plague were driven out from one part of this coveted locality, but horses are accommodated in another part. This somewhat noticeable circumstance has attracted much attention and has been commented on in the Press. Of course, the horses are official animals and are entitled to concessions which cannot be granted to bipeds. Apart from the influence which the dumb occupants in question possess in high quarters, if we set aside all our egoism and prejudices, the horse is really a more aristocratic animal than many a poor human being, and not less serviceable to Government. It seems that Government had heard complaints about a faint smell offending sensitive noses in the morning on the Kennedy Sea Face. It is probable that Government have heard very good reports of the stable perfume wafted on the morning breeze opposite the Oval. We heartily congratulate our dumb friends on the bare justice that they have got from an impartial Government which is always tender to the interests of minorities."

Complaint about Ahmedabad Municipal affairs.

Coronation Advertiser (23), 8th and 15th Apl.

44. In its issues of the 8th and 15th April the *Coronation Advertiser* severely criticises the maladministration of the Ahmedabad Municipality and observes:—Viewing the strange administration of this Municipality for a number of years, we cannot help saying that the public of Ahmedabad has been wasting its money on so-called local self-government. Disorder prevails in every branch of its administration, and regularity and order are the exception. The quarterly Financial Report should as a rule be presented at every quarterly meeting of the Municipality. And yet no accounts have been rendered for the last four years. Even a petty dealer thinks it necessary to draw up his profit and loss account at the end of the year, but it is appalling to see that our municipality which carries on transactions of lakhs of rupees is entirely indifferent with regard to its accounts. The Annual Budget, which according to the requirements of the revised Municipal Act of 1901, should be prepared by January and passed by the month of March, has never, since the passing of the Act, been prepared by January. The President and the Secretary are responsible for its preparation, and it is their duty to see that it is submitted in proper time. But we are sorry to note that both of these officers have failed to do so. When the services of the present Secretary, Mr. Bhailal P. Shah, were borrowed from Government, the public had formed very high expectations of him, but they have not been realised at all, and we are sure the public will be glad to know that he reverts to his former post in the Revenue Department. The President, too, has failed throughout to impart vigour to the administration, and the proceedings of Municipal meetings clearly show his lack of tact and skill in their orderly management.

Praja Bandhu (34), 18th Apl., Eng. cols.

***45.** "We notice that during the last few days the mortality figures for our city show a gradual but steady rise.......... The mortality ratio of about 80 per thousand per annum of the population is quite enough to furnish food for reflection to those who realise what it means. But the authorities who are entrusted with the work of looking after the public health of the city have hardly an adequate conception of their duties. Our Municipal Secretary, who is always clamouring for more powers although he has yet to show that he deserves them, is in all probability moving with his eyes closed if he chooses at all to move about on inspection duty. The Health Officer also mechanically goes his rounds, but we are afraid he has not the requisite tact to exact the maximum of work from his subordinates. With the two principal Municipal officers discharging their duties in this manner, and a majority of our Civic Fathers delighting after a day's hard task in the pastime of raising futile points of order, instead of attending to their legitimate work, and to crown all, with a President, who has been found to be lacking in the essentials of a successful Municipal President, it would be a wonder if the situation were other than what it is. What is absolutely necessary in the interests of public health is the strictest possible supervision over the subordinate staff of the Sanitary Department, which is sadly wanting in efficiency. We receive almost daily loud and bitter complaints about the unsatisfactory sanitary arrangements, and one has merely to take a stroll through some of the streets to see their abominable condition. The menial staff, whose sense of duty is anything but keen, in the absence of effective check and supervision, has grown quite indifferent, with the result that among others the important work of conservancy is sadly neglected to the great annoyance of the rate-payers. The Ward Inspectors are also remiss in their duty, which is but quite natural when they are sure of no harm befalling them, because there is no one to catch them napping. That a state of affairs such as this is extremely disgraceful to the Municipal administration of a city like Ahmedabad scarcely needs to be pointed out."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd April 1909.

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*Reported in advance.

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CONFIDENTIAL.] [No. 17 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th April 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated ; what action, if any, is being taken ; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao; Portuguese; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch; Hindu (Lohána); 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni; Chitpavan Brahman; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate; European; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas; Hindu (Rrahmin); 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha; Portuguese; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Gujara'ti—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	Hindi.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	Kanarese.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued*.				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav ...	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáyá Sindhu	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Weekly	Naráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur ...	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)...	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába) ...	Thrice a month ...	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár) ...	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár ...	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
150	Shri Sayáji Vijay ...	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir ...	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába) ...	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára) ...	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara) ...	Thrice a month ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár ...	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár...	Wái (Satára) ...	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly ...	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
166	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Baháдur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusáf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 3(*a*) Elphinstonian (English) ; Quarterly.

No. 15(*a*) St. Xavier's College Magazine (English) ; Quarterly.

No. 15(*b*) Students Brotherhood Quarterly (English) ; Quarterly.

No. 63(*a*) Budhi Prakásh (Gujaráti) ; Monthly.

The present editor of No. 67 is Purshottum M. Pandit, Hindu.

No. 68 has ceased to be published.

No. 119(*a*) Jagamitra (Maráthi) ; Monthly.

No. 170(*a*) Kashful Akhbár (Urdu).

No. 170(*b*) Mufid-e-Rozgár (Urdu) ; Weekly.

Politics and the Public Administration.

Reform Bill in the House of Commons.

Bombay Samáchár (62), 21st Apl.

1. We have received the welcome news of the passing of the Reform Bill, as originally presented in the Lords by Lord Morley, in the House of Commons at the second reading. Clause III has been re-inserted by the Committee of the Commons, and the Bill will be passed on to the Lords shortly after the third reading in the Lower House. The attitude of Mr. Balfour, the leader of the Opposition, who has declared that his party will not oppose the Bill, would lead us to expect little opposition to the Bill from the Lords. The London *Times* offers a novel explanation of the attitude of Mr. Balfour. In its opinion the leader of the Opposition did not oppose the Bill, which he considered to be of a doubtful and grave nature, simply because he did not want to see Lord Morley and Lord Minto lowered in the estimation of the Indian public! This explanation on the face of it is as ridiculous as it is novel. We can multiply instances of the Conservatives over-ruling when in power Viceroys and Secretaries of State in matters of great importance. Their attitude in cases such as the Contagious Diseases Act and in the matter of Military Expenditure and the Excise Duty may be mentioned here by the way. The fact at the bottom of this non-interference is that responsible Conservatives in Opposition are unable to deny the gravity of the situation as presented to them by His Majesty the King-Emperor and His Royal Highness the Prince of Wales.

Muhammadan representation.

Indian Social Reformer (4), 25th Apl.

*2. "We notice that the Muhammadan press has lost its head quite superfluously over Mr. Hobhouse's announcement of the views of the Government of India. The telegram of the 12th April from His Excellency the Viceroy, which the late Under Secretary of State for India read before the Committee of the House of Commons, said that the method proposed was simply that in general electorates, like that of Municipalities and District Boards and for membership of the Provincial Councils, all sects and classes should vote together. This would give Muhammadans some but insufficient representation. In addition to this a certain number of places would be reserved for Muhammadans, which the latter alone would have a voice in filling. These might be filled by simple election, or by election by association, or electoral colleges, or nomination, as the circumstances of the different Provinces require.. .... Read in the light of Mr. Buchanan's observations in moving the second reading of the Bill, there is absolutely no excuse for misunderstanding the meaning of the telegram.......... Mr. Buchanan's explanation is precisely what the Government of India said in their despatch of the 1st October....... And this again is perfectly consistent with the actual words of His Excellency the Viceroy in reply to the famous deputation of the Moslem League three years ago....... It seems that the point which causes most anxiety to the spokesmen of the Moslem League, arises from the fact that the general electorates will include voters and may choose members following the Islamic as well as other religions. Lord Morley, in his despatch of the 27th November, suggested that if Muhammadans were to be given special electorates, with a definite proportion of the seats on the Councils, without taking them out of the general territorial electorates, 'they would evidently have a double vote, and that would probably be resented by other classes of the population.' As the Government of India have not denied the force of this argument and do not propose to refuse access to the general electorates to Muhammadans, the obvious inference is that they do not intend the total number of Muhammadan members, that may be fixed upon for any Council, to be elected by the special electorates. The Government of India's despatch fixes the number to be elected by special Muhammadan electorates. There is, therefore, no basis for the suggestion that the general electorate will be able to put the special electorates out of office by electing all the members. Our own belief is that there is under the proposed system a greater chance of the number of Muhammadan members in the Councils being in excess of the numerical and political importance of the community than of its being otherwise. And what is more, we expect that the most capable and broad-minded Muhammadans will find their way into the Councils through the general electorates......... Earl Percy made a very shrewd remark in his speech on the second reading of the India Council's Bill in the House of Commons. 'The Muhammadans,' said His Lordship, 'asked for a separate register of their own, and the Secretary of State endorsed the demand. If Muhammadans are to be elected directly to the Legislative Councils and Hindus are to be elected indirectly by the Municipal Councils, the result will be that the Muhammadans on the Legislative Councils will be at a disadvantage in the matter of experience as compared with their Hindu colleagues.' That is carrying the issue to a deeper point than the Moslem League is able to appreciate at present. But the argument is one of very great force, and one which must force itself on the attention of the Moslem League at no distant date and, perhaps, awaken it to the advantages of purely territorial electorates."

***3.** *Pârsi* (33), 25th Apl., Eng. cols.

"Mr. Hobhouse's statement on the subject of the proposed Muhammadan electorates, while it promises the Muhammadans valuable privileges, is not quite what had been expected. He described the Muhammadan representation as being comprised, first in a universal electorate, then in a certain number of seats held specially for a Muhammadan electorate supplemented by nominations. This is what it inevitably works out to, but perhaps it would have been better if Mr. Hobhouse had not specifically mentioned it. There are all sorts of bodies who elect members to the Legislative Councils, and who represent commerce, law, anything but religion, and in these the Muhammadans would have their share. That share is generally too small even to represent their proportion in the general population; but the diversity of bases of representation necessarily sets a limit to the possibilities of religion as a basis. Lord Morley probably took this for granted when he said (a little vaguely, it must be confessed), that the demand for separate electorates throughout would be met in full. Mr. Hobhouse's more detailed forecast, which is in accordance with the Government of India's proposals, considerably modifies the impression made by the Secretary of State, and gives another swing to the pendulum of the fatuous rivalry which has been fostered apparently for the purposes of stultifying the reforms as far as possible. It matters nothing that the Muhammadans still possess great advantages: it has been the signal for an outcry that they are 'betrayed.' That in practical effect the scheme is reminiscent of the original draft of reform, made over eighteen months ago, is, of course, an additional offence, though it should be sufficient to show the Hindu associations, which have been protesting for the last couple of months, the groundlessness of their fears, while it should help to demonstrate to Muhammadans also that a religious basis in elections to popular assemblies cannot preponderate over all other interests. The most discerning of them never supposed that it could, but there has been so much extravagant talk lately and so much chuckling over imaginary victories on both sides, that, though it might have been better to let breath simply expend itself, the cold douche of the detailed plan is the next best remedy for the widespread misapprehension."

***4.** *Gujarâti* (25), 25th Apl., Eng. cols.

"Mr. Hobhouse was not quite clear in explaining the scheme that is proposed to be adopted with reference to the representation of Muhammadans on the Indian Councils. But it appears that the method that has commended itself to Lord Minto and his colleagues is that in general electorates, like that of Municipalities and District Boards for membership of the Provincial Councils all classes and sects should vote together, with a view to secure to Muhammadans some representation. In addition to this a certain number of places would be reserved for Muhammadans which the latter alone would have a voice in filling. These will be filled by simple election, or by election by associations, or electoral colleges, or nomination, as the circumstances of the different Provinces require. It would be interesting to know what proposals have been sent by Provincial Governments to the India Government on the question of the representation of Muhammadan and other minorities. The circumstances of all the Indian Provinces are not alike. For instance the Muhammadans of the Punjáb are not so situated as the Muhammadans in the Madras Presidency, and in our own Presidency the Muhammadans of Sind are a more compact body than those in other parts. Further, what strikes us as a strange feature of the present Muhammadan and Anglo-Indian agitation is their forgetfulness of their own principles in dealing with the question of Hindu, Parsee, Portuguese, Sikh, Rajput and Gurkha minorities in particular provinces or localities. Lord Minto's Government, as an impartial arbiter, may fairly be expected to accord equal treatment to all the minorities in one form or another. The idea of bidding for Muhammadan support at all costs might look tempting especially to some mischievously inclined people. But a responsible and far-sighted Government cannot afford to provoke the resentment of the other communities that inhabit this vast country by according differential treatment to one community while ignoring the claims of the others. Those who have assisted in starting the Muhammadan agitation in favour of special representation by means of exclusively Muhammadan electorates will discover in course of time that they have brought into existence forces, the developments of which they themselves will not be prepared to welcome with half the enthusiasm they are now exhibiting for supporting the demands of the Muhammadan community. Anglo-Indian critics who, in dealing with the Congress, seek to discredit it as the work of a handful of lawyers and disappointed ex-Civilians, have now lost their intellectual quickness and inquisitive faculty and made up their mind not to find out the handful of men who are pulling the strings from behind. The proceedings of Muhammadan meetings are being eagerly flashed from one end of the country to the other, and even offensive speeches, which, if they had emanated from the Hindus, would have been set down as inflammatory, are being published *in extenso*, just as if they were viceregal or gubernatorial utterances, with evident signs of approval. This is not an unfamiliar game in India. But those who are playing it will do well to bear in mind that they are sowing seeds which will not germinate exactly in the way they desire. No self-respecting community can afford to be misled for all time by clever wire-pullers from behind, and in our judgment the Muhammadan community has such a great future before it that it cannot possibly consent to be used as a convenient handle either for arresting the cause of reform in India or for sowing the germs of discord and dissension between the two great communities in the country."

Deportees and Membership of the enlarged Councils.

Gujaráti (25), 25th Apl., Eng. cols.

*5. "The India Councils Bill has passed through the Committee stage of the House of Commons. Mr. Mackarness's amendment to the effect that nobody should be disqualified from membership of the Councils because he had been deported or imprisoned without having been charged or convicted of an offence was negatived without a division. From Mr. Hobhouse's remarks it seems that every deportee as such is not to be debarred from standing as a candidate for election to the Councils. The Government of India are, it seems, still considering the matter, and the list of persons liable to exclusion that has been prepared is only of a provisional character. Neither the experience gained in Western India, nor in the Punjáb, nor in Bengal, of the working of the Regulations of 1818 and 1827 has inspired the public with confidence in the ability of Government to administer the despotic provisions of those Regulations by the light of correct information or facts impartially ascertained. Prejudice, bias, personal feelings, over-zeal on the part of the Police official, dislike of independence and courage on the part of non-officials, private animosities amongst Indians themselves and the unconscious desire on the part of officials in times of trouble and excitement to justify their suspicions and theories for fear of being blamed for inefficiency—all these causes have contributed to shake the public faith in the justice of a law which exposes the liberty and reputation of any citizen to the sweet will of the executive. It, therefore, becomes impossible to accept deportation as in itself a permanent disqualification, unless a deportee is given the chance to vindicate his character and establish his innocence. Whilst we can well understand the desire on the part of any responsible Government to exclude from the Councils persons who have been formally tried and proved to be guilty of exciting or attempting to excite internal commotion, it is entirely out of harmony with one's notions of civilised jurisprudence to treat mere suspicions, theories and one-sided reports as proofs of any man's guilt and to exclude him for all time from the privileges of citizenship. The Regulations are in themselves of a sufficiently arbitrary and high-handed character, and to add political disqualification to deportation would render them still more odious and give rise to further discussions and controversies over the retention of the Regulations on the Indian statute book in their present form."

District administration and advisory Councils.
Praja Bandhu (34), 18th Apl.

6. The labours of the Decentralisation Commission will result in the delegation of fresh powers to Commissioners and Collectors. Many of the witnesses in their evidence before the Commission doubted any good coming out of such delegation of powers. The reason is clear enough. The members of the Civil Service lead as a rule isolated lives and consider it below their dignity to associate with the people. Under such circumstances the best interests of the people are not safe in the hands of these officers. With a view to counteract the evil effects that might result from the increased powers of Commissioners and Collectors, suggestions were made to establish advisory Councils representative of the people, whose opinion the authorities must value in matters connected with the welfare of the people. We regret the Commission has altogether ignored these suggestions, and contented itself with expressing hopes that the Collectors will from time to time be pleased to consult Local Boards when the interests of the people are at stake. Mr. Dutt in his minute of dissent avers that the prevailing unrest is solely due to the unlimited authority exercised by district officers. He is of opinion that if more powers be vested in the Collector without raising safeguards against the abuse of such powers, unrest and discontent will live and thrive in the land. Mr. Dutt has voiced the public opinion, and the Commission has erred in rejecting his valuable advice. It is said that the Commissioners will confer annually about the administration of districts. But who will put the popular view before them? Again, the Commission has not made obligatory on the Collector to sit in consultation with the Local Board. And it is doubtful whether the Local Board constituted as at present will give expression to independent views. Perhaps the Local Board constituted in accordance with the recommendations of the Commission might represent the people, but so long as it is left to the option of the Collector to deliberate with the assembly it can hardly be considered to be serving any useful purpose. We are afraid that in such a state of affairs Mr. Dutt's worst fears will be realised. It will give great satisfaction to the people if the Viceroy and the Secretary of State, looking to the urgency of advisory Councils, take steps to establish such bodies. Failing to establish such Councils they ought to make it obligatory on the Collector to consult the Local Board. Until and unless any of these alternative measures are resorted to, people will be loth to see fresh powers vested in the district authorities. Undoubtedly Government are anxious to restore peace in the country, but they can do so only by attaching great weight to the voice of the people.

What reforms are really wanted by Indians?
Hind Swarájya (67), 17th Apl.

7. The Moderate organs have been literally dancing with joy ever since the Reform scheme was promulgated, but they do not know the real state of the country nor the reforms needed at the present time. What do we gain if one or two Indians are placed on the Executive Councils? Thousands of our countrymen are dying daily of hunger and starvation, our trade and commerce are greatly depressed, our labourers are without employment and our farmers are miserably poor! Such is our pitiable state. The admirers of the Reforms must never have realised the above state of things. We want reforms which can encourage our arts and industries, which can secure National Education to our children, which can provide employment for our labourers and remove the distress of our farmers. And to inaugurate such reforms leaders like Tilak are wanted.

His Excellency the Viceroy of India's reply to the Hindu Sabha of Lâhore.

Gujarát (66), 17th Apl.; *Rájasthán* (82), 17th Apl.; *Shakti* (86), 17th Apl.

8. Public opinion is entirely against the proposed grant of separate electorates to the Muhammadans, and we think, the Hindu Sabha was doing nothing more than its duty in protesting against the dubious tactics of "Divide and Rule" in its address to the Viceroy at Láhore. But it appears that the Viceroy did not relish the idea of the Hindus thus voicing their grievance, and strongly rebuked them for not approaching him through the Lieutenant-Governor. We venture to say that this rebuke was wholly out of place, for the Sabha did submit the draft of its address to the Lieutenant-Governor. Further, in the course of his reply to the address, the Viceroy vehemently tried to maintain the impartiality of Government in giving special privileges to Muhammadans on account of their supposed political and historical importance. We, for our part, fail to see any impartiality in this policy which has met with wholesale condemnation from such eminent Anglo-Indians as the Lieutenant-Governors of the Punjáb, the United Provinces and Eastern Bengal, and from Indians of the type of the Honourable Mr. Sinha, the Honourable Dr. Rásh Behári Ghose and Justices Mitter and Mukerji. [The *Rájasthán* criticises the Viceroy's reply to the Hindu Sabha in a similar way and observes:—In view of the partiality of the Punjáb Government towards the Muhammadans for the past so many years, it was no wonder that the Hindus of the Punjáb protested against further wrongs to themselves embodied in the New Reform Scheme. To consider one community as of greater political and historical importance than another, is surely to brand the other as inferior, and hence it is quite natural that the latter should rather wish to have no reforms at all than to have them under such a stigma. Government alone are responsible for this, and we wish they will now realise the fact that such a policy of "Divide and Rule" if persisted in any longer, may prove disastrous to themselves. The *Shakti* also writes in a similar vein.]

Comments on the publication of certain pamphlets by the East India Association, London.

Mahrátta (9), 25th Apl.

***9.** "Reuter has given the following information regarding the East India Association of London:—'As the first result of the recent decision of the East India Association to encourage the organisation of well-affected Indian students and to disseminate sound views among them the Association has issued pamphlets showing the erroneousness of the views of the Congress politicians regarding Home Charges.' Reuter further adds that, 'the pamphlets declare that no country in the world is better governed than India and that there is none in which more is done for the masses and they quote Mr. Samuel Smith and the missionary, Mr. Campbell, in support of the view.' We are not at all surprised by this piece of information. In fact we anticipated such a result from the apparently pious decision of the East India Association with regard to the dissemination of 'sound views.' In this connection we did not expect that these sound views would be formed after observation, experience and mature deliberation. We have been always alive to the fact that the East India Association being an officially inspired body could not be expected to look more to the interests of India than to those of England and put things as they are before the students whom it poses to advise and guide. The proud bureaucrats, imbued with the spirit of Imperialism and self-sufficiency, cannot possibly think of the injustice to India or take as real the many grievances that are voiced forth in India by the Indian press and from Indian platforms. It is found to be almost impossible to convince a thorough bureaucrat that India suffers by England's misrule, that Indians deserve much more than is given them, that the cry for the 'rights of self-government' is not a cry of people trying anyhow to find fault with the administration, that the country is being overtaxed and impoverished, that all initiative and manly qualities are fast disappearing from India owing to the system of government which always keeps the sons of the soil in subordination. He would persist in maintaining that the present system of British administration is the best system of government, that Indians do not deserve to have *swarájya*, that people who demand the rights of self-government are a set of ungrateful and disaffected agitators, and that the interests of India will suffer if more Indians are allowed to enter the higher ranks of the Civil and Military services. This is the creed unfortunately adopted by the higher officials in England, who are also trying to check the growth of independent opinion among Indian students by means of a Committee which is more likely to hinder than encourage them in their study and assimilation of healthy ideas. We are grieved to find that Englishmen are losing their nobility and are degenerating to a level in which self-interest becomes the only consideration. We find the East India Association trying to make Indian students blind followers of the bureaucracy and thwart the growth of healthy ideas that naturally enter the hearts of Indian students in the vivifying and independent political atmosphere of England. Students are not even to smell politics in India while they are learning in schools and colleges, but in the books that are taught them will be found ample vindication and praise of the present system of British administration. And now this work is sought to be perpetuated in England by the East India Association by inculcating one-sided ideas by means of pamphlets giving partial and erroneous views as in the present case. We think the attempt of the East India Association will be to counteract or check the effect of the British political atmosphere on the minds of Indian students. We are bound to say that this is unjust, and wish to warn all students going to England to beware how they accept all that the interested advisers try to teach them."

How should the Nationalists shape their policy in future?

Pudhári (144), 18th and *25th Apl.

10. In the course of a lengthy review of the work of the Nationalists, the *Pudhári* remarks:—Some people seem to be cowed down by the disasters that have befallen the Nationalist leaders. They should, however, take heart. The political movement in the nation was begun by the Nationalists themselves. It would not do to cower as soon as the body politic showed signs of agitation. The old Nationalist leaders roused the people to a sense of the present situation. They brought to the public notice the fire that had long been smouldering in the nation. They diagnosed the national disease and found out the persons that were aggravating it by administering poisonous drugs. They did their work. But their work was of a destructive character and was directed against the first generation of English educated youths dazzled by the glamour of Western civilisation. They denounced social reform because it went against the grain of the nation and exposed the machinations of Government. They had latterly begun also to do some constructive work by inaugurating religious festivals and gatherings in honour of national heroes. But people do not stand in need of tall talk. They rather expect the Nationalists to put their theories to the test of practice. [In a subsequent issue the paper writes:—The present situation should not freeze the blood of our youths, but make it course faster in their veins. Patriots, who are now in durance vile, expect the rising generation to continue their work. They pointed out the goal, warned us to be on our guard against wicked persons secretly planning to spoil our work and counselled us to begin work ourselves. We should, therefore, organise our forces and should not accentuate our internal differences, but work in union on the basis of common convictions. We should altogether ignore the Moderates, whom the public have come to know too well, and should welcome the efforts of everyone working for national good. The Nationalists should rally all their forces in the land and advance in union.]

Exhortation to Indians to help the Nationalists in trouble.

Jagamitra (119A), for Mar.

11. The *Jagamitra*, a newly started magazine, publishes an article in which a young man is made to talk to his friend in the following manner:—You are effeminate. But you should bear in mind that the country stands at present on the verge of ruin. Do something great to preserve the amicable bond between us for ever. Spread joy all over the land by shouting the cry of victory. Hold aloft the banner of fame and pilot the country's barge safely through the eddies of discontent and ruin. Meditate always upon the methods of achieving national good. He who is a

true-born Nationalist will undoubtedly feel pity for the misery and distress endured by brother Nationalists. If you are one of the elect, if you have any courage, come forth to give battle and shed the lustre of victory so that mother earth may for once be pleased. Free your brother Nationalists from prison by acts of heroism. Do not lose heart. Do not be a coward. Worthless baubles have now a free field in India while precious jewels are deported to England. We cannot correctly gauge the number of such deportees, but the titled folk are responsible for it. These persons want to corrupt the Nationalists also with titles and make them waste their life in slavery. But they do not know that all their bribes to tame the fiery Nationalists will be fruitless. Be you also true to your nature. A true Nationalist will never be won over by bribes. The Goddess of Wealth has been dragged away from the country with violence. She is looking forward with expectant eyes to her return and rescue.

Account of the Irish leaders.
Kesari (124), 27th Apl.

***12.** In the course of a further article on England and Ireland, the *Kesari* writes:—The leaders of every nation are mainly recruited from the middle classes. The masses are hardly educated enough to distinguish between good Government and self-government and they have very little to complain against a Government, under which they can maintain themselves with tolerable ease. The richer classes have a stake in the stability of the established Government and are afraid of losing their status by a revolution. Though more educated than the masses, they rarely take part in any public agitation, until success is assured. It is the middle class, which is more educated than the masses and more free from personal interests than the wealthy class, that furnishes a nation with leaders. The masses in Ireland suffered tyranny so long as they could endure it, and when they found it unbearable, they resorted to force, and shed blood. They did not always know exactly what they wanted and when they knew, it was but the redress of some local grievance. The absentee landlords, on the other hand, cared very little for culture and progress, but spent their lives in extravagant luxuries. There was till within the last century or two very little of genuine patriotism in Ireland. But by the middle of the eighteenth century, things improved considerably and with the spread of education, land laws were enacted freeing the farmers from the tyranny of landlords. The Irish leaders belonged one and all to the liberal professions. Grattan and Tone were barristers. Robert Emmet was an expelled undergraduate, while Lucas belonged to the medical profession. It was he who laid the ground-work of Irish liberty, but he was hunted out of Ireland by the ruling authorities. Grattan, though a perfectly constitutional agitator, was at one time threatened with prosecution for complicity in a secret conspiracy. Flood was a severer critic of Government than Grattan, and from his talk people expected him to lead a rebellion But he hankered after cabinet rank or a lucrative post under Government. Issac Butt was a true Moderate, but even he, in his old age, despairing of getting any privileges from the British, led the Repeal movement.

Lamentations over the alleged wretched state of India at the present day.
Swadesh Mitra (89), 18th Apl.

13. The past glories of India are recorded in golden letters in the pages of Indian History. Gold and silver were found in abundance, and the land was the abode of the learned, the brave and the chivalrous. No want was felt by the people of yore in this sacred land. The mention of the name of Bháratbhumi made foreign powers uneasy. But time in his whirligig dealt a cruel blow to this land and laid her low. The Muhammadans invaded the land and sowed the seeds of discord among its people, and since that time foreign princes made it their business to wage war against the native rulers and plunder and torture the people heavily. The people allowed themselves to be tyrannised over by them with a resignation which might be regarded as the cause of their downfall. The body politic suffered sore wounds resulting in its decay. **Like apes destroying and eating away the best produce of trees, the Muhammadans dealt fatal blows at the splendid fabric of Indian society and appropriated to themselves its best elements. These plunderers**

in the shape of rulers cared little for the people whom they oppressed to the last degree and reduced them to poverty and misery. By their machinations these Muhammadans succeeded in tampering with social institutions all over India to its great moral and material detriment. Unfortunate India! By reducing thee to this wretched state thy enemies have made slaves of thy sons! The future is hid in the womb of time and the prospect is anything but hopeful. We have no leaders whom we can follow unhesitatingly. Muhammad of Ghazni, the cruel Nadir Shah and the murderous Aurangzebe are no more. To-day the kind, tolerant and beneficent British race have spread peace throughout the land. In spite of such a ruling race in our midst how is it that our condition is not materially improved and that we are unhappy? How is it that the indigenous arts and industries have decayed in the land? This fact is suggestive of the question whether we have among us patriots and how many of them have the indomitable spirit necessary for resuscitating native arts and industries. Bear in mind that so long as India is not the home of arts and industries, she will remain in this sad plight. For once, O educated Indians! be inspired with the love of motherland and do your duty by the people by lifting them up to a higher level from their present degraded position. Do you need to be reminded of the love the Italians and the Japanese bear to their countries and the sacrifices they make? You are not inferior to them in intelligence and ability. Indulge less in heroics on the platform. Never entertain bombs in your thoughts. Make noble efforts to regenerate India and her arts and industries, and the benign British Government will join hands with you in co-operation. Misrule and tyranny are a matter of past history. To-day the British *ráj* rules over the length and breadth of India and holds the scales of justice even. It is yours to unite and agitate strenuously in the presence of your rulers for the betterment of your country.

Causes of the unrest in India.
Lárkána Gazette (50), 10th Apl.

14. The following appears in the *Lárkána Gazette* over the signature of "One Oppressed":—Nowadays wherever we look we find nothing but unrest raging like fire. And yet there is none so brave as to remove the unrest of the poor. In India of former times there were thousands of brave men who left a name behind them for bravery. Every community, whether Hindu, Muhammadan or Marátha, has had its heroes. To day disunion and unrest are on the increase among the different communities. What must be the cause? The chief cause is defective education which, although it is spreading, does not lead to any change for the better. We receive education that fits us for Government service only, and we do not care about our religious education. A school-boy will at once tell you what things Lord Curzon did as Viceroy of India; but he will be at his wit's end if he is questioned about Shiváji or Nádirsháh. It is not his fault. We are actuated by selfish motives and will not read what will not pay. But even this education will become more and more costly in view of the fees levied on it. It is in the nature of the cat to wish that all were blind. If we were to pay attention to our religious education, would there be the prejudices that are in our hearts, would there be disunion, murders, thefts and dacoities, would our old industries disappear and would there be murders of our sons and countrymen? The cat is playing a game. Its mewings set dogs by the ears, and it enjoys the fun. In these days the feeling of love is more marked among beasts than among human beings. Crows caw when one of them dies. We do not respond even to that extent.

Unity among Hindus and Muhammadans will give Indians *swarájya*.
Hind Swarájya (68), 17th Apl.

15. "When will you be off, Sir?" The question, as it is, will puzzle our readers. But it is taken from a story of olden times when English education had not so much spread amongst us. It is said that a certain European Officer had an Indian, as his English clerk and Shirastedár, who knew very little of English. On the eve of the officer's retirement from India the clerk asked him, "When will you be off, Sir?" The officer replied with a smile: "When Hindus and Muhammadans unite, we shall put our hands on our hats and be off." The reply is very suggestive. It shows that there

is disunion amongst us, and we make bold to say that it is through this disunion that all the efforts of our leaders fail. Nature punishes a disunited nation with everlasting servitude; therefore, if we want to have *swarájya* our efforts must be to secure unity amongst our own people.

Moderates are the enemies of the country.

Vande Mátaram (157), 18th Apl.

16. Some years ago Lord Morley advised the Moderates to sever all connection with the Nationalists, and they did according to his bidding at Surat. Since that time, the Moderates have persistently stuck to the vow of harassing their fellow-countrymen, and it is well known that they were instrumental in preventing the meeting of the Nágpur Congress by acting in collusion with the officials. Those who thus act against their own nation are its enemies. If those who take pleasure in singing the praises of Government while the country is being subjected to various repressive measures by alien rulers are not to be called enemies of the country, by what other name, then, should they be called? Are not those persons enemies of the country, who, notwithstanding the Bengal deportations, have been lost in ecstasy on account of the Reforms which will increase the number of seats in the Legislative Councils? Are not those persons enemies of the country, who played the part of detectives and accused a leader like Mr. Tilak of carrying on unlawful agitation? Are not those persons enemies of the country, who fawn on those who are trying to ruin the country by suppressing the growth of patriotism? Those who may be trying to make up with such men as these must understand that they are dealing with serpents. The National party should have nothing to do with the Congress, for it was not born of the Congress. That party should rather carry on its agitation throughout the length and breadth of the country, encouraging *swadeshi*, boycott and National Education. In the end the Moderates will see their own mistake and come to terms with the Nationalists.

Appeal to the Bombay Government to develop industries in the Presidency.

Praja Bandhu (34), 18th Apl.

17. Although many energetic young men are trying their utmost in the cause of *swadeshi*, the movement cannot make good headway until Government take up the question. Compared with the steps taken by the Madras Government, our Government have been very backward in the matter. Chief among the measures taken by the Madras Government is the introduction of new industries under the supervision of experts, at Government expense, and the dissemination of information regarding them among the public. No sooner the public come into a position to carry on the industries without Government help, the Government withdraw from the industry and take some others in hand. This praiseworthy step of the Madras Government ought to be imitated by our Government. Our Presidency is in no way better off than the sister Presidency in industry and commerce, and with famines following every now and then on the heels of irregular monsoons, it is necessary that we should encourage such industries as are independent of the monsoons. It is high time for Government to turn their mind to these steps in order to improve the condition of the people and to relieve them permanently from the clutches of famine and scarcity.

Disapproval of the reported intention of Government to prosecute the nine deported Bengali leaders.

Hindu Punch (116), 21st Apl.

18. The first bomb outrage at Muzzafarpur threw the European officials in India in a whirl of excitement, and they jumped to the conclusion that there was a wide-spread conspiracy to overthrow the British *ráj*. The result of such excitement was that repressive measures were adopted in Bengal, while a series of press prosecutions were undertaken in the other Presidencies. Further, bomb outrages drove the bureaucrats mad with rage, and nine Bengali leaders were deported without trial. The effect of these deportations on the public mind has been far from satisfactory. However, the eventual release of Lála Lajpatrái makes the people hope that similar treatment will be accorded to the nine gentlemen. **But it is now announced by a Bengali paper that the deportees are to be tried under sections 124A and 153A of the Indian Penal**

Code. This step will furnish one more convincing proof of the want of tact and political sagacity on the part of our rulers. Lord Minto gave us to understand that the deportations would be the last measure of repression before the introduction of the new reforms. But the threatened prosecutions of the deported leaders give the lie direct to this Viceregal assurance. The sections of the Criminal law under which the popular leaders are to be tried have now become so very elastic that it would be an easy matter for Government to get the objects of their displeasure convicted. But we hope that in view of the popularity and influence of some of the deportees, as also of the public disapprobation that would be incurred by setting the regular machinery of law in motion against the deportees, Government will refrain from launching upon any further prosecutions. These prosecutions are, it is said, to be undertaken in order to maintain the prestige of Government. But the choice lies between the maintenance of Government prestige and the endangering of the public peace. The authorities should bear in mind that India cannot always be governed at the point of the sword, and should shape their policy accordingly.

The economic drain on India.

Kaiser-i-Hind (30), 25th Apl., Eng. cols.

***19.** "The alien tribe of the Pecksniffs who have poached on the preserves of India, who have made that country their happy hunting ground, and who have been still vigorously exploiting and looting its wealth and resources, are never tired of their old game of scoffing at the 'economic drain.' Whenever something in reference to borrowing of capital from a rich country by a poor one finds its way in print, the organs here of this alien Pecksniffian caste jump out, after the manner of the jack in the box, and perform their stereotyped and mechanical pranks of economic contortions and distortions with their eyes resolutely shut. But how ridiculous are those performances? Disinterested and open-eyed onlookers see them in their true light. Now nobody has ever objected to the self-evident proposition in the abstract about a poor country borrowing from a rich one and benefiting itself. But that abstract proposition has to be rigidly tested when practised in the concrete. The test lies in analysing and examining whether such capital brings the benefits to the borrowers, or whether the lenders themselves eat away both interest and profits to an unlimited extent.......... Another question is whether the borrowing country is independent and free to work out its own material salvation, or it is dependent upon and subject to some alien rule which brings out all the economic evils which Mill and other far-sighted and practical economists after him have enumerated.......... Take Turkey, Russia, China, Japan, the Argentine Republic, and the British self-governing Colonies. It is well known that they all borrow from England, France and Germany. But is it the case that the countries just enumerated are governed by aliens as India is? Is it the case that they import for the governing of their respective countries a regular army, in increasing numbers, of aliens on salaries unparalleled in the world and with pensions which are earned to be spent elsewhere? Is it the case that the railways they build are not managed by themselves but by the aliens who lend the capital?...... Will these apologists dare to appoint a committee of impartial experts to examine this question, so that we may learn whether the profits of the capital lent are not also swallowed to an enormous extent by those who lend that capital, and that such profits as remain in the country are infinitesimal? We have no misgivings on the subject. We are not wrong when we say that the lenders carry away enormously more than the mere interest on the capital they lend. It is not the evil of the interest they have to pay on borrowed capital about which the Indians complain. Their true complaint lies in the evils arising from the unnatural economic conditions that a century and more of foreign rule has created in the country."

Alleged futility of the temperance movement to put down drunkenness in India.

Bhála (105), 21st Apl.

20. Absurd crazes take possession now and then of the public fancy. A few days ago everyone talked of Cow-protection and tried his best to collect funds to promote the movement. But after a time, it was found to be an impossibility to protect cows under the Government of the beef-eating English, and the subject is now almost forgotten. We maintain that we should confine our energies to practical problems. Men make themselves the laughing-stocks of the world by running after chimeras. Just now the star of the temperance movement is in the ascendant, and Mr. Lavâte has devoted himself heart and soul to it. We, however, pity his futile attempts. Man is by nature a vicious animal. Apart from food-stuffs, everyone requires some stimulant or another. The real method of checking vice is not persuasion but legislation. But Government are not willing to undertake legislation for checking drunkenness nor will they allow the picketing of liquor-shops. The Government that disarmed thirty crores of people is surely able to drive away the vice of drunkenness from India. We think that India will become a nation of drunkards by the close of the twentieth century in the absence of any legislation to put down drunkenness. It is as wise to try to save India by means of the temperance movement as to wound a tiger with a pin.

Alleged officialisation of Local Abkari Committees.
Kaiser-i-Hind (30), 25th Apl., Eng. cols.

*21. "It is much to be wished, though we are not at all sanguine, that the salutary discussion, which took place the other day at the Corporation meeting on the subject of the 'farcical' character of the Committees referred to by Mr. Wacha in his letter of resignation, will lead to some good. Both Sir Bhalchandra and Sir Pherozeshah made it clear to their colleagues how far the constitution of the Ward Committees was faulty. If there is to be a reasonable check on the number of the liquor-shops, with a view to promote greater sobriety, especially among the working classes, the Ward Committees' functions should be defined. As purely advisory bodies they are, as constituted at present, perfectly useless for the object for which Sir George Clarke has called them into existence. There is here, again, the inevitable and mischievous official majority which is the bane of the country in all matters which demand the management of local affairs by the people themselves. The Collector, the Municipal Commissioner and the Police Commissioner are the illustrious trinity of officials on the Committees. The outsiders are the two representatives for each ward. By all means let the officials remain to supply all the necessary information, but in our opinion they should have no vote.......... That should be the first essential reform. Next, the Committees should be obliged to hold their meetings every quarter to consider all applications for new licenses, and all complaints touching liquor-shops by the residents of the different wards. The proceedings of these meetings should be published in an authoritative form and copies thereof supplied to the Corporation which should have the right to review them. It is only on this basis that a real salutary check and control can be maintained on the drink traffic. If the Government of Bombay is at all sincerely desirous (which we doubt from our long experience since 1878) of diminishing the consumption of liquor in the city and promoting sobriety, then the only method of achieving that object is the one we have pointed out. What is 'local option'? Surely it means the option which a particular locality may effectually exercise in the matter of the facilities for drink within its area; it is certainly not the option of the excise officials who have altogether a different object in view, namely, to push the drink traffic and enrich the Government treasury. Thus it will be seen that local option in its true sense is not at all compatible with the object which Government hypocritically affect that they have at heart. We do not believe that Government honestly seek to promote sobriety. That is the very reason why these shams called Ward Committees are introduced. They are 'make-believes', intended to throw dust in the public eye. They will continue to be make-believes so long as the power of controlling and regulating the drink traffic is left exclusively in the hands of the excise officials. Thus it is clear that unless the Committees are constituted on a radically different principle, there can be no hope of temperance reform....... But of what use is it to prolong this subject? We repeat what we have time out of number observed in these columns that the Government of Bombay, above all other provincial Governments, is utterly incorrigible in respect of its drink policy. Its own administration reports furnish indisputable evidence of that fact, and we challenge any one to contradict us........ Sir George Clarke may rest assured that however well-meaning he may be, he never will be able to reform this incorrigible department. It is hopeless to expect that he would succeed where such a strong Governor as Lord Reay absolutely failed."

Mahratta (9), 25th Apl.

22. "Mr. Wacha characterises the Local Abkári Committee as a 'make-believe'—a farce; Sir Bhálchandra also says the same! In spite of what Mr. Hatch, the Abkári Collector of Bombay, may say or do, the public do not, and cannot, accept these committees as a real or effective substitute for the right of Local Option. Local option is a middle stage in the path of temperance work of which the final goal is total prohibition. Consequently this privilege is much valued in many civilised countries of Europe and America. By working up this privilege to its utmost, more than half the territory of the United States with a population of over 33,000,000, has obtained total prohibition of the liquor traffic by direct popular vote; besides this, nearly three crores of people live in 'no-license' area. Seven States have adopted prohibition, while nearly 30 States allow complete local option to the people. In 1907 the Finnish Diet passed an Act totally prohibiting the liquor traffic throughout the whole of Finland. In Norway and Sweden, the Local Governing Bodies and all men and women over 25 enjoy this valuable right. In Canada and Newfoundland three-fifths of votes, or even a bare majority in some places, can secure the prohibition of new licenses. In New Zealand 'no-license' can be secured by a three-fifths vote, and a reduction of licenses by a bare majority. All the British Colonies of South Africa and Australia enjoy this right in one shape or another. In Cape Colony no new license can be granted if a majority of Parliamentary voters sign a petition against it and no license can be renewed if two-thirds of the voters sign against the renewal. If the people of these Christian countries, whose religion does not prohibit drinking, not only enjoy the valuable right of complete and effective local option, but some of them have even totally prohibited the drink traffic, it is foolish to expect the Indians—whose two great religions regard drinking as a sin, a crime—to be satisfied with these 'farcical,' merely consultative local Committees that have, moreover, an official majority and an official President."

Comments on the auction sale of Abkári licenses in Khándesh.
Indian Spectator (5), 24th Apl.

23. "In Khándesh some weeks ago there was a Government auction sale of Abkári licenses. In the present hard times of scarcity and high prices, one would naturally think that people would defer their sumptuous propensities to the needs of the hour. Yet we find the result of the sale stultifying our ideas of the nature of things. For example, in one case where last year a license fetched only ten thousand rupees, the same fetches this year *twenty-five thousand*. In another case, in one district eleven licenses which fetched last year only Rs. 8,500 realise this year Rs. 19,000. In one taluka 16 licenses went for Rs. 27,700, in another 9 sold for Rs. 9,900, the highest fetching Rs. 5,000; in another 15 bids realised over Rs. 19,700, the highest going for Rs. 5,575. In Taloda Taluka 12 licenses fetched Rs. 27,600, the highest figuring Rs. 6,700 and the second highest Rs. 5,400. In three more talukas the sales realised over Rs. 4,600, and although the previous year's figures are not mentioned for these latter sales, yet judging from the evidence of the first two sales, we think it would not be considered off the mark if we put the amount to be double of the previous year.......... The licensees must be supposed to be experts in their trade, and when they give such liberal prices they must have means of recouping themselves. We do not know what induces Government to follow this policy of auction sales. The English profess to make sober the whole population of a foreign country by removing intoxicants from within their reach; yet out here they think nothing of enhancing their revenue by means which will not bear the light of day in Exeter Hall."

What should be the proper object of celebrating the birth-day anniversaries of heroes like Shiváji?

Ráshtramat (44), 22nd Apl.

24. When the Kshyatriyas grew insolent and tormented the innocent Bráhmins, God, assuming the incarnation of Parashurám, extirpated all the Kshatriyas in the land. The birth-day of Parashurám falls on the third day of Vaishákh and is celebrated throughout India. On this very auspicious day, Shiváji was born. The whole of Maháráshtra was terrorised at the time of Shiváji's birth by the utterly heartless cruelty of the Muhammadans. Maháráshtra was devastated by two Demons—the Moghul Emperor of Delhi and the Muhammadan king of Bijápur. Another feature of the times was that service under the Muhammadans was quite in fashion. The people were unable to defend even their own persons. The few powerful Hindus of the day sided with the Muhammadans and rivetted the fetters of slavery for their countrymen. Fortunately for Maháráshtra, however, Shiváji with a handful of poor Mávalás overpowered the insolent and opulent Moghuls, and under his leadership, the people were able to taste the sweet fruits of independence. It is no use celebrating the birthdays of Parashurám, the slayer of the Kshyatriyas, and Shiváji, the slayer of Muhammadans, as mere formalities. These anniversary celebrations should serve a moral purpose. The images of these heroes should be engraved on our hearts. It is the bounden duty of all patriots to meditate on the many good virtues of these godly personages and to chalk out their own line of action accordingly. The festivals of saintly and heroic persons are not meant to glorify and propitiate superiors. They are rather the occasions on which it behoves us to take a lesson from the lives of those in whose honour they are celebrated. Shiváji never aspired to purify himself by licking the dust off the feet of foreigners. He wielded the sword not to oppress but to benefit the people.

Arunodaya (102), 19th Apl.

25. The birth-day anniversary of Shiváji falls on the 22nd April and should be celebrated with due éclat. It is to him we owe our existence as Hindus at the present day. It is to be regretted that some of our people should try, at the instigation of petty Government officials, to throw obstacles in the way of all public movements. There can be no disloyalty to British rule in taking part in Shiváji celebrations, which verily form a part of our religious duty. We should ever bear in mind the advice given to Sambháji by Rámdás, *viz.*, to cherish the memory of his distinguished father. In that ever-memorable advice, we are exhorted to be always on the alert, to banish evil thoughts from our minds and to hold deliberations on important questions. In these days we cannot think of promoting even the *swadeshi* movement without exciting the suspicion and displeasure of Government. We should, therefore, hold our deliberations in secret. Ramdas's advice to Sambháji holds good at the present day, for we have to secure the rights of *swarájya* from the English and to compel them to admit us to an active share in the management of our affairs. The weapons we are to use in accomplishing this task are *swadeshi* and boycott. It is to be regretted that the enthusiasm of the people of Maháráshtra for both these movements has considerably waned since the imprisonment of our revered leader, Mr. Tilak, who is our modern Shiváji. The forthcoming Shiváji festival will, we hope, serve to instil fresh enthusiasm among the people and drag them out of the slough of apathy and despondency into which they have fallen.

Mumukshu (134), 22nd Apl.

26. To-day, being the anniversary of Shiváji's birth-day, will be considered an extremely sacred day by the people of Maháráshtra. If on this day people ponder on Shiváji's life and endeavour to copy some of his virtues, the object of celebrating the Shiváji festival will be fulfilled. Shiváji was an extraordinary personage. Our leaders should learn from his life how they should identify themselves with the national cause. Many things can be learnt from the Shiváji festival, which betokens the dawn of the future prosperity of Maháráshtra. We need not be afraid of holding this festival, as it is a religious and historical one. It is our birthright to hold festivals in honour of the great men of our nation. It is our sacred duty to honour our great ancestors. How can a degraded people like ourselves do justice to Shiváji's greatness? The people who speak the language of poets and saints like Dnyáneshwar, Rámdás and Eknáth, though they may appear temporarily reduced to a low plight, will not fail to show their powers to the world at the proper time. There is no doubt that Shiváji, who was extolled by a saint like Tukárám, was an extraordinary man. Nay, turning to the history of the Western nations, we can say that Shiváji was far greater than even Alexander, Julius Cæsar, Napoleon and Washington. He was strictly moral, as is shown by his respectful treatment of his enemies' female relatives who happened to fall into his hands. He had a rare talent of winning over even hostile men to his own side. If our present day leaders, instead of wrangling over minor differences, were to take a lesson from Shiváji's life in the art of compromise, a great thing would be gained. Shiváji possessed the heart of a true Hindu, and was endowed with intense devotion to God. He raised the edifice of *swarájya* on the firm foundation of such devotion. He secured *swarájya* by steadfast adhesion to the Hindu faith. If the people of Maháráshtra, abandoning godlessness and scepticism, were to base their movements on religious principles, the golden day of their rise would dawn at no distant date.

Comments on the action of the Madras Government in suspending two Indian officials.

Oriental Review (11), 21st Apl.

27. "During the last month an unpleasant incident occurred which has caused a disgraceful scandal in the history of the British administration of India. We refrained from making any comments on the matter because we were trying to probe the truth. But now that we are in full possession of all the facts we are competent to answer the question which arises in connection with the hasty and misjudged action of the Madras Government in suspending Mr. Kershasp, I.C.S., Sub-Collector, and Mr. Subba Ráo, District Superintendent of Police, from office. The question is, whose is the tarnished shield? We have no hesitation in saying that it was the shield of the Madras Government and of the Anglo-Indian bureaucracy and Anglo-Indian journalism which has suffered a stain, we fear almost an indelible stain, and not the shield of Mr. Kershasp.......... Nothing was heard about the matter till a fortnight after the riot at Guntur, when the *Madras Times* wrote a malicious and libellous leaderette on the conduct of Mr. Kershasp at the riots, charging him with cowardice and indulging in the following raillery at the expense of the Indian people: 'It is deplorable that the quill-driving, examination-passing and gentle-souled Indians, because they get into the Civil Service, should be subjected to these hard knocks of life and to the most unpleasant duty of having to face an angry mob, but it is one of the constant chances of the service.' There is a mark of malice, racial hatred and racial envy in this sentence. Evidently these scurrilous rags and their official inspirers forget that there was a time when Indians could manage their own affairs, that there was a time when mighty kingdoms flourished in this country while the ancestors of the present-day *Burra Sahibs* were dancing round their camp fires with painted bodies, that even now it is these same 'quill-driving, examination-passing, and gentle-souled Indians' who furnish the sinews of the Empire by providing a first class Sikh, Rajput and Muhammadan army and supplying 50 crores of rupees annually to Great Britain. But let that pass. It is not on this occasion only that the Anglo-Indian Press has been allowed to indulge in vituperations of Indian people and their leaders. The chief thing is that the *Madras Times* was chosen to set the ball rolling for the Madras Government to take up at once and to suspend two Indian officers of high standing like Mr. Kershasp and Mr. Subba Ráo without making any preliminary inquiry or asking for any explanations from them. In fact the Government practically acted under *ex-parte* reports. And yet that irrepressible Mr. Rees, who is doing all that lies in his power to ruin the interests of the people from whom he receives a fat pension, asked Mr. Buchanan what steps he was going to take in the case of Mr. Kershasp. This question and the attitude of the *Madras Times* in the matter lead one to believe that there is 'a conspiracy of the whites' in the background to which Mr. Kershasp has fallen a victim. There are good grounds for believing that this rabid Anglo-Indian paper of Madras was working to set up a counter-movement against Lord Morley's proposal and had set up an agitation in the matter of Mr. Kershasp to show the incapacity of Indians for higher executive posts. As regards the vaunted superiority of the European over the native in dealing with emergencies, the special correspondent of the *Hindu* mentions the incidents of the Kumbakonam riots when the European Divisional Officer actually ran away, the Kamuti Temple riots in the Madura District when the European Officers allowed themselves to be beaten without being able to quell the riot, and of the workshop riots at Negápatam when the District Superintendent of Police was found imcompetent to deal with them. In fact the capacity to govern is not the peculiar gift of any particular race, creed or caste."

Comments on the enhancement of sentence by the Madras High Court in the Bezwáda *Swaráj* case.

Andhra Patrika (56), 21st Apl., Eng. cols.

28 "In the Bezwáda *Swaráj* Sedition Case the majesty of the law having been vindicated, we entertained at that time the hope that the Government of Madras would not be so hard as to appeal to the High Court for an enhancement of sentence. But against popular expectation and against the generous procedure which rightly earned the approval of the public with regard to the prosecution of Mr. G. Subramhanyam Iyer, the Government preferred to appeal. The Sessions Judge's humane sentence gave the public so much satisfaction at the time that it was felt that in depriving it of excessive severity, Mr. Kershásp had respected public sentiment. He, indeed, prevented a good deal of dissatisfaction in the Telugu Districts. Here was a journal which had but a very short existence of five months with 250 subscribers, and the 1st accused Mr. Rao's connection with it had lasted only a few months. The two assessors gave it as their opinion that the two accused were not guilty. Such extenuating circumstances could not be ignored by an impartial Judge and therefore he had to treat the case as one deserving of special consideration. We must confess we are unable to follow the reasoning of the learned Judges in seeking to justify the enhancement of sentence that Mr. Sarvothama Rao's antecedents were of a nature which require to be taken into consideration. Of course, in cases of a different nature such considerations must weigh with the deciding Judge. But we must respectfully protest that in offences of this kind, about which there is so much difference of opinion and which do not show any moral degradation on the part of the offender, to take such antecedents into consideration is to do gross injustice to the accused. Public feeling is outraged by such harsh treatment. The sentiment that it is shameful to be convicted and sent to jail vanishes. The heavy punishment serves to advertise the accused as a hero in the eyes of the public. It is very pleasant to think how His Excellency Sir George Clarke's Government acted under similar circumstances. Mr. Tilak's treatment at His Excellency's hands is too well-known to require recapitulation here. We earnestly hope that the same measure of humanity as has been shown to Mr. Tilak on this side will be extended to Mr. Sarvothama Rao by the Madras Government in at least commuting the sentence to one of simple imprisonment, instead of treating him as a hardened criminal. It is also time that our beneficent Government should intervene to deprive the sentences passed in all sedition cases of their excessive severity."

Gujaráti (25), 15th Apl.; *Rájasthán* (82), 17th Apl.

29. Commenting on the enhancement by the Madras High Court of the sentence on the editor of the *Telegu Swarájya*, the *Gujaráti* writes:—The Goddess of Justice appears now-a-days to be anxious to try to reclaim political offenders by inflicting rigorous sentences on them. In every case of sedition, the punishment of rigorous imprisonment has been invariably meted out to the accused. The nature of the offence and the surrounding circumstances have never been taken into consideration. Thus in the *Swarájya* case, Justice Benson altered the sentence of simple imprisonment on the accused to one of rigorous imprisonment. This goes to prove that British Justice wants to deal out such punishments to political offenders as will awe them into silence. In England such sentences are termed 'torture.' Again, political offenders in England are accorded a different treatment from that accorded to ordinary criminals; but here in India all are equally treated—the plundering *badmásh*, a jail bird, and the educated political offenders stand on the same footing. But surely one should not complain against the lion and the lamb drinking water from the same stream! The poor and the rich are all equals! This is all very well, but we would call attention to the remarks made by Mr. Kershásp, the trying Judge, that there is a vast difference between the ordinary criminal and the political offender, and that such seditious writings are not so much the cause as the signs of the prevalent discontent. If Government would only reflect on these remarks, they would not fail to realise the terrible nature of the rigorous sentences inflicted on these political offenders. [The *Rájasthán* similarly deprecates the enhancement of the sentence and characterises it as showing meanness.]

Comments on the cancellation of the *sanad* of Mr. V. S. Khare, pleader, Násik.

Ráshtramat (44), 22nd Apl.; *Kál* (120), 23rd Apl.

30. The *Mokása* lands of Bábásáheb Khare, pleader at Násik, were recently attached before he was bound over not to make any seditious speeches, and now his *sanad* as a practising pleader is suspended for an indefinite period. Thus Mr. Khare has been made to suffer indirectly the fate of a political offender. Justice and order are, with Government and the people alike, the most dearly cherished objects; but we feel pity for Government when they pursue any person vindictively. It does not certainly behove a mighty Government to deprive a respectable man of his means of subsistence. Mr. Khare is not a formidable enemy who has taken the field. We fail to see a particle of manliness in the present action of the authorities. [The *Kál* says:—The High Court have lowered themselves in the estimation of the people by the suspension of Mr. Khare's *sanad*. If they meant to suspend or withdraw *sanads* on such pleas, they need not have altered the wording of the *sanad* last year. Seditious offences do not imply any disqualification as forgery does for conducting the profession of a pleader. A man can still be honest though seditious, and there is no ground to infer any possibility of unprofessional conduct. Seditious cases are sure to crop up in the struggle between the bureaucracy and the people and the High Court can maintain their prestige only by just decisions.]

Necessity of admitting Indians to higher posts in the public service.

Jám-e-Jamshed (29), 20th Apl., Eng. cols.

31. "Recently a question was put in Parliament about the curriculum of an Engineering College in India, and it is to be wished that some one of our friends in England would now take up the still larger question of the admission of Indians in the Engineering and Forest Schools run at Indian expense. The hard and fast rules regarding the admission of Indians in these colleges, and still more those regarding their admission into the public service after they have passed the various prescribed tests, constitute a veritable scandal.......... If the hour has come for the fulfilment of the sacred pledges of the Queen's Proclamation of 1858 to admit natives of India to the highest offices of State, it is not clear why the invidious distinctions of race and colour should be any longer maintained in the appointment of proper men to subordinate posts.......... The day has gone by when the Indian Services and the great Departments of Railways, Telegraphs, Customs, Engineering and Forests could be recruited by Eurasians and Europeans alone as if the Services and the Departments were solely for them. Invidious distinctions regarding the treatment of Indians such as were maintained at Cooper's Hill, the rules limiting the number of Indians to be selected for the Engineering service in India, and the anomalies regarding the pay, promotion and treatment of Indians in the Railways, Telegraph, and other Departments, can no longer be tolerated, and they need instant reform. There is no limit to the admission of Colonials in the Public Services of India. In fact the *Times* and other journals have been inviting the Colonial youth to seek admission into the Indian Civil Service. Is it not iniquitous and unjust, then, to say the least, to shut out even qualified Indians from employment in the Public Services of their own country and to make many of the large Departments close preserves for Europeans and Eurasians?......... India will not be content to be fed on

political reforms alone. She will ask for equal treatment for her sons in small things as in great, and it would be better for England's own prestige, the peace of the Government of India and the contentment of the people of the country, if the anomalies and the invidious distinctions which now exist are gradually but resolutely removed by the authorities themselves, and before the people have begun to demand their removal in the shape of a mandate.......... We believe that the present anomalous and iniquitous arrangement of limiting the employment of Indians to comparatively subordinate posts will soon have to be altered if India is to be kept contented and well affected towards the British *Ráj*."

32. "The *pucca* appointment of Mr. J. L. Jenkins to His Excellency the Governor's Council will surprise no one. He is known to have established his claim to this coveted office: in fact, a few years ago he narrowly missed a seat in the Supreme Executive. Mr. Jenkins has had wide and varied experience, and his ability, industry and straight dealings are acknowledged on all hands. The officers under him will have to show good work, but they may look for every encouragement from him in case they do. Mr. Jenkins does not believe in intermediaries, and all unrepresented interests will find in him a ready champion. Even honourable members wanting to know may receive all the information they seek if they know how to frame their interpellations."

Comments on the appointment of Mr. Jenkins to His Excellency the Governor of Bombay's Council.
Indian Spectator (5), 24th Apl.

33. The *Arunodaya* draws attention to the memorial said to have been presented by the inhabitants of the Athni and Gokák Tálukas (Belgaum) to His Excellency the Governor against the alleged oppression practised on them by Ráo Bahádur R. C. Artal, District Deputy Collector in charge of the talukas, and expresses the hope that the memorial will receive due consideration at His Excellency's hands. The paper adds that Mr. Artal spares no pains to create a prejudice in the minds of his official superiors against Brahmins and uses his influence to the detriment of the members of that community. It further expresses its regret that the Kulkarni alleged to have been assaulted by Mr. Artal did not retaliate the assault and teach him a salutary lesson. [The *Hindu Punch* writing in a sarcastic vein advises the Governor to throw the memorial into the waste-paper basket because the memorialists had not the courage to stand up in self-defence.]

Comments on the memorial of the inhabitants of Athni and Gokák Talukas against the *zulum* of Ráo Bahádur Artal, District Deputy Collector, Belgaum.
Arunodaya (102), 19th Apl.; *Hindu Punch* (116), 21st Apl.

34. We are at a loss to guess the motives of Government in prohibiting the Aryan Conference at Chikhodra. The place is now free from plague. The Government school at that place which was closed during plague time has now been re-opened. Do Government look upon the Arya Samáj with suspicion? Or are the Police and the missionaries at the bottom of the mischief? The Collector of Kaira, in reply to the representation made by the leaders of the conference to have the place declared free from plague, and to be allowed to hold the meeting at Chikhodra, said that he would pass orders after due inquiry. But the dates appointed for the meeting have passed away and no orders have been made. If the officials think that the Arya Samáj is a political body they are greatly mistaken. Because a leading member of the Arya Samáj takes part in politics, it does not follow that the Arya Samáj has a political mission. Had the officials cared to make necessary inquiries the conference would have been held, and this injustice would not have been done.

Comments on the order of the Collector of Kaira prohibiting the Arya Samáj Conference at Chikhodra.
Gujarát (66), 17th Apl.

Prevalence of crime in Rátodero Táluka, Lárkána (Sind).
Sind Patrika (52), 10th Apl., Eng. cols.

35. "A friend of ours who had an occasion to go to Rátodero Táluka bitterly complains of the prevalence of insecurity there, which, we are sorry to learn, is assuming serious proportions. From time to time good many letters have appeared in our vernacular columns to that effect, but the pity of it is that nothing practical seems to have been done to root out crime in that locality. Such frequent occurrences in the shape of highway robberies, thefts, etc., can hardly reflect credit on those responsible for the maintenance of order. We, therefore, invite the serious attention of the authorities to this grave situation in the hope that security will once again be restored by applying methods which were successful in the past."

Comments on the Bombay Forest Administration Report for 1907-08.
Bombay Samáchár (62), 20th Apl.

36. The *Bombay Samáchár* in commenting upon the Forest Administration Report of the Bombay Presidency for the year 1907-08 expresses its satisfaction at the results achieved during the year by change of policy in regard to a grazing plot. It remarks that last year's leniency in the forest administration stands in pleasing contrast to the repressive measures which the Forest officers advocated year after year with a view to suppressing forest crimes. In view of the good results thus achieved the paper appeals to Government to issue definite and general orders in the matter of grazing plots and grazing fees and grant the masses unrestricted enjoyment of the privileges to which they are entitled. Despite this bright side of the administration, the paper deplores that there should prevail a spirit of antagonism between the Forest officials on the one hand and the District Magistrates on the other. In this connection the paper strongly criticises the attitude of the Forest officer in the Kolába District who, in its opinion, instead of receiving in good part the most practical suggestions coming from Mr. J. K. Kábráji, the Collector, declined to discuss with him in a fair spirit some of the most knotty points of forest administration.

The Forest Department and supply of fuel.
Sind Gazette (16), 20th Apl.

37. "We note with regret that the last Forest Report makes the statement that in view of the unsatisfactory working of the fuel depôts and of the fact that there has been a slump in the lac market, it has been decided that the Forest Department is not in a position to subsidise any contractor to keep down the price of firewood as was done last year, and that the market must be left to settle, and fix its own prices. The Deputy Conservator, who is the author of the report, further expresses the opinion that he is strongly against any departmental interference with the prices of firewood, which like those of any other commodity should be left to settle themselves automatically, and he is at a loss to see why the Department should be called upon to sacrifice a large portion of its revenue to lower prices and to establish fictitious rates for the benefit of a well-to-do community living in large towns with no claims on the Department.......... We must, with all due deference to the Deputy Conservator, point out that his whole reasoning is extremely fallacious. In the first place, it is not a simple question of supply and demand, nor of the market adjusting itself automatically. The very fact of the existence of the Forest Department introduces an element of artificiality which complicates the position and demands compensation in order to secure correct adjustment. As matters stand, the supply of fuel is a Departmental monopoly and, by the exclusion of competition, inflates the price of fuel.......... In this connection, two points must be kept in view. First, the Forest Department should not be regarded as a revenue-making Department; and, secondly, the contract for fuel should not be granted simply to the highest bidder, unhampered by any kind of condition. If contracts continue to be let out on this system, the result must be the inflation of fuel prices......... No one can blame the contractor for rapacity if the Department sets the example of taking the best terms it can get without imposing any conditions. The Department should endeavour to correct the evils that are recognised to inhere in any monopoly and are glaringly apparent in its own, by refusing to grant contracts to any bidder except on condition that he will sell fuel wholesale at nothing over a certain fixed rate. Bids will then only be made which will allow the contractors to sell at a profit at the wholesale rates fixed by the Department. The retail rates can be left to adjust themselves automatically, which they would readily do owing to the competition of retail traders. Under such a system the Department would probably make somewhat less than under the system of unconditioned tenders. But, on the other hand, it still would possess its monopoly which would effectually prevent tenders going below a certain point. The Department exists for the benefit of the public, and its duty, therefore, is not to act as though it were a private company, making the most it can out of its monopoly for the advantage of its shareholders by exploiting the public, but it should be content with a fair and reasonable profit, which could be easily secured by the method above described. We must join issue with the Deputy Conservator in his reference to a 'well-to-do' community and one 'which has no claims on the Department.' The whole mass of the general public has a claim on the Department which, as we have said, only exists for the benefit of the public, and the large majority of the community are not by any means well-to-do, but are poor persons to whom the rise in recent years in the price of fuel has been a very serious burden."

Damage done to enormous quantities of rice in the husk in the Thána District.

Arunodaya (102), 19th Apl.

38. We are grieved to learn that some insect has this year done enormous damage to stored rice in the husk in various tálukas of the Thána District by boring into the grain and rendering it useless for human consumption. Thousands of maunds of rice are thus rendered useless and the people, whose rice is damaged, will have to suffer great hardship and loss. We hope some expert will come forward to suggest a remedy for destroying this new pest.

Complaint about letters being lost and delayed in transit.

Indian Spectator (5), 24th Apl.

39. An anonymous correspondent writes to the *Indian Spectator*:—"A correspondent of mine sent a letter on the 5th instant and another on the 6th instant to my address—a well-known one. Both the letters are missing up to date. The delivery Post Office says it never got them, for it is sure it sent to me all my letters. The despatching Post Office is sure to say it sent them. The usual procedure is to have an elaborate and troublesome inquiry form filled in by the sender and then to make inquiries at the office of posting and delivery and in the Dead Letter Office. I have on previous occasions wasted my time in connection with this procedure, but the invariable reply has been that the letter or letters cannot be traced. Cannot the Post Office adopt a better procedure? I have, for example, not the least doubt that the two letters were duly posted, and not the least doubt that they have not been delivered to me. The Post Offices at the two ends can only make general assertions, relying upon their own punctiliousness. The railway sorters and others can also make similar assertions. This is not the first time I have lost letters addressed to me. Cannot the Post Office keep a register of all complaints of such losses, and instead of troubling every one who complains with inquiries—which lead to nothing in the long run in most cases—employ more careful inspectors on the line or route on which letters are lost, with instructions to pay surprise visits and also to find out if clearances and sorting are properly effected......... I can also prove that letters which I post invariably in the forenoon to a particular suburb of Bombay reach it sometimes on the next day and sometimes on the day after. Is that creditable to the Post Office? There must be a screw loose somewhere. The Post Office Department is so deservedly popular that I trust it will find out where it is loose and devise some method of putting an end to the disappearance of letters."

Alleged religious persecution of the Hindus in Portuguese India.
Chikitsak (110), 21st Apl.

40. A Goa correspondent writes to the *Chikitsak* :—The heavy yoke of foreign sway has been on the shoulders of the people of Goa for the past four centuries. A history of the countless acts of oppression perpetrated in the province during this period will cover more pages than our largest epics. People hoped that after the Inquisition there would be no more religious persecution in Goa, but last year's policy of the Portuguese Government dashes this hope to the ground. The prohibition imposed on the spiritual head of the Hindus to carry the customary emblems of royalty, the obstruction of the palanquin at Chandreshwar, the incident at Nerul and such others are specific instances of the illiberal policy of the Government. Formerly religious persecution was a matter of brute force, but now it is given a civilised form and the Native Christians are playing a prominent part in this respect. The birth-day anniversary of the god Hanumán is celebrated annually at Hanmantgad and dramatic performances form part of the celebration. This year's performance was, however, stopped by a Police Constable acting under the orders of the Administrator of Quepem. No one cared to test the legality of this illegal order and the gathering broke up immediately. There is a chapel at a distance of one mile from Hanmantgad and the Christians who attend it for worship thought it sacrilegious to allow a Hindu festival to be celebrated so near their chapel. Are our co-religionists to pocket such insults ? If they show indifference in this respect, their religion will be in danger and their temples will be desecrated. In my opinion much of the blame lies at the door of the Hindus, whose religious enthusiasm has been considerably weakened. If they displayed more fervent devotion to God, they would not have to brook humiliation as at present.

Education.

An account of the Shri Ganganath Bharatiya Vidyalaya of Baroda.
Ráshtramat (44), 24th Apl.

41. A Baroda correspondent writes to the *Ráshtramat*, under date the 20th April :—The Shri Ganganath Bharatiya Vidyalaya has, owing to some inconvenience, been removed from the temple of Shri Ganganath to that of Kashi Vishweshwar. It has got 47 students on its roll, of whom 19 are Gujarátis, 18 Dakshini Brahmans, 9 Mahráthas, and 1 Sáraswat (Punjábi). Special attention is paid to religious instruction and carpentry, while weaving, agriculture and other useful subjects are also taught in the school. The boys are taught English, Sanskrit, Maráthi and Gujaráti, and are also trained how to draw silk from a certain worm which is to be found on the castor-oil plant. Educated men like Mr. Deshpánde, B.A., are working as teachers in the school on a bare living wage. Mr. Keshavji Deshpánde, Barrister-at-Law, is doing everything possible to render the school attractive and useful. Unmarried boys of ages ranging between 10 and 14 years are admitted on condition of their remaining in the school for six to ten years, and are only charged boarding expenses. The amount of expenses per student comes to about Rs. 15½ per month.

The Samarth Vidyálaya and the Honourable Mr. Khare.
Indu Prakásh (42), 21st Apl., Eng. cols.

42. "We understand that the Honourable Mr. Dáji Abáji Khare has resigned his membership of the Managing Board of the Samarth Vidyálaya, the Nationalist School established at Talegáon by Prof. V. G. Bijápurkar. We also understand that the conductors of the school—they are not the same as the Managing Board, which we understand was kept very much at arm's length by them—recently approached Government with a view to be in their good graces. So far as we know the object is not yet gained."

Municipalities.

Outbreak of cholera at Násik.
Oriental Review (11), 21st Apl.

43. "Those who have followed the history of the pilgrimage and the consequent outbreak of epidemic at Násik were surprised to see the passivity of the Government and Railway authorities when hundreds of thousands of pilgrims were pouring into that place without sanitary accommodation sufficient to cope with the emergency. The passivity may have been due to the desire not to interfere with a pilgrimage considered very holy and sacred by the Hindus. But it has resulted in a terrible outbreak of cholera at Násik which threatens to affect Bombay and the mofussil unless stringent preventive measures are taken. Even persons attacked by the disease are fleeing to other places and thus carrying with them dangerous infection. Medical examination ought to be, therefore, instituted at Násik, which would at least prevent such a transfer of deadly microbes. Another thing which Government in conjunction with the Railway Companies may be advised to do is to stop the sale of tickets to Násik. Such a course, though extraordinary, is adopted in times of emergency. The general mass of people is so obtuse to any danger in the shape of an epidemic when any religious observance is concerned, that mere persuasion and warning will be of no avail. In fact, though it is well known that cholera is raging at Násik, thousands of pilgrims are still going there. We hope that active steps will be taken in this matter to prevent the spread of the scourge in the presidency."

Alleged irregularities in the management of the Dákor Municipality.
Gujarát (66), 17th Apl.

44. A correspondent of the *Gujarát* observes:—Ever since the Dákor public was declared unfit to be represented in the local municipality, the members of the Corporation have been nominated by Government on the recommendation of the President and the Vice-President. But so far as the public can judge from the administration of the municipality for the last so many years, these nominated members have proved themselves capable of doing nothing else but wasting the money of the public and offering servile homage to the absolutism of officials. The four newly nominated members also, according to the local public, belong to the same species as the old, and it is feared that the public money will be wasted by these men on useless selfish objects. The want of a library at Dákor has been keenly felt by the public, but this and many other crying needs of the people have been carefully ignored, and the revenues lavishly spent upon uncalled-for projects such as supplying water to the town from the Bhádva well, which is the private property of a Councillor who is the friend of the Secretary. Besides, at the instigation of the Secretary it is intended to sanction large sums for fighting out the dispute with the Inámdár in spite of the fact that an amicable settlement with him is possible. In our opinion Government have brought down fresh miseries on the public of Dákor by nominating these four persons as Councillors; for it is no longer a secret that they are the friends of the Municipal Secretary who is deliberately working for the ruin of the Municipality.

Claims of the Indian Chamber of Commerce, Bombay, to be adequately represented on the Bombay Port Trust.
Bombay Samáchár (62), 23rd Apl.

45. In discussing the Bill to amend certain enactments and to repeal certain other enactments (*vide* paragraph 60 of the Weekly Report No. 6 of 1909) we had expressed a hope that a representative of the Indian Chamber of Commerce would have a seat on the Port Trust and that the Municipal Corporation would also be adequately represented. It is gratifying to learn that the select Committee to whom the Bill was referred has taken up this important question, and has so amended the Act as to admit of increased representation on the Trust Board. It has recommended an increase in the number of Trustees from thirteen to sixteen, of whom ten should be Government nominees, of whom, again, four should be Indians. The protest raised by the Honourable Mr. Ebráhim, Mr. Dikshit and Mr. Khare against the incomplete nature of this amendment is just and proper, and we trust that when the matter comes up for discussion before the Council, His Excellency will be pleased to consult popular opinion in this matter. How far the present amendment falls short of the requirements of the day could easily be seen from the fact that the Bombay Chamber of Commerce has never returned any but an Anglo-Indian as its representative on the Trust, and Government in exercising their prerogative have never trangressed the statutory limit of nominating three Indians on the Board. This is obviously an irregularity when Indian interest is so very meagrely represented on the Port Trust though Indian merchants contribute a far larger share to its income than the Anglo-Indians do. When the trade interests of the Indians clash with those of the Anglo-Indians, justice demands that both should enjoy equal representation on the Trust Board. Consequently there is nothing unjust in the demands of the Honourable members named above to raise the number of Indian representatives from four to five, so that the Indian representatives on the Board may be equal in number to those of the Chamber of Commerce. There is nothing unjust or impolitic in this demand, and we cannot understand why Government could not grant it. We may go a step further and say that any concession in this direction alone would not meet the justice of the case. As suggested on a former occasion it is high time that the nomination of Indian members should be transferred from the hands of Government to those of the Indian Chamber of Commerce who adequately represent all Indian commercial interests. In order to strengthen the hands of the Honourable members it behoves the Indian Chamber to place its claims to return members to the Port Trust before His Excellency at an early date.

Suggestion that health camps should be allowed along the Kennedy Sea-face.

Rást Goftár (35), 25th Apl., Eng. cols.

***46.** "We are glad to notice that, since we wrote our last complaint about the Mounted Police stables opposite the Oval along the Back Bay sea-shore, they have been removed early this week. Our object in calling attention to these stables was not so much to protest against the stables as to show the inconsistency of the policy which, while it permitted their retention on the foreshore, pressed for the abolition of the health camps near the Charni Road Station. In justice to the authorities it may be stated that the stables were kept in as clean and tidy a state as was possible, and nothing was more remote from our thoughts than to deprecate the condition of these stables. However, as mews and stables are not things of beauty or joy, and are out of place in a locality which people use for their daily constitutional, we are glad that they have been removed as soon as the necessity for their retention was over.......... What we desire to affirm is that Government may, with the same regard for the health of citizens as for that of horses, permit the erection of health camps on the Kennedy Sea-face during the prevalence of plague. His Excellency the Governor was pleased to assure us that, if the necessity for re-opening the camps was established, the question might be reconsidered. As the inmates of these camps were mostly men of poor means, we do not think that they would all betake themselves during an outbreak of plague to less crowded localities in the suburbs, or pay heavy rents for better dwellings in the heart of the city. If the health camps can be a means of rescuing even a score of lives annually, is it not a very good reason to reinstate them as before ?"

Native States.

Comments on concessions by His Highness the Nawáb of Junágadh to his subjects.

Bombay Samáchár (62), 20th Apl.

47. The Nawáb of Junágadh has taken a commendable step in abolishing some of the vexatious imposts pressing heavily on his poor subjects, and in putting a stop to the system of forced labour throughout the State. For this we congratulate the Nawáb, his able Dewán and his subjects as well. A reduction of taxation in a Native State is a rare occurrence, and consequently the liberality of the Nawáb is highly to be appreciated. It was only the other day that the Gáekwár of Baroda made considerable concessions to his subjects on the occasion of the celebration of the silver jubilee

of his rule. It was hoped at the time that the act of His Highness would serve as a noble example to his brother rulers and the British Government, and induce them to afford some substantial relief to the agriculturists. But despite the complaints reiterated times out of number and supported by the official and non-official members of the Famine Union, nothing has yet been done by the British rulers beyond providing temporary relief in famine times. The extension of irrigation and railways, the establishment of co-operative societies and legal measures protecting the agriculturists from the exactions of the *sawkar* are some of the best means of giving relief to the agriculturists. Granting that the effects of these practical methods would manifest themselves in course of time, we cannot but remark that there is no possibility of reforming the condition of the half-starving Indian rayat unless the burden of the land assessment is substantially reduced. While offering our congratulations to the Nawáb for providing an example to his British neighbours, we hope that it will not be lost upon them. Not only the 12½ per cent. reduction in the land assessment ordered by the Nawáb but the total abolition of the system of forced labour throughout the Junágadh State is worthy of imitation by the British Government. The objectionable nature of the system of forced labour could best be realised from the heaps of petitions on the subject stored up in the Government Secretariat. In by-gone days the system may have been justifiable, but now that the times are changed, it is necessary that Government should take some steps to do away with it in British India.

Intelligence extracted from the Press.

Shiváji celebrations in the Presidency.
Mahrátta (9), 25th Apl.

***48.** "The *Mahárâshtriya Aikyavardhak Samáj* of Bombay celebrated the birth-day of Shiváji in which celebration many Mahrátta ladies and gentlemen took part. Mr. Gopál Dájiba Dalvi spoke on the many noble qualities of Shiváji, and Mr. Khanderáo Kálekar recited a song describing the life and career of Shiváji. Pundit Bálkrishna also delivered a speech on 'Bodily Penance' and the meeting dispersed witn loud cries of *Shiváji Mahárájki Jai.* At Palaspe the *Sanmitra Samáj* celebrated the Shiváji day with enthusiasm, the programme consisting of lectures, *Kirtan*, singing, *Bhajan*, etc. At Sátára, in connection with the birth-day celebration of Shiváji, the founder of the Mahrátta Empire, Mr. Phansálkar, pleader, delivered a lecture on the '*Swadeshi* movement.' At Poona the birthday was celebrated by the Mahárâshtra Vidyálaya. At Matunga (Bombay) in the Gadgil plague camp, Mr. S. K. Dámle, Editor, *Ráshtramat*, delivered a lecture and proved that Shiváji was a hero in the loftiest sense of the word. The *Shivajayanti* was celebrated at Násik. As usual a 'Pálkhi' procession from Muthe's house in Panchavati to the Vijayánand Theatre was formed. At the latter place a large assembly was addressed by several speakers, prominent among whom were Messrs. Ketkar and Gadre. They extolled Shiváji's merits, impressing upon the audience the necessity of celebrating the *Shivajayanti* notwithstanding the present difficulties. *Arti* and *prasád* ended the ceremony. At Golap near Ahmedabad the Shiváji festival was celebrated in the temple of Shri Satyeshwar. Athletic feats were performed. Mr. Sadáshiv Shástri Apte and Mr. Náráyan Boá Gogate delivered speeches on the life and career of Shiváji. At Fort Ráigad the Shiváji festival was celebrated in the usual way. Many people from Mahád and other provinces were present specially for the occasion. Náráyanboá Adiverekar spoke on the life and career of Shiváji. The distribution of *prasád* and a visit to the *Samádhi* of Shiváji on the fort brought the proceedings to a close."

Gatherings in Ahmedabad for popularising the *swadeshi* movement.
Coronation Advertiser (23), 22nd Apl.

49. For the purpose of popularising the *swadeshi* movement and exhorting people to use home-made articles, social gatherings are held on Saturday nights in Ahmedabad under the auspices of the *swadeshi* Mitra Mandal, where songs are sung and speeches made in praise of the *swadeshi* spirit. One such was held on last Saturday in the Jagábhái Pol. A portrait of

Hind Devi decked with garlands was installed in a prominent place. The proceedings commenced with a song by Mr. Kripáshankar appealing to Indians to shake off the torpor of ages and work for the regeneration of the land. Exhortations suited to the occasion were made in plain, lucid and eloquent speeches by Messrs. Ambálál Vyás, Kripáshankar and Máneklál. The audience were exhorted to renounce foreign crockery, sugar, &c., in the preparation of which polluting substances, such as blood, bones, fat, &c. are employed, and the use of which, therefore, entails sacrilege. The hearers seemed to be greatly moved. *Swadeshi* sugar, &c., were dedicated to the portrait of *Hind Devi*. The gathering dispersed late in the night after partaking of sweets. All true *swadeshis* were invited to take part in a similar gathering to be held on Saturday next in the Khárá Kuwá Pol.

Proceedings of the third Kolába Zilla Sabha at Mahád.
Mahrátta (9), 25th Apl.

***50.** "As announced before, the third Kolába Zilla Sabha met yesterday at Mahád at 1-30 P. M. The proceedings were conducted in a beautiful mandap specially erected for the purpose near the temple of Shri Vireshvar. About two thousand persons were present, including 164 delegates, representing all talukas. Mr. Tipnis, Chairman of the Reception Committee, welcomed the delegates in an eloquent speech.......... Mr. Dádásáheb Karandikar, being elected president, delivered his address. In a closely reasoned and impressive speech he dwelt on the necessity and value of such Conferences. Distinguishing between Eastern and Western methods of agitation, he emphasised the necessity of agitating on Western lines. He remarked that the present troubles are trials whereby the rulers are testing our worth. He observed that the word *Swaráj* was not a new one; the Maráthi rendering of Lord Ripon's local self-government (*Sthánik Swarájya*) contained the idea; and the present ideal of *Swaráj* was only the natural development of this idea. He stated that 'boycott' was mentioned in the Bombay Law Reports (1896) by way of illustration as legal. After the address of Mr. Dádásáheb Karandikar was over, the Secretary of the Sabha read the report of the work done last year. The Subjects Committee was then formed. This closed the proceedings for the day."

Annual gathering of the Maháráshtra Vidyálaya of Poona.
Mahrátta (9), 25th Apl.

***51.** "The annual gathering of the Maháráshtra Vidyálaya of Poona took place last Thursday. The Shiváji celebration was also held by the Vidyálaya, as usual, on the same occasion. The report of the working of the Vidyálaya was read out by the Superintendent, Mr. L. B. Bhopatkar, M.A., LL.B. He explained to the assembly the aims and objects of the Society and refuted the objections, which were raised by some about the methods adopted in the institution. He stated that the Vidyálaya was a national school in part, and that to complete its nationalisation a work-shop and a gymnasium were required. He appealed to the Poona public to come forward generously to help to make the institution a model school, and assured them that the directors would spare no pains to make it a first-rate school of its kind, if the required help was coming forth. Mr. K. P. Khádilkar, the Chairman of the meeting, complimented the conductors of the institution upon their tenacity of purpose, which alone had kept the school going on in spite of the repressive measures of the Bombay University and expressed a hope that the appeal for help would meet with a liberal response. It must be remembered that formerly the school used to prepare students for the University Matriculation Examination. It was also celebrating the Ganpati and Shivaji festivals and other important national festivals. This part of the annual course of the school was an eye-sore to the officialised University, and on refusal to comply with its orders to stop such celebrations, the school was disaffiliated and the sixth and seventh standards were refused recognition. The conductors, not in the least dismayed at this, steadily continued the work, and gradually opened classes to train students for the examinations of the Bengal National Council of Education. Last year some students were sent up for the entrance examination of the Council and some of them stood very high. Now regular classes are opened in the literary courses only, as funds are wanting for the scientific and technical courses. The institution imparts intellectual, physical and moral instruction at present. The Board of Directors includes respectable gentlemen from various provinces, and is such as to command the confidence of the public. The most pressing wants of the school, as stated above, are a suitable work-shop, a chemical laboratory and a gymnasium. These drawbacks can be very easily supplied, if the public helps the conductors in a generous manner. The institution undoubtedly deserves such help, and promises to be a completely equipped National School in Poona, if well supported."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 29th April 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st May 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkat; (Goud Bráhman); 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha; Portuguese; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	**Bhárat Vijaya**	**Baroda**	**Weekly**	**Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.**	**About 500**
62	**Bombay Samáchár**	**Bombay**	**Daily**	**Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.**	**4,400**
63	**Broach Samáchár**	**Broach**	**Weekly**	**Ardeshir Dinsha Gándhi ; Pársi ; 53**	**400**
64	**Cutch-Kesari**	**Bombay**	**Do.**	**Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.**	**1,500**
65	**Din Mani**	**Broach**	**Do.**	**Nathalal Rangildas (Bania).**	**200**
66	**Gujarát**	**Nadiád (Kaira)**	**Do.**	**Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.**	**600**
67	**Hind Swarájya**	**Bombay**	**Do.**	**Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.**	**1,000**
68	**Hind Swarájya**	**Surat**	**Do.**	**Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.**	**2,500**
69	**Islám Gazette**	**Amreli (Baroda-State).**	**Do.**	**Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).**	**975**
70	**Jain Vijaya**	**Bombay**	**Do.**	**Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.**	**1,000**
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar ; Hindu (Deshasth Bráhman) ; 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur ; Hindu (Deshasth Bráhman) ; 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke ; Hindu (Chitpáwan Bráhman) ; 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani ; Hindu (Yajurvedi Bráhman) ; 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi ; Hindu (Váni) ; 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B. ; Hindu (Karháda Bráhman) ; 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe ; Hindu (Chitpáwan Bráhman) ; 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman) ; 44.	275
108	Chandrákánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 44.	150
110	Chikitsak	Belgaum	Do.	(1) A báji Rámchandra Sávant ; Hindu (Maratha) ; 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane ; Hindu (Karháda Bráhman) ; 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte ; Hindu (Marátha) ; 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshasth Bráhman) ; 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sáraswat Bráhman) ; 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke ; Hindu (Chitpáwan Bráhman) ; 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis ; Hindu (Deshasth Bráhman) ; 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye ; Hindu (Chitpáwan Bráhman) ; 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman) ; 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte ; Hindu (Chitpáwan Bráhman) ; 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar ; Hindu (Chitpáwan Bráhman) ; 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak ; Hindu (Yajurvedi Bráhman) ; 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani ; Hindu (Deshasth Bráhman) ; 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde ; Hindu (Gowd Sáraswat) ; 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni ; Hindu (Sáraswat Bráhman) ; 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle ; Hindu (Marátha) ; 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Urdu.				
168	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 3(*a*) Elphinstonian (English) ; Quarterly.

No. 15(*a*) St. Xavier's College Magazine (English) ; Quarterly.

No. 15(*b*) Students Brotherhood Quarterly (English) ; Quarterly.

No. 63(*a*) Budhi Prakásh (Gujaráti) ; Monthly.

The present editor of No. 67 is Purshottum M. Pandit; Hindu.

No. 68 has ceased to be published.

No. 119(*a*) Jagamitra (Maráthi) ; Monthly.

No. 158 (*a*) Vinod (Maráthi).

No. 170(*a*) Kashful Akhbár (Urdu).

No. 170(*b*) Mufid-e-Rozgár (Urdu) ; Weekly.

Politics and the Public Administration.

Muhammadan representation.

Indian Spectator (5), 1st May.

1. "The favourite device of those who wish to obtain concessions from an unwilling or hesitating Government is to charge it with a violation of promises. It saves the labour of thinking out a solution of difficulties and replying to objections. If a promise is once made, no Government can withdraw from it. Did the Viceroy ever promise that any one community would be segregated from the rest of the population for the purpose of representation, by election or otherwise? A deliberate violation of pledges can be charged against Government only if it is admitted, first, that the Muhammadan candidate returned in a general election cannot represent his community in any case and in any vital respect, and secondly, that the additional seats are inadequate to secure representation of what may be called peculiarly Muhammadan opinions, not shared by others. We are not sure that Government make either of these admissions. The Viceroy's reply to the Muhammadan deputation was communicated to the local Governments. They considered how many seats might be reserved specially for Muhammadans, having regard to the claims which they might justly urge, to the success which they are likely to obtain in competing with other communities and to the number of competent men who are likely to be available in the province to fill up the additional seats. If in any province these additional seats seem to be inadequate, the reason must be that the local Governments do not expect more seats to be filled up by competent men. High Court Judges may be imported from one province into another, just to please a particular community. Members of Legislative or Municipal Councils cannot be so imported. To lower the standard of competency would be to introduce a new principle into the structure of these Councils.......... The Viceroy and the local Governments have tried to please all parties.......... But somehow the atmosphere of India has become unfavourable to peace. The Simla scheme of reforms appears to have been thought out in the seclusion of the political philosopher's study, and, taken as a whole, there was a unity of design in it, though unhappily it had also certain objectionable features. Once more there was agitation, and the Government of India and the Secretary of State between them yielded a great deal to relieve the tension of feelings. But the tension somehow shows a tendency to return in some form or other. The Government might have gone on yielding before Lord Morley's introduction of the India Councils Bill in Parliament, and re-adjusted the scheme so as to meet the requirements of all parties.......... At the present stage, when the constitution and the functions of the various Councils are all practically settled, any structural alteration, such as the renewed demands of the Muhammadans involve, must mean the pulling to pieces the whole of the scheme, and beginning again from the stage where the question stood when the Simla scheme was issued......... An attempt has been made by the local Governments to provide adequate representation to the Muhammadans by reserving a certain number of seats for them. Experience must show how the scheme works, and the best course would be to give it a trial."

Pársi (33), 2nd May, Eng. cols.

*2. "The Muhammadans always professed to have no taste for political agitation, but now they are remarkably prompt and persevering in their protest meetings. From Madras, Murshidábád, Sherpur, Cawnpur and Lucknow, come reports of meetings calling upon Lord Morley to fulfil his pledges, till one would think that some act of deep treachery had been perpetrated. The sudden expression of preference for election over nomination is something quite new, though perhaps it should be regarded as a sign of progress, but it is surely a little unreasonable to build a mighty imaginary structure of an exclusive electoral system upon one sentence of Lord Morley's and proceed to indignation when the building specification turns out not to be one for a 'castle in Spain.' It is time that the leaders of Muhammadan opinion made an appeal to the better feelings of their friends and urged them to accept the substantial advantages which the Government scheme promises. They also seem to have overlooked the important details of municipal and other local elections. It is to these that they may more properly apply the interpretation which they desire of Lord Morley's words. And it is here that they stand the best chance, as it is only here that they really need it, of equalising their numerical handicap."

Oriental Review (11), 28th Apl.

3. "Since the unfortunate expression of Sir Bampfylde Fuller about 'the favourite wife' and the policy which typified that statement, the Muhammadans have assumed the attitude of 'a favourite wife', fighting for their rights at every moment and getting angry if the slightest indifference is shown to them—indifference either real or supposed. Thanksgivings to Lord Morley and His Excellency Lord Minto on account of the promise to grant separate electorates were not as yet over when the appointment of Mr. Sinha to the Viceroy's Executive Council caused not a little gnashing of teeth, and men like Mr. Rafiuddin Ahmed rushed to express their disapproval of what they were pleased to call a sectarian appointment. But these gnashings of teeth are not, it seems, destined to be over soon, for Mr. Hobhouse has recently made a statement about the system to be followed in forming these electorates which has greatly irritated the Muhammadans who are holding protest meetings......... Government have indeed raised a veritable Frankenstein and have put the whole country in a passion and a turmoil. With the Hindus protesting against separate electorates, the Muhammadans pressing for these to an inordinate extent and the whole country ringing with cries of opposite forces Government are put in a position which seems to us unenviable. The turmoil will cease to a great extent if the Hindus recognise that separate electorates are better than mixed ones when once disagreement of a partisan character has crept in, and if the Muhammadans recognise that carrying a sectarian campaign to an undue and inordinate extent is damaging to the sectarian cause itself."

The India Councils Bill and its opponents.

Gujarâti (25), 2nd May, Eng. cols.

*4. "In spite of the emphatic declarations of Lords Morley and Minto as to the genesis of the Reform proposals, some Anglo-Indian papers have the hardihood to reiterate the charge that Lord Morley has been playing the game of the Congress agitators. The new regime that will be ushered in by the Reform scheme when it has successfully gone through the ordeal of the Upper Chamber is nicknamed by one writer as government by Mr. Gokhale. To persist in such wild and unfounded statements in face of the public avowals of the Viceroy and Secretary of State explaining the genesis of the Reforms is really wonderful. But let us concede for a moment that Lord Morley was guided by suggestions of men representing the Congress. Does this not show that the views of that body are reasonable and true, and the statesman who allows himself to be guided by them is a really liberal and wise reformer who would receive light from every quarter?......... Have Anglo-Indian newspapers and hide-bound Conservatives the monopoly of far-sightedness and wisdom? Are there none beyond their fold whose disinterested service to the country and long experience entitle them to tender advice to Government here and in England? People who cannot find a single Indian gentleman worthy of a place in the Executive Councils cannot surely see anything sensible in what Indians have to say. It is this charmed circle, proud of the exclusive possession of authority and wisdom, which the new Reforms are calculated to break through. And it is the intrusion of outsiders into their cherished preserves which narrow-minded and selfish people are anxious to ward off. But unfortunately for them the men who are at the helm of affairs, both here and in England, are bold, liberal and far-sighted reformers who will not allow themselves to be unnecessarily swayed by such tactics.......... The cry that the Secretary of State is dancing to the tune of Indian agitators is a clever manœuvre to create a misunderstanding in the minds of simple folk in England and of the unwary in India."

Comments on Sir B. Fuller's article in the *Nineteenth Century* on the Reform Scheme.

Praja Bandhu (34), 25th Apl.

5. **The Anglo-Indian officials even after their retirement do not fail to come in the way of the country's good. From the time Lord Morley adumbrated his Reform proposals, they have been putting forward objections in one shape or another, and they claim to speak with authority as having had personal experience of Indian affairs.** Our readers well know the result of the game played by the *London Times* by putting forth the plea that the Reform scheme would displease the Muhammadans. And now the well-known Sir B. Fuller has come forward with an article in the *Nineteenth Century* to find fault with the scheme. While conceding the necessity of granting reforms, he has a fear that the introduction of the popular element in the actual government of the country will weaken the power of the present administration to safeguard the interests, and act as the *má-báp*, of the poor rayat. We should feel highly obliged to Sir Bampfylde for his great solicitude for the rayat, but a deeper consideration reveals to us a poisoned dagger concealed under this outward show of solicitude. He wants to stir up strife between the educated and illiterate classes of the country. In reality his objections are groundless. Does he mean to say that the educated classes--Vakils and Zamindárs—of this country have no feeling for the dumb masses? It is a lie to say so. In fact the very object of the present movement is to safeguard the interests of the masses. Sir B. Fuller's argument has been solely put forward to mislead the English public. Does the principle enunciated above that a Government as it becomes more and more democratic grows less and less powerful to safeguard the interests of the poorer classes, apply to India alone? Are we also to believe that the interests of the poorer classes are not looked after in Great Britain with its parliamentary government and in the democratic United States? Sir B. Fuller might argue that the Indian people differ from those of the West. But even granting this and forgetting the glorious past of India, does it not, we ask, show the weakness of the administrative system that 150 years of British rule should not have fitted India for popular government?

Dnyán Prakásh (40), 29th Apl.

6. Civil servants, as a rule, are dominated by a consciousness of their own superior wisdom and a deep-rooted conviction in their infallibility. We are, therefore, not at all surprised when Sir B. Fuller comes forward to assert that the proposed non-official majority in the Provincial Councils would do positive harm to India and nullify all the benefits of the Morleyan reforms. Have not the Indians reason to be thankful to the *ex*-Lieut.-Governor of Eastern Bengal for coming to their help at such a juncture? Civilians have from time to time and despite all opposition passed many agrarian measures for the governance of various provinces. The Bombay Khoti Act and the Deccan Agriculturists' Relief Act may be mentioned by way of illustration. The opposition which was offered to these Acts by the educated section of the community was attributed to their ignorance of existing circumstances and their want of sympathy with the masses. But the effects of these so-called beneficent measures have in reality been to estrange the relations between the cultivators and the land-owners, and between the land-holders and the money-lenders. Moreover, the Civilians have invariably been instrumental in increasing the land assessments and in framing stringent rules for the recovery of the same. Even in times of severe famines the local authorities did next to nothing to relieve the distress of the poor agriculturists, and the Supreme Government had to come to their rescue. There can be no greater fallacy than that of attributing future evils to the larger representation of educated men on the Councils. The good of the masses is the ultimate goal of the endeavours of our educated men. No selfish motives can ever be attributed to the attempts of our leaders in fighting for the enlargement of the powers of Local Boards and Municipalities as also for making primary education free. The attempt of Sir B. Fuller to prove that educated people are antagonistic to the interests of the masses throws discredit upon the service to which he belongs.

District administration and advisory Councils.
Mahrdtta (9), 2nd May.

***7. Writing on the Report of the Decentralisation Commission,** the *Mahrdtta* says:—"The raising of the issue about the Advisory Councils and its disposal by negativing the idea altogether has proved very provoking because very tantalising. For judging by the general tenour of opinion recorded by the Decentralisation Commission, one would have thought it very probable that Advisory Councils should be instituted. But the frustration of reasonable hopes is a very frequent experience with us in India. And the Advisory Councils did not prove an exception. There is not even a pretence at arguing the question in the statement made by way of conclusion by the Commission. Their reluctance to add to the number of Councils is only special pleading, and does not touch the merits of the question; and their broad suggestion about extending the present practice of private consultation gives us no substitute that could fill the place of Advisory Councils. For private consultation is both a sham and a harmful procedure. There is no reason why the Collectors should regard their work as hampered by the periodically recorded opinions of independent men on matters of administration; and when the advocates of Advisory Councils did not insist upon the members of these Councils being elected, or upon the resolutions of these Councils being in every case necessarily binding upon Collectors, they had made every concession that could possibly be made. But the fact is that the real difficulty and hitch lies not about the addition of new Councils and Boards and making them superabundant, but about the unwillingness of Collectors to be in any way responsible to public opinion. They want to remain despots as before; and the Commission has only added to their despotism by enlarging their powers. The question is not of sharing the responsibilities of administration with the people but of giving up the monopoly of power. And it is a typical commentary on the system of introducing reforms through Commissions that, notwithstanding the large body of evidence in favour of the creation of Advisory Councils, the Commission rejected the proposal on the simple ground that there would thus be too many Councils and Boards!"

Comments on Lord Kitchener's speech in the Viceregal Council.
Kaiser-e-Hind (30), 2nd May, Eng. cols.

***8.** "That Lord Kitchener should have read his last will and testament on the Indian army, the command of which he has held for nearly seven years, on the occasion of the recent budget debate in the Viceregal Legislative Council, is perfectly intelligible.......... As far as the *apologia* for the work accomplished by Lord Kitchener is concerned, it may be said with truth that it is grounded on the world-old conceit that the dealer must laud his own wares. We have heard this kind of self-laudation these last thirty years and more. From the days of Sir Donald Stewart to those of Lord Kitchener, we have heard of that stock expression 'Efficiency.' The last named observed with pride in his speech that his sole aim throughout the period of his command was to place the Indian army on a sound and efficient footing. That declaration of faith evidently pre-supposes that the army during the regime of his immediate predecessor was not quite efficient. Similarly every retiring Chief before Lord Kitchener had insinuated the same of his immediate predecessor. Thus each in succession discounted the soundness and efficiency of the work of his predecessor as not coming up to his own standard! Each in pursuance of this vaunt has actually discredited or depreciated his predecessor's work, with this net result that every lustrum has seen the military expenditure mounting higher than before!......... Having regard to this unquestionable fact it may be inquired what is deemed to be the true standard of efficiency. It seems to us that the standard is a kind of Will-o'-the Wisp. The more you pursue it, the farther it recedes.......... It is just like the forward Frontier Policy. The trans-frontier of to-day becomes the frontier of to-morrow; but the day after comes in another transfrontier under a manufactured scare till you know not where your frontier is supposed to begin and where it ends! Then, we have also heard these thirty years and more that other shibboleth of all increased military expenditure being a kind of premium of Insurance....... Lord Kitchener, with his tropical imagination, told us that the army was not a toy or a pageant. It was simply insurance against invasion, but not aggression. Taking the latter dictum first, we must join issue with him. When the army was increased in 1886, after the inglorious Penjdeh scare, it was with the object of seizing Upper Burma. It was a most unrighteous act of aggression against which all India had loudly inveighed.......... Later on the acquisition of Hunza and Nagyar was nothing short of an act of spoliation. It was the preliminary to the aggression on Chitral in order to push the frontier far into the Pamirs.......... Lord Robert's entrapment at Balahissar by the intrepid Muhammad Jan was a defeat unmitigated in the eyes of the Afghan; but his scuttling out of Kabul was trumpeted forth by the British as a victory!...... Was there any insurance in that occurrence? Take the Maiwand disaster. Where came in the insurance when General Burrows was not able to retrieve the dangerous position in which he found himself by his own precious military strategy? That was only a hair-breadth escape owing to the succour which arrived in time from Kabul. Ayubkhan had proved more than a match for British Generalship. He might have marched himself to Kabul and enacted there another horrible tragedy far surpassing that of 1844. Where might the security of India have been? And where was the *quid pro quo* for the insurance premium previously paid? And yet all the while the army expenditure was rising....... But the fact is that the so-called 'efficient' Indian army has never yet tried conclusions with foemen on equal terms.......... Though under the pretence of repelling external aggression, the army expenditure since 1885 has mounted higher and higher till it stands to-day at 32 crores and more against 16 crores in that year, there has been no occasion to try conclusions with the Muscovite. So the test of efficiency still remains an unknown quantity. But if the British Army cut so sorry a figure in the Boer War, while fighting mere farmers, who never trained to scientific warfare of a high order, may we not imagine what a figure it might have cut had the Muscovite tried conclusions with the Indian army on our trans-frontiers, say under so accomplished a General as Kuropatkin? We, therefore, absolutely deny that the larger expenditure on the army year after year is an 'insurance' against aggression. Facts demonstrate that it is only an instrument for unprovoked aggression. It is simply an idle boast of successive Commanders-in-Chief to talk of having found the army in an inefficient condition and left it in an efficient one. Will anybody be surprised when the new Commander-in-Chief, at the end of his quinquennial term of command, delivers a speech similar to the one delivered by Lord Kitchener? We suppose we shall again be told of efficiency and premium of insurance."

Comments on the publication of certain pamphlets by the East India Association, London.

Indian Social Reformer (4), 2nd May; *Pársi* (33), 2nd May, Eng. cols.

***9.** "We referred two weeks ago to certain pamphlets, which we were informed by Reuter, had been issued by the East India Association with the object, among other things, of convincing well-disposed Indian students in England of the erroneous character of the criticism levelled against British rule. We have received by the last mail copies of these pamphlets which, we must say, are extremely disappointing. So far from convincing well-disposed young men of the benefits of British rule, the pamphlets, we are afraid, will excite probably for the first time in their minds doubts and difficulties. The writers of the pamphlets are, no doubt, well-intentioned men, but they cannot, it is clear, put themselves in the place of the Indian, and their efforts, so far as Indians are concerned, are likely to be wasted. Nor can their style of argument be regarded as strictly logical. Here is a sample. Dr. Rutherford, it seems, had mentioned Indians along with the Japanese, Persians, Bulgarians and Turks in connection with the movement of self-government. One of the pamphlets comments thereon: 'But where is the analogy between these countries and Hindustan? Is the homogeneous national sentiment which animates Japan to be found in India? Is any comparison possible between Bulgaria and India? or, for that matter, between the latter country and Persia and Turkey?' The writer evidently thinks that with these questions he has conclusively disposed of Dr. Rutherford's comparison. If the pamphlet had been written twenty years ago, we have no doubt the writer would not have so readily admitted the homogeneous national sentiment of Japan. And it would not have been strange, because there is no proof of this fact except the proof of events. There has not been a single instance in history where rulers voluntarily recognised that their subjects had arrived at the stage of self-government. Till the last moment, they have convinced themselves that their subjects were utterly incompetent, thus compelling even the well-disposed to provide the proof in action. No writing which requires the Indian to subscribe to the dogma of his incapacity as a cardinal article of his faith in British rule has, it must be evident to all but retired officers of a certain type, much chance of appealing to his better mind. The *Reformer* cannot be accused of being blind to the defects of Indian life or to be unappreciative of the benefits of British rule. But even we cannot read these pamphlets without being thrown into a frame of mind which is not the one the authors intended to invoke in their readers. The fact is that exaggeration is always harmful—more harmful to the side on behalf of which it is indulged in than to the side against which it is aimed. A sample of the spirit in which these pamphlets are written appears on the title-page of one of them. Glancing at the list of members of the East India Association, we find very few names therein of persons likely to be well-affected to Socialism or to Socialists. Yet, we see it emblazoned on the title-page that the statements made in the pamphlet are made on the authority of a gentleman who is a 'Missionary and Socialist'! And what does this gentleman say? 'When the masses of the people are educated up to the point where they shall be conscious of their wrongs and able to insist on their rights, India will be ready for self-government.' But whose fault is it that they are not being so educated? That is, evidently, not a question which troubles the pamphleteer." [The *Pársi*, on the other hand, writes:—"The East India Association is so genuinely solicitous for the welfare of India and Indians that nobody will doubt its *boná fides* in producing pamphlets on the truth about various aspects of British rule in India. Nor is it necessary to call in question the substantial accuracy of the pamphlets themselves. Truth is mighty and will prevail, but it has its vicissitudes, and sometimes seems as if it never could prevail even though dispensed in pennyworths. The pamphlets, to use a medical simile, alleviate the symptoms, without touching the seat of the disease. The disease itself is receiving simultaneous treatment, it is true, but old irritations have left their effects which are bound to give trouble yet. In some cases personal disappointment has bred pure viciousness, which seeks to propagate itself, and this has to be suppressed; but for any really widespread bad impressions and for an almost universal avidity to believe evil rather than good of the powers that be, there are chiefly the mistakes of policy and manners of the past to blame. The best we can hope for from the East India Association's pamphlets is that the new spirit which has come over Indian political life will make them as welcome reading as have been in the past the errors which they are intended to correct. The good or bad effect of literature lies not in itself but in the appetite with which it is read."]

Comparison between the strike at Ruskin College, Oxford, and the lack of discipline displayed by Indian students.

Mahrátta (9), 2nd May.

*10. "The Ruskin (Oxford) College authorities do not seem to be anxious to punish the students for their grave and unjustifiable breach of discipline. Our boys never sung any such thing as the 'Marseillaise;' they only shouted 'Bande Mátaram' which, according to Sir Andrew Fraser, was a harmless cry. And speaking generally their worst offences consisted of what is called picketing or boycotting or attending a *swadeshi* meeting or, when interfered with by the Police, having a trifling scuffle with them in the boyish exuberance of their spirits. And for doing these harmless acts, numbers of schoolboys have been imprisoned, flogged and rusticated or permanently expelled from schools and colleges. Circulars, like the Risley circular, were issued, and the school-master was empowered with jurisdiction over the students not only within but even outside the school. In fact, the duties of school-masters were enhanced by their being changed into unpaid agents of the bureaucracy asked to watch the movements of the students abroad.

The authority of the guardians was encroached upon. This high-handed policy of the bureaucracy is the real cause of much of the discontent that is found to exist among the students.......... Such a state of things is highly undesirable. It is as repugnant to the instincts and traditions of the people of this land, as to those of other countries in the world, that their children should be dealt with as seasoned criminals for their boyish freaks; and in most cases they are not the aggressors. It will be highly desirable if Government give up this repressive policy disastrous alike to the rulers and the ruled."

The diplomacy of the British in India lies at the root of the misery of the Indians.

Hind Swarájya (67), 25th Apl.

11. The English are nothing if not a diplomatic race. With their advent in India they introduced their own policy of ruling races, which was unknown to the Indians till then. From the time they landed in India up to the present moment they have invariably favoured diplomatic methods in the government of the country. But for this diplomacy they would not have been the rulers of India. It is this spirit that is at the root of their introducing a policy of repression. Ours is not to protest but to submit to their policy without a murmur. They have tied our necks by the knot of their policy which is difficult now to unloose. They have made us victims to their sweet words. Let us see what their magic wand has been capable of doing for India. Their policy has been the cause of our misery. It has crippled our trade and left us in a state of starvation. It is again as a result of their dubious policy that we are dependent on a foreign rule. Whatever is being achieved by them in India is the direct result of their refined policy. Europeans have monopolised our trade. Whereas foreigners return home with enviable possessions, the sons of the soil are fast sinking into poverty. In small acts as in great diplomacy is the guiding spirit of our rulers. We have been reduced to wretchedness on account of our inability to see through the strategic rule of the Englishmen. Brethren! even at the last moment let us devise clever means to free ourselves from their bondage. If you desire to be fortunate enough to rule over your land, present a bold front to these foreigners. But the day will not be far off when you will be reduced to nothingness if you will allow yourselves to be oppressed by your rulers at their sweet will.

Nationalist party is bound to triumph in the end.

Vande Mátaram (157), 25th Apl.

12. One Atmaramshastri Oldamane of Ankola (Kárwár) writes to the *Vande Mátaram*:—Akbar used to wear a ring on his finger on which were inscribed the words "these days will pass away." The inscription reminded him of the short duration both of days of happiness and misery and helped him to keep his mental balance at all times. Nations as well as individuals have their days of sorrow and happiness. The great ones fall and the lowly rise. For the last five years, India is being persecuted in every way. This persecution cannot be made up for by the hollow concessions of Lord Morley. We do not wish to condemn the giver of reforms by recounting the list of our national calamities like the Bengal Partition, deportations and imprisonment of editors, etc. Nahusha was not punished till he committed the full number of blunders, which were necessary to bring down punishment upon him. He made the Rishis carry his palanquin on their shoulders. God is the friend of saints and patriots. To insult them is to insult God. Nahusha was made short work of when he harassed the saints. Readers! meditate upon the lessons conveyed by the history of Nahusha. The Nationalist party must win in the end, if it sticks to its holy duty, in spite of all obstacles. They will never approve bomb outrages, but will keep strictly within the bounds of law and strive to acquire independence. *Swadeshi* and boycott are potent instruments that will produce a revolution within the next ten years. Our Congress has been prohibited. Tilak's appeal has been rejected. Aswini Kumar has been deported. The sword of Damocles hangs over the head of Aravind. The remembrance of all these unhappy incidents disheartens us, but if we honestly pursue our task regardless of personal happiness, these days also will pass away. No agitation will be successful unless it is based on hatred of

slavery. To agitate for independence is against no law. This world was not created by God for the enjoyment of a particular community. It is meant for all.

Lessons to be learnt by Indians from affairs in Turkey and Persia.
Praja Bandhu (34), 25th Apl., Eng. cols.

13. "While we in India are slowly but surely trying to evolve a higher state of political and social existence by liberal administrative and legislative Reforms, by encouraging the spread of education and by developing our industries, our neighbours, the Persians, and their neighbours, the Turks, are passing through a grave political crisis at this very moment......... Reflecting minds will naturally inquire why the experiments in both countries should have apparently failed so prematurely. The white people of Europe will ascribe the result to the inherent incapacity of the Oriental for constitutional government. The example of Japan has exploded this long cherished fallacy. The better reason seems to be the unpreparedness of the people of both the countries for radical changes from absolute despotism to parliamentary government. A long preparation in the virtues of patriotism, public spirit, honesty and tolerance is a *sine qua non* of constitutional government. The level of public spirit ought to be high, and it ought to permeate a considerable portion of the population....... These stirring events may give food for reflection to the thinking among our own people. There was a cry this time last year for absolute autonomy and nothing else among a section of our politicians, which is not heard of now-a-days. The repressive measures of Government may account for the silence, but it is not worth while seriously asking ourselves whether, on its merits, it was at all a tenable position. To cool heads, who take a true account of the terrible ignorance of the masses, the sectional and sectarian spirit that still governs the actions of most men, the low state of private and public morals, the comparative backwardness in public spirit even among those whom we are accustomed to call our educated and leading men—to men who reflect on these conditions, the thought must irresistibly occur, that the cry for absolute autonomy, however honestly made, was altogether untimely and erroneous. Constitutions are products of slow growth. They are adaptations of the machinery for preserving social order and ensuring social progress to the actual condition of the people. The sober among us think that our first duty is to fit ourselves for a higher form of Government by the promotion of general education among the masses, by the development of our industries and by promoting public spirit and national unity, and by an efficient discharge of the limited powers we enjoy. It is no doubt true that an appeal to the emotions of the young may help in the growth of a spirit of enthusiasm and self-sacrifice. But national character is a complex thing, and the true basis of it lies in the habits of steadiness, self-reliance, judgment, discrimination, and a capacity for taking long views of things. The cultivation of these is a work of time to be accomplished by patience and perseverance. Paper constitutions are easily made, but they cannot weather the hard realities of life. Those only that are grounded deep on national character can withstand the rude shocks of every day existence."

Comments on the Revolution in Turkey.
Kesari (124), 4th May.

*14. The Turkish revolution reached its climax last week. The Young Turks deposed Abdul Hamid and installed Reshad Effendi as the new Sultan of Turkey. The Sultanate or autocracy is at an end and *swarájya* or constitutional rule has been established in its place. The Parliament has been proclaimed the Supreme Authority in Turkey. For a few years more the threads of the administration will be in the hands of the Committee of Progress and Union in order to avert the possibility of another reactionary revolt. Abdul Hamid was a crafty and selfish intriguer and planned with a view to compass the ruin of the nobles who opposed him Turkey had no hopes of obtaining *swarájya*, as long as he sat on the throne. Muhammad V, the new Sultan, was for thirty years a political prisoner, closely guarded from the outside world. He dare not evidently oppose the wishes of the Turkish Parliament. Henceforth, the Sultan will, therefore, be only an ornamental figurehead and be simply

instrumental in giving a constitutional character to the Turkish *swarájya*. *Swarájya* in Turkey has a good deal to do with *swarájya* in India. For more than five hundred years, the principles that were in vogue at Istamboul were followed by the rest of the Moslem world. Istamboul set the law to Delhi and through it to the whole of India. Istamboul, in short, set the fashion to the Moslem world and ruled the ideas of Moslems all over the world. In provinces in which the Mahráttas had broken the Muhammadan power, there was no difficulty in surmounting the influence of the Turkish ideas over the minds of the people. The seeds of the present political agitation could easily be sown in Bengal, Maháráshtra and Madras. But Delhi and Lucknow offered resistance to the spread of the new ideas, as they were dominated by the influence of Istamboul. The Native Regiments are recruited mainly from the Punjáb and the United Provinces. The people there are not favourable to *swarájya* as the autocratic Imperial methods of Istamboul have been familiar to them for generations. As long as Istamboul was governed by despotic Sultans, it was difficult to win over the Muhammadans and Hindus of Delhi and Agra to the *swarájya* movement. The Young Turks, by establishing a Parliament in Turkey, have removed a great difficulty from our path. Muhammadanism is quite favourable to the idea of *swarájya*. But the Mullahs had to support the Osmani Sultans, who adopted despotic methods from the Christian Sovereigns with whom they came in contact and autocracy was thus perpetuated amongst the Muhammadans. The respect due to the Calipha of the Muhammadans will now be paid to the Turkish Parliament. Muhammadans in India have a greater intercourse with Turkey in these days than in the past on account of the increased facilities for trade and for performing the Háj. The Mullahs of Mecca and Medina are sure to sing the praises of the Turkish *swarájya* before the Moslem pilgrims. The Turkish revolution will thus make the idea of *swarájya* quite familiar to all Moslems. We have no doubt that in about ten years from this date Indian Muhammadans will come to lead the *swarájya* movement. Sir Sayad Ahmed could separate the Hindus and the Muhammadans, when Turkey lay on its death-bed and was in imminent danger of being partitioned by the European nations. But the prosperity of Turkey under the new Constitution will unite them together and force the Hindi *swarájya* on the English.

Mahrátta (9), 2nd May.

*15. "The downfall of the Sultanate is bound to be followed by an agreeable metamorphosis of the whole Muhammadan world. The Muhammadan religion is a democratic religion; but just as the mild, philanthropic and saintly teachings of Christ are now welded into a great political instrument of conquest and self-aggrandisement by the greed in man, so the democratic nature of the teachings of Muhammad was set aside by the great warriors of that faith and the Sultanate of Turkey served for the last two centuries the purposes of a Chinese wall checking the onward march of constitutionalism towards the East and the Middle East. The absolute and autocratic rule of the old Sultans is responsible not only for the backward condition of the Muhammadan countries in and around the Turkish Empire, but to a certain extent for the present political stagnation of India. For the last five centuries Muhammadanism has supplied political thoughts and ideals to India, and the stronghold of Muhammadanism, the Sultanate of the Khalifa of Constantinople, has been a great hindrance to the assimilation of constitutionalism by both the Hindu and Muhammadan masses of India. The Sultanate was a symbol of autocratic and personal rule; as long as it continued to exist intact, untouched and unmolested by the new ideas of political progress in Europe, the masses in India could not be weaned from the old, grand and magical idea of 'Kingship by Divine right.' The wall of the Sultanate has been levelled down, the obstacle has been removed and the waves of constitutionalism will now roll merrily from Europe towards India through Turkey, Arabia, Persia and Afghanistan.......... Almost all the Asiatic countries and races are bound to rejoice at this long-delayed victory of the cause of political emancipation of the classes and masses of the East. Since the days of the Muhammadan conquest of India, Hinduism has been driven to a state of indifference towards the political institutions in the land, and the Hindus naturally looked to their conquerors for political thoughts and ideals. The British conquest of India has infused new political ideas into our public life; but the accumulated effect of many centuries of Muhammadan rule, still conserved by the political orthodoxy of a large Muhammadan population in India, has thwarted the growth of the new national life created and fostered by Western education. The downfall of the Sultanate of Stamboul prepares the way for breaking the ice of Muhammadan conservatism in India. The wonderful events of the last three weeks will open the eyes of the Indian Muhammadans to the democratic teachings of Muhammad and will convince them that lives of the faithful cannot be antagonistic to the public spirit of political emancipation. In fact Muhammadanism is not for the absolutist and autocratic form of government."

Ráshtramat (44), 30th Apl., Eng. cols.

16. "If the new Sultan with the help of the party of constitutionalists succeeds soon in restoring peace and order, Turkey may soon embark on an era of great National advancement and prosperity. But the Turkish revolution is full of portentous omens for the future. The Sultan of Turkey is in theory at least the Suzerain or Overlord of Egypt. The Khedive is but the Viceroy of the Sultan. If the young Turkey party think of ascertaining all their rights at home as well as abroad, they are likely to come into collision with the English in Egypt. The English are only occupying Egypt. They do not say that they have conquered it or have any right to claim it as their possession. As soon as it is demonstrated that Egypt will remain a peaceful and law-abiding country the English occupants are bound to leave it. The young Turks may soon put forward the demand that as they are quite capable of locking to the political well-being of Egypt the English should prepare to walk out. Just as Russia was compelled to evacuate Manchuria by Japan, so the young Turks may claim Egypt as their own and may call upon England to evacuate the valley of the Nile. It is hardly likely that the young Turks will be emboldened to put forward this demand just yet. But there is a likelihood of their doing so in the course of a few years if they succeed in having a strong national and democratic Government in their country free from the canker of internal dissensions. It is not to be supposed that all these complications are sure to arise in the future. But the Turkish revolution is fraught with the gravest political significance. It is a triumph for Asiatic races. The Persians will take a leaf out of Turkey's experiences and will soon set their house in order. Thus with the whole of Asia except India under self-governing revivified national administrations, the political ambitions of the great European powers must go in search of fresh fields and pastures new, or in the absence of these must react detrimentally on Europe itself. Successful democratic revolutions in Asiatic countries put an effective check on the ambitious schemes of territorial expansion hitherto pursued by most of the European powers. It is on account of reasons such as these that the Revolution in Turkey should be acclaimed by all true Asiatics as a triumph for their cause. Again, the democratisation of even the Turkish system of administration will for ever silence the objection of those who contend that representative institutions are like a fur-coat which may be worn with comfort by Europeans, but will do nothing but harm to the inhabitants of the tropical east.......... When Turkey is having a successful democratic revolution and when Persia too bids fair to become a constitutionally self-governing country, we in India as the most backward in political progress are to congratulate ourselves on the appointment of an Indian to the Executive Council, and to wrangle among ourselves as to the wisdom or otherwise of separate Muhammadan representation. India and Indians—the descendants of forty centuries of the world's most ancient civilisation and culture—have really fallen on evil days and on evil tongues. Would to God that some new configuration of political circumstances would favour in India the march of events towards a self-governing and democratic ideal. But so far as the signs of the times are the only evidence on which to base our hopes, there does not appear to be any likelihood of our wishes being realised in the near future."

Power of the sword said to be supreme in the world's politics.
Hindu Punch (116), 28th Apl.

17. Oh! How are our destinies changed! Time was when the sword was constantly used in India, but to-day its inhabitants dare not mention even its name. Let us at least direct our idle discourse to the triumphs achieved by the sword. The pages of the world's history bear ample testimony to it. The sword has very often succeeded even when truth and justice have been arrayed against it. Even the vaunted civilisation of the West does stand in need of this emblem of savagery—nay the West actually relies on the sword for advancing its material prosperity. The greed of Russia was, it is needless to say, checked by the sword. The Young Turks the other day achieved their triumph solely with the aid of the sword. Eccentric men like Mr. W. T. Stead may advocate the cause of universal peace, but their efforts are foredoomed to failure. England herself is standing unsurpassed in her glory and is defying Germany mainly by the power of the sword. In spite of the progress of civilisation and the thousands of books written on philosophy, the sword still reigns supreme in politics. We may, therefore, be justified in saying that the sword rules the world.

England's practices said not to harmonise with her precepts.
Hindu Punch (116), 28th Apl.

18. The *Hindu Punch* has a cartoon about the East India Association whose aim it is to instil loyalty into the minds of Indian students. The President of the Association is represented as a *guru* having a map of India for his seat. The Boer Government is represented as throwing down Mr. Gandhi and giving him a blow. The Regulation of 1818 is represented as a blazing fire. The *guru*, holding the rod of loyalty in his hand, exhorts the Indian students to abstain from a desire of usurping other people's lands, to treat all men as equal irrespective of race or colour, and to obey unquestioningly the King's orders. One of the disciples then asks the *guru* of what the latter's seat is made; another asks what his favourite disciple (*i.e.*, the Boer Government) is doing; and a third asks what is the use of the blazing fire. These questions, it is stated, silence the *guru*.

Appeal to Indians to support the *India* newspaper.
Sánj Vartamán (36), 26th Apl., Eng. cols.

19. "The *Times of India* and the *Statesman* of Calcutta have fallen foul of *India*, the journal published in London to further the cause of the Congress party in India. The *Times of India* in a long catalogue of abuses suggests that as the Honourable Mr. Gokhale is appealing for funds on behalf of *India*, honest and patriotic Indians should insist on a change in the direction of the paper before they contribute an anna towards its maintenance. 'We have no quarrel', says the local *Times*, 'with the political views of the Congress party, but the manner in which they are represented in *India* is a discredit to the cause.' Instead of its being a 'discredit', we feel sure we are representing the views of the educated classes of this country, when we assert that *India* is a 'credit' to the Congress cause, which has been so well and worthily represented by the journal in England, where from the *Times* down to wretched rags the Congress cause is not only deliberately and of set purpose misrepresented, but is so maliciously maligned and abused that it was found necessary to establish an organ in the very heart of the capital to undo, even in a small measure, the effects sought to be produced on the minds of Englishmen by some of the retired Anglo-Indian writers, who have secured the support of many of the most influential papers. If the manner in which *India* is conducted in London should be described as 'mean' and 'discreditable,' what language should be employed to define the doings of many of the English newspapers?......... There is no abusive epithet in the English language, which could not be applied to effusions appearing in these journals against educated classes, whose only fault is that now that their eyes have been opened by western light, they decline to serve any more as slaves.......... 'No story,' says the *Times of India*, 'which throws discredit upon British rule escapes insertion in its columns'.......... We will ask the *Times of India*, if it is not a fact that almost all the English and Anglo-Indian newspapers leave not a single incident or event, which would cast the slightest shadow on the conduct and character of educated Indians, unrecorded in the columns of their papers.......... Our contemporary further states:—'No opportunity of attacking the Indian Government, no chance of ascribing the acts of individuals in their country to the worst intentions is missed.' Can the writer of the article deny the fact that these English and Anglo-Indian newspapers do not allow a single opportunity to pass without attacking educated Indians in general, and their leaders in particular? Is it not a fact that the main cause of the present unrest in the country is such vile and wicked writings in the columns of these newspapers, which the *Times of India* has never cared to notice, much less to criticise?...... 'To differ from *India*,' adds the local *Times*, 'is to be a knave, destitute of honour, of principle, of capacity.' This is exactly what educated Indians complain of the English and Anglo-Indian Press. With their eyes covered with deep-coloured glasses, these Anglo-Indians can never see anything good, anything virtuous, in the Indians, who, they fail not to assert, are as much dark within as they are without........ *India* must and will be supported by Indians, let the *Times of India* and the *Statesman* say anything to the contrary. It is the pious and patriotic duty of every Indian, who has the interest of his country and countrymen at heart, to contribute his mite towards the support of the only paper in England, which brings our many grievances and disabilities to the notice of Englishmen, who are more or less ignorant of many of the glaring defects and deficiencies in the administration of India.......... Let the *Times of India* and the *Statesman*, who feel so much the pin-pricks of a small organ of public opinion like *India*, imagine what must be the condition of poor educated Indians, who are every day of their lives receiving rude cuts by weapons of much larger dimensions and of a much more venomous character! If Europeans have sense and sensibilities, so have the Indians, who have borne numerous acts of injustice too long to sit silent. Even a worm is known to turn when trodden upon."

Inefficiency of the Bengal Police.
Jám-e-Jamshed (29), 27th Apl., Eng. cols.

20. "The leading Anglo-Indian organ in Calcutta bitterly complains about the state of things in Bengal, the prevailing disorder and the apparent helplessness of the Police to restore peace and order, and what is more important than even peace and order, respect for law which is so essential to a settled state of society in any country and under any system of government....... This is a rather formidable indictment. It shows how deep-seated and serious in every aspect is the grievance, and how helpless the position appears to the class of publicists who always rely upon force as the secret of power over vast masses of men both ignorant and partly educated. Many of the Anglo-Indians in Bengal, finding their power somewhat shaken, have begun to ask for buttressing it up by measures not only subversive of every principle of British justice, but of public morality as well. The contemporary gravely declares that 'the only suggestion that seems practicable is one that, in these days of the worship of the Indian Penal Code and of the Criminal Procedure Code, as if they were Scriptures, the Government is hardly likely to have the courage to adopt. It is that the standard of evidence, demanded by the Law Courts, should be lowered, and punishments everywhere enhanced. We do not say that the time has come when the Continental idea that every man is guilty till he has proved himself innocent should be adopted. That would be too great a shock to British sentiment. But it is obvious that something drastic must be done to put a stop to the growing want of respect in which the Police are held and the resultant inefficiency of that force.'......... It is painful to contemplate the advice, for it shows not only the absence to a lamentable extent of that high sense of justice and respect for law which should regulate the thoughts and conduct of every sensible Englishman in his dealings with Indians, but of that statesmanship and perspicacity which may be reasonably expected from English publicists who presume to advise the Government of India in these troubled days."

Indu Prakásh (42), 28th Apl., Eng. cols.

21. "What with the Police rule and what with the dacoities—which are called *swadeshi*!—Bengal is at present being convulsed with unrest unknown in former times. It seems that the Police have yet been unable to do successfully their primary work of preventing and tracing crime, and they seem to have devoted their attention to sedition-hunting. But this failure on the part of the Police to perform their primary duties has resulted in an appalling increase of crime, so much so that not a day passes without our hearing of some news of a fresh murder, a burglary or a blood-curdling dacoity in some part of Bengal, Dacca or Calcutta—the head-quarters of the Provincial and Supreme Governments. All these parts have had their full share of these calamities. Crime especially of the type of what is called *swadeshi* dacoity has become the order of the day in both Bengals. The state of feelings of the people who have to drag on their lives under the conditions now prevailing in Bengal can be better imagined than described. The Police is after sedition and the dacoits are after money; thus both help each other—of course unintentionally—in the matter of producing a panic among the people and making miserable the lives of many respectable and loyal families. We can fully realise the difficulties of Government in the present state of the country and are prepared to make the necessary allowance for irregularities which are quite unavoidable. But beyond this no sane man would like to go. The Bengal Police has apparently proved itself unequal to the new task of finding out political crime, and it is no wonder, therefore, that in trying to do many things it has failed to do some of its ordinary duties satisfactorily. We hope that Government will seriously think of this question and will see their way to do something which will put an end to the miseries which the people in Bengal are suffering at present."

His Excellency the Governor of Bombay's visit to the Seva Sadan.

Indian Spectator (5), 1st May.

22. "The Governor's visit to the Seva Sadan must have put heart into those engaged there in helping the evolution of a beautiful idea. The visit was doubly welcome having been unsolicited. Sir George is a scholar and an administrator with large ideas, and a root-idea appeals to him as readily as results appeal to gross minds. His Excellency knows better than most of us that the evolutionary process is slow in the East, and that the task which the Seva Sadan Society has placed before itself has to be confined more or less to the chosen few, who are content to sow the seed and leave the harvest-gathering cheerfully to others. English friends are more quick in comprehending this than our own countrymen. We were not surprised, for instance, to learn that His Excellency the Viceroy went out his way last year like His Excellency the Governor, to address a letter of cordial sympathy and appreciation to the founders of the Sadan, or that Her Excellency Lady Minto graciously offered to go all the way to Bombay to mark her sympathy in person with this novel enterprise, as Lady Clarke and Miss Clarke had offered more than once to do......... Those who have watched the movement for some time are satisfied that the pace at which the Seva Sadan started is well maintained. Such encouragement as the Governor of Bombay gave the workers this week is bound to accelerate the pace. And that is the only reward our English friends expect."

Alleged unrepresentative character of the Bombay Presidency Moslem League.

Sánj Vartamán (36), 28th Apl., Eng. cols.

23. "There has been published in the Anglo-Indian morning papers a list of office-bearers and Councillors of a new body, which delights in the title of the Bombay Presidency Moslem League. We have taken the pains to go through the list of office-bearers and Councillors, and are much grieved to observe that a League which seeks to demand a fair and proper representation on the Legislative Councils should not be a fairly representative body in itself.......... We have nothing to say against any of these gentlemen who are asked to represent Bombay in the League; but the question is, why should the names of really representative Muhammadan gentlemen, who have served the city so well in the Legislative Council and in various other ways in public life, have been deliberately omitted? Why

should Mr. Jafferbhoy Rahimtula, the President of the Municipal Corporation, not be a member of the League? There are more than a dozen Muhammadan members of the Corporation who have been acknowledged and accepted as leaders of the community both by Government and the public and it might very well be asked why their names should be conspicuous, by their absence. There must be some reason for this, and unless that reason is forthcoming, it behoves Government not to recognise the League, which does not fully and fairly represent the community.......... If Muhammadans of the Bombay Presidency at all desire for a League, they must have a really representative body, and not one which, bereft of a few names squeezed into it, may be regarded as a self-appointed and self-constituted body."

Present condition of Indian agriculturists.
Hind Vijay (58), 28th Apl.

24. The famine of *Samvat* 1956 has inflicted upon the country a blow such as had never before fallen on it. Since that fatal year, every year has added to the evil plight of the agriculturists. In spite of this, Government have not abated their demand on the land. Although Government have been acting with liberality, yet this liberality of theirs has not benefited the peasantry. Talatis and petty village officials have been dealing with them so high-handedly as not to hesitate to deprive them even of their bed and bedding and such other necessaries. Land is the main source of Government revenue and Government should, therefore, try to improve the condition of those who bring it in. They should give irrigation facilities to them, and at the same time reduce the burden of assessment. They should also take steps to save the rayats from the high-handedness of the petty officials which is crushing them down.

Comments on the action of the Chief Justice of the Calcutta High Court in the Barrah dacoity case.
Oriental Review (11), 28th Apl.

25. "The appointment of Sir Lawrence Jenkins as Chief Justice of the Calcutta High Court was hailed with joy in all parts of India because of the confidence people felt in this sturdy, independent, liberal champion of justice and because of the certainty with which they looked forward to the cleansing of the Calcutta High Court of all things which ought not to be in a court of justice. Sir Francis MacLean, the recently retired Chief Justice of Bengal, may have been good as an after-dinner speaker, but was not certainly so as a Chief Justice. For the preservation of the purity of justice it is essential that there ought to be no influence exercised by the Executive over the Judicial. And yet those who have followed events in Bengal for the last few years have seen with regret that this essential condition has not been properly observed there.......... Sir Lawrence Jenkins stands above influences and will not like to see courts of justice being dictated to by the Police. He has just taken the first step towards the overhauling of the Calcutta High Court and courts of justice in Bengal generally. We recently saw that Arabindo Ghose and other accused in the Alipur bomb case were brought in the dock laden with chains, though pleaders for the defence strongly protested against this step and quoted various important rulings of British Courts to show its injustice. In the Barrah dacoity case, which is being tried before a special tribunal presided over by Sir Lawrence Jenkins, the Police brought the accused to the Court in chains. This drew the attention of Sir Lawrence who at once ordered the chains to be taken off. This order is eminently worthy of the man and of British traditions of justice. It is a principle of law that a man is to be deemed innocent till he is declared guilty by a court of justice. It is surely preposterous, therefore, that under-trial prisoners should be manacled with chains and given a treatment which can only be meant for felons and convicts. As usual this independent act of the new Chief Justice has not pleased the Anglo-Indian Press.......... For our part we hope that this is the first step towards fulfilling the mission for which presumably he has come here—a mission of purifying and vindicating the fair name of British Justice."

***26.** "Since the inauguration of the policy of repression by the Indian Government, the instruments of repression have come to be looked upon with special favour.......... Sir Andrew Fraser connived at and patronised police lawlessness and for this reason was styled the 'police friend.' One of the innovations recently introduced by the police and the lower magistracy is the practice of not only shackling the accused in sedition and other cases, but also keeping him handcuffed or with leg-irons in the Courts. This inhuman way of treatment was accorded to most of the accused in the so-called Midnapur bomb case; but the trying Magistrates and Judges gave no relief when their protection was sought by the defence counsel. The same sight was presented to the public in the Alipur Bomb Conspiracy case.......... These instances will go to show how the judiciary and magistracy have gradually fallen ready victims to the demands of the police.......... A similar event took place in the Calcutta High Court a few days ago. In the Barrah Dacoity case, one of the accused was brought into the Court with leg-irons on. Mr. Sen, the defence counsel, urged before their Lordships, among whom was Sir Lawrence Jenkins, the new Chief Justice, that the shackles may be removed. The Chief Justice at once passed an order to that effect. The police, being taken aback at this bold judicial 'perversity,' raised a strong opposition through Mr. Gregory, the Crown Prosecutor. The latter urged that the order of the Chief Justice was against the regulations of the Jail and that such precautions were necessary in view of a recent jail incident. Mr. Sen very properly pointed out that, when in Court, an accused was under the custody and jurisdiction of the Court, and the jail or police authorities had nothing to do with him. The Crown Prosecutor, being thus cornered, urged that a written order to that effect was necessary to the police who could not obey his Lordship's order without a reference to the jail authorities. The Chief Justice seemed to be amazed at the overbearing way in which the Crown Prosecutor and the police tried to override his order. He cut short the matter by asking the Police Inspector to carry out his order at once.......... It is singularly happy to note that at the commencement of his new career, Sir Lawrence Jenkins should have taught a lesson to the unbridled executive. We hope that this step will serve as a warning to the police authorities, and will have due effect on the lower magistracy and judiciary."

Mahrátta (9), 2nd May.

27. Commenting on the disposal in appeal by the Madras High Court of the Karur sedition case the *Gujaráti* writes:—The appeal against the decision of the Coimbatore Sessions Judge, convicting the three accused of sedition on the strength of a police report of the speech alleged to be seditious, delivered by one of the accused, was argued before Justices Benson and Nair. These Judges having differed in their view of the case, the matter came for reference before Justice Wallis who concurred with Justice Benson and decided to confirm the order of the lower Court, but ordered the punishment to be reduced. All the three Judges were unanimous in their condemnation of the report of the incriminating speech as taken by the police, but two of them still maintained that the accused were guilty of the charge brought against them. Justice Shankaran Nair has given such cogent reasons for not putting any reliance upon the police report, that his brother Judges would have done bare justice in the case by testing the speed and the abilities of the policemen in taking down the almost *verbatim* report. Such a step would have at once exposed the fabrication of the police. Both the English Judges disapprove of the procedure adopted by the prosecution, and hence it is incomprehensible why they have concurred in inflicting punishment upon the accused. Government have ever been anxious to suppress seditious tendencies, and if the people think that the Judicial Courts have taken upon themselves the duty of assisting them in their endeavour, they will not be far wrong. During the disturbances due to the Land League and the Fenian movement the Irish police were charged with fabricating such false reports. Mr. Morley had then declared in the House of Commons that it was nothing but foolish to place any faith in these police reports. And yet is it not surprising that in India

Comments on the judgment of the Madras High Court in the Karur sedition case.

Gujaráti (25), 25th Apl.

under Lord Morley's *regime* police reports should be relied upon and the accused punished? The Indian police cannot be less artful than their Irish brothers. The full text of Justice Shankaran Nair would show to the British nation what kind of proof is relied upon by Anglo-Indian Judges in punishing sedition. The result of the case is grievously deplorable, for the Indian people will never be able to say that justice is meted out to them in cases of sedition. The stability of the British *rdj* rests on fair laws and pure justice. The Regulations of 1818 and 1824 have polluted the purity of these laws, and the trials and decisions in sedition cases have served to raise a doubt as to the pure administration of justice.

Comments on the suspension of the sanad of Mr. V. S. Khare, pleader of Násik.

Hindu Punch (116), 28th Apl.

28. The *Hindu Punch* has a cartoon on the subject of the temporary suspension of the sanad of Mr. Khare, pleader of Násik. Mr. Khare is represented as an eagle deprived of his wings in the shape of his *mokasa* rights and sanad, and sitting on the tree of nationalism. The authorities are represented as telling Mr. Khare that he is at full liberty to amuse himself freely on the tree.

Suggestion to Government to invest the Third Class Magistrate at Nipáni (Belgaum) with Second Class Magisterial powers.

Belgaum Samáchár (107), 26th Apl.

29. Nipáni, an important town in the Belgaum District, boasts of a Municipality and a Co-operative Credit Society and is also a busy centre of trade. But it has only a Third Class Magistrate to try criminal cases, while the people have to resort to Chikodi for the trial of cases falling outside his jurisdiction. This entails delay and inconvenience in the administration of criminal justice. We, therefore, hope that Government will be pleased to invest the present Third Class Magistrate with Second Class Magisterial powers. He is a clever officer and his decisions have given general satisfaction. It is but right, therefore, to invest him with higher powers.

The Indian Abkári policy and local option.

Mahrátta (9), 2nd May.

***30.** Quoting from a speech made by Lord Morley (then Mr. Morley) in 1891 before the United Kingdom Temperance Alliance, the *Mahrátta* writes:—"This very statesman and philosopher, who waxed so eloquent in demanding the right of local option for the English people, when brought face to face with the same demand, in 1907, on behalf of the Indians, by a deputation of the Anglo-Indian Temperance Association, gives to it half-hearted support, hopes that the idea would take root in India, admits that while the people of England are not naturally abstainers as the Indians are, and assures the deputation that the Government of India would be as anxious as any of them to prevent the spread of this new and dire additional plague; but significantly refuses to move further in the matter on the plea of the so-called convenient policy of 'trusting the man on the spot.' The Government of India dealt with this most important question in their famous despatch of 1890 (paragraph 98th) and came to the conclusion that absolute prohibition and local option are both out of question in India; because 'a system of local option would throw the whole administration into confusion and would, in some places, create an intolerable class-tyranny, which might have very serious political effects.' The Excise Committee quoted in their report this opinion with approval, and said that the conditions of India are peculiarly unsuited to the adoption of any such system (of local option). Here we see a bureaucracy apparently caring more for so-called administrative and political expediency than for the moral, social and material well-being of their subjects. Lord Morley could have, if he wished, met the clap-trap argument of 'intolerable class-tyranny' as he did that of the 'tyranny of the majority.' Though Mr. Morley lost his Parliamentary seat for the sake of his opinions with regard to this local option, he is not evidently prepared to give up the lucrative State Secretaryship even for the sake of his long-cherished principle. The 'official conscience' has made the bold statesman and the benevolent philosopher a coward, who 'stands by with folded arms, whilst a universally admitted source of disorder to society, of misery and woe to families and of degradation and ruin, which is worse than death to the individual is left unchecked and unabated."

Comments on Mr. D. E. Wácha's resignation of his seat on the Bombay Local Abkári Committee.
Gujaráti (25), 25th Apl.

31. Mr. Wácha has resigned his seat on the Local Abkári Committee on the ground that the Committee's work is not carried on with that independence and spirit of fairness as is ordinarily required in such undertakings, and that the Collector of Bombay as President uses his power in an arbitrary manner. Government officers have always been known to care very little if the Indians live or die, lead a moral life or not, are elevated or become degraded. The Collector of Bombay is ever anxious to fill the Government coffers, and it was never expected that a Committee working under his chairmanship would ever be able to lay down well-defined principles for the abatement of the drink evil. Mr. Wácha having testified to the correctness of these surmises we would plainly ask what Government intend to accomplish through the instrumentality of these farcical Committees. There is no doubt that the use of liquor demoralises a nation. The abnormal increase in the drink traffic as observed of late could only be stopped by reducing the number of liquor-shops and by imposing strict restrictions upon the spread of the liquor traffic. Instead of resorting to these simple methods, would broaching new projects, wasting ink and paper on uselessly elaborate inquiries and fruitless refutation of popular beliefs as to the increase of the obnoxious practice, ever add to the prestige of the British authorities? It is the first duty of a good and religiously inclined Government to shut all the avenues to public demoralisation at any cost. In England the Government has joined hands with the people in combating the evil, while here in India, the two are ranged on opposite sides. And hence it seems, the Committees were appointed to prove that the outcry against the drink traffic was hollow and untrue. Mr. Wácha was, therefore, naturally obliged to resign and make a serious charge against the Collector. Is it not the duty of the Government of Bombay to inquire into these allegations?

Complaint about alleged tampering of letters in the Post Office.
Ráshtramat (44), 28th Apl.

32. A Sholápur correspondent writes to the *Ráshtramat*:—The fact that letters are broken open in the Post Office has become a stern reality with me, inasmuch as the letter addressed by you on the 11th instant has not reached its destination. The postal authorities may have been authorised to open letters of a suspicious character, but one is astounded at their folly in not despatching to their proper destination the letters of newspaper correspondents, which have no secrecy about them. This state of things is far from satisfactory and reflects no credit on the Postal Department. The attention of the Postmaster-General is drawn to this fact because people will lose confidence in this popular Department. The contents of the letter were one verse from Tukárám and the illegal acts of the late Assistant Collector perpetrated under the disguise of zeal for humanity. This Anglo-Indian officer has the knack of playing one class against another by feigning pity for one and trampling upon the other. But the Assistant Collector will stand revealed in his true colours when his act in ordering the Mahárs of Kondiji and Wanji in Karmála Táluka to draw water from the public wells to the great annoyance of the villagers is taken into consideration. If he deeply felt the helpless condition of the Mahárs he should have taken steps to have a separate well sunk for their exclusive use. Government could have easily afforded the expenditure. The Mahárs were not particularly anxious to exercise the right of using the public wells.

An instance of the alleged hostile attitude of European officers towards *swadeshi.*
Shri Shiváji Vijaya (148), 23rd Apl.

33. A correspondent, describing himself as a young hero and religious reformer, writes to the *Shri Shiváji Vijaya*:—I am at a loss to ascertain precisely the reasons underlying the unsympathetic attitude of the bureaucrats towards the *swadeshi* and boycott movements, which are calculated to supply bread to the poor. It is only the duplicity of the English perhaps to break down the *swadeshi* agitation, which is causing starvation among the whites. Mr. Pajankar of Loni (Násik) had a license to carry a sword and a revolver for the last twenty years. But this year the Sub-Divisional Magistrate has refused to grant a license to him alleging as a reason that Mr. Pajankar's nephew is concerned in the *swadeshi* movement. What a madman! what nonsense! Does the *swadeshi* movement mean a rebellion? O Englishmen! If you desire to suppress the Indians, you are welcome to do so. You have now the upper hand. But God sees everything. The *swadeshi* agitation as well as its repression are due to His will. He is only testing the English and the Hindus.

The *swadeshi* spirit in Japan.
Shakti (86), 24th Apl.

34. In a contributed article in the *Shakti* one Mr. Manilál Ajitrái writes thus about the *swadeshi* spirit in Japan:—To the question put to me by various gentlemen whether there is a *swadeshi* movement in Japan, I would reply that without assimilating the spirit of *swadeshi* no nation on earth has ever pursued the path of progress successfully. England, Germany, the United States and Italy would not have been what they are at present if the *swadeshi* spirit had never stirred them to their depths. The same holds good of Japan: from one end to the other modern Japan is what the *swadeshi* spirit has made it. The term *swadeshi* is understood in its widest sense in Japan. It is difficult to name any other country on the surface of the earth that can vie with Japan in *swadeshism*. A school-boy of ten or twelve stands up for his country, its people and all. The reason is not far to seek. He is made to imbibe the *swadeshi* spirit the moment he is put to school. Preferring even at a sacrifice inferior home-made articles to foreign ones, however superior, these Japanese have won for themselves the first rank in the nations of Asia. Their message to other Asian nations is: "Be true *swadeshis*!" No other nation hates articles of foreign make as does the Japanese. Boycott of foreign goods is not visited with punishment by the Japanese Government. As a result not only do the Japanese supply their wants by their own efforts, but enter into a keen competition with continental and other manufacturers. We, Indians, have not been true *swadeshis*. We are responsible for the ruin of the careers of great workmen and inventors. Consequently we are reaping the bitter fruits of our indifference and lack of appreciation. The tendency in India to scent sedition in *swadeshism* is fraught with great danger to the cause of the *swadeshi* movement. Instead of protecting Indian trade, arts and industries, every facility is afforded to the foreigner to exploit the country, with the result that Indian wealth is drained away to foreign countries and the children of the soil drag out their existence in a half starved state. And to crown all free trade is advocated and Factory Commissions are appointed. To the question whether factory labourers are better off in Japan than in other countries. I will reply that the Manchester of the East, as Osaka has been styled, is the place where several factories are working for all the twenty-four hours in the day. That hardly means that the Mikado and his Ministers are cruel and merciless. Only the farce of being sympathetic towards the labourers is not enacted in Japan to benefit Manchester and Lancashire. Not only are the people for *swadeshi* articles of use, the Mikado himself favours *swadeshism*. Foreign goods competing with and proving injurious to home trade and the country at large are taxed to the extent of 60 to 70 per cent. and even more in certain cases. What wonder then if the country is permeated with the spirit of *swadeshi*?

Exhortation to the Gujaráti people to celebrate Shiváji's birth-day.
Hind Swarájya (67), 25th Apl.

35. The second day of Vaishákh being the birth anniversary of Shiváji is regarded as a red letter day in the annals of India. The remembrance of that day brings back to us the many happy associations of our past greatness, glory and prosperity. Shiváji came into the world to save the Hindu religion and to establish a Hindu Empire; and he achieved his object at a great personal sacrifice. For years we had forgotten our duty of celebrating this eventful day, but the revered Mr. Tilak, reminding us of the obligations we owed to our national hero, directed us in our duty towards him. We are glad to note that these celebrations are not confined to Maháráshtra

alone, but are held in all parts of India and even in Japan. By paying this tribute to Shiváji, we gladden the soul of the departed worthy, and create aspirations in our minds to make the future that lies before us as glorious as our past. It would be a matter of deep regret if Gujarát were to fall behind in celebrating the birth anniversary of Shiváji after recognising the fact that it owes to him as great a debt as the Maháráshtra or any other part of the country. We, therefore, exhort our Gujaráti brethren to be unanimous in celebrating the auspicious day not only in large towns but even in small villages.

How should the Shiváji festival be celebrated?
Pragati (141), 28th Apl.

36. The accounts of the Shiváji celebrations this year clearly prove that the interest displayed in them by some selfish agitators in the past was hollow. An objection is raised against the promoters of the festival that they make use of the sacred name of Shiváji to attain their own selfish political ends. The fact that no sooner did clouds darken the political sky of the country than the festival became a tame affair, goes conclusively to prove the above statement. Now look to the festival. celebrated by the Marátha Aikyavardhak Samáj, and see what a vivid contrast it presents to an ordinary Shiváji celebration? The latter is based on selfish motives, while the former has loyalty at its root. The Shiváji festival is a pure stream of honest patriotism, which the Extremists have sullied by washing in it the dirty linen of their selfishness. However, it will never become the Maráthas to forget the saintly and animating personality of Shiváji, and it behoves them to direct the festival into a proper channel.

Shiváji celebrations in Maháráshtra.
Ráshtramat (44), 29th Apl.

37. It is a matter for gratification that the Shiváji celebrations at various places in the Presidency passed off quietly, and without any hitch. Had it not been for the disapprobation of such festivals by Government officials and the mourning of the people for their deported leaders, this year's celebrations would have been the means of diffusing joy and satisfaction amongst the masses. The very mention of the name of Shiváji makes the hearts of the people of Maháráshtra vibrate with sympathy, but under the present circumstances they have to restrain their feelings. For the present if these celebrations help only to keep the memory of our national hero green among us and to remind us of our present situation, they will have fulfilled the object for which they have been inaugurated.

Arunodaya (102), 26th Apl.

38. In view of the fact that our esteemed leaders are thrown into prison and our boys are deprived of their former liberty, we were afraid that this year the Shiváji festival would not be celebrated with as great enthusiasm as before. But our fear proved quite unfounded. The reports from various places about this festival show that it is no longer possible to quench the people's ardour in this matter, in spite of one-sided Police reports and the incarceration of some leading spirits among us without proper grounds. It is true that Government servants and schoolboys cannot openly attend the festival, but it cannot on that account be said that they withhold their sympathy or assistance from it if they are not present in the flesh; they are present in the spirit. The object of the festival is to show respect towards our ancestors, and to foster self-reliance and devotion to the mother-land. The repressive policy pursued by Government towards the promoters of the festival has no support either in justice or morality, but is based entirely on the Police reports. When Government realize on what a loose foundation their repressive policy is based, they are sure to abandon it at once. It is in our hands to compel them to do so; for we have only to keep our acts within the bounds of law and truth. Truth, justice and morality are bound to prevail in the end. Perhaps, party-spirit may now have blinded the officials and led them to adopt a repressive policy. But when we place things before them in their true colours, they will assuredly change their policy.

Alleged injustice of an order issued by the late Collector of Hyderabad (Sind).

***Sind Journal* (17), 22nd Apl.**

39. **"Shortly before handing over charge of the Hyderabad District Mr. Pratt issued an order laying down that no Zamindár who owned 500 acres or more was to get any addition in the shape of *mohag* or even fallow forfeited land! The recent Provincial Conference has passed a resolution against the order, and we are sure every sensible person, whether official or non-official, will agree in the opinion expressed by the Conference. If there are Zamindárs who have, or are taking up, more land than they can look after, is that any reason why those who are successful in managing their properties should be treated as incapables? What could be the motive of this extraordinary *ukase*, the effect of which must be to reduce the number of large, respectable Zamindárs, and to increase the number of petty *khátedárs* more easily submissive to the will of the executive? If the intention was to create a large peasant proprietary, this is surly the last way to go about it. We trust the Commissioner in Sind will be able to take a broad view in the matter and speedily set aside the unreasonable orders even of a clever Collector."**

Comments on the appointment of the Chairman of the School Committee, Lárkána (Sind).

Sind Patrika (52), 24th Apl., Eng. cols.

40. "To our utter disappointment and surprise we have received the news of the appointment of Mr. Mirza as the Chairman of the School Committee.......... We expected a non-official and elected Chairman on the Committee and as such this change can hardly be said to be a step in the right direction.......... Apart from Mr. Mirza's being an outsider, he is far junior to others, who can with all credit fill the important post of chairman. Nor is there any dearth of such men in the Municipal Committee already. Mr. Lálchand, the foremost pleader of the local Bar, is senior to him as a Municipal Councillor and far superior in qualifications. Mr. Mirza is merely a Head Master of a local school, who has, if we understand aright, passed only 6 standards and he is now to conduct the affairs of rival schools to the utter humiliation of the graduate Head Master of the A. V. School and his assistants. Under the circumstances we fail to understand what claims should justify the appointment of Mr. Mirza other than those of his creed."

Legislation.

Claims of the Indian Merchants' Chamber, Bombay, to be adequately represented on the Bombay Port Trust.

Oriental Review (11), 28th Apl.

41. "The Select Committee appointed to consider the Bill to amend certain enactments and to repeal certain other enactments, known as the Bill No. 1 of 1909, has presented its report with various amendments from members. There are particulars in this Bill which, as we pointed out some time back, are specially interesting to Indian merchants. These are the provisions relating to the constitution of the Port Trust....... Though Indian merchants have got large commercial interests, their representation on the Port Trust is extremely limited in comparison with the undue preponderance of the European commercial representation. The Select Committee now proposes to increase the number of Indian members to four by nomination. But this naturally will not satisfy the Indian commercial community, as nominations will not secure to it adequate representation. Again, surely it is unjust that European merchants should possess the right of electing such a large number of the Trustees simply because they were the first in organising a Chamber of theirs. Now that the Indian commercial community has also a representative institution, it is but reasonable that it should be given the right of electing some Trustees to the Board. We quoted a little while ago from the letter of the Bombay Government to Lord Morley to show that Government themselves are convinced of the inability of the Bombay Chamber of Commerce to represent Indian commercial interests. With this statement before us we surely expect that the same fairness and open-mindedness will be shown in dealing with the question of according

representation to Indian merchants on the public bodies of Bombay as was done with regard to the question of the admission of Indian merchants to the Legislative Council."

Education.

Alleged lack of discipline in D. J. Sind College.
Phœnix (12), 24th Apl.

42. An anonymous correspondent writes to the *Phœnix*:—"You must be probably aware of recent instances of breach of discipline both in our College and Madressa on the part of students. You must be also aware that the students in Sind are getting very disobedient towards their teachers, so much so that they do not hesitate to indulge in practical jokes at their expense. The other day a student of the D. J. College threw a toy on the head of a Professor. Recently in the Sind Madressa, a Moslem boy went the length of assaulting a high official. And I am sorry to say that in both the instances the authorities did not take any strong measures. Discipline should be maintained at any cost in educational institutions, for the students of to-day will be the citizens of to-morrow. I hear that the offending Madressa boy was first rusticated, but afterwards admitted owing to the intervention of a high official."

Suggestion that Primary school children should get vacations.
Praja Bandhu (34), 25th Apl., Eng. cols.

43. An anonymous correspondent writes to the *Praja Bandhu*:—"Boys studying in Secondary schools get every year, besides summer and winter vacations of pretty long duration, other holidays such as Christmas, Easter and the like. These long vacations are altogether denied to boys studying in Primary schools, and even during Christmas and Easter holidays they get leave for only a day or two. The present arrangement may have perhaps worked satisfactorily when the boys studying in the Primary schools, generally of a very tender age, had not much strain to bear in the form of study. But now as all that has changed, and the strain and the worry have perceptibly increased, it is, I think, time to make the requisite change in the arrangement. Almost all the boys in Primay schools are between 5 and 10 years of age, and it is certainly little short of cruel to make them work hard practically from year's end to year's end without sufficient respite. The matter is, indeed, one that needs being inquired into, and while drawing the attention to it of the authorities concerned, I trust they will do all that is necessary in the interests of children of tender age."

Railways.

Complaint about the behaviour of the Station Master of Kotri (Sind).
Sind Journal (17), 22nd Apl.

44. An anonymous correspondent writes to the *Sind Journal*:—"The disregard by the Railway authorities of the complaints of the public may be due partly, if not chiefly, to the trust they put in the reports of their Eurasian and such other Station Masters. The ways and the demeanour of these conceited, unsympathetic little officers towards Indians have often been exposed. Most of them pay absolutely no heed to the representations made to them on the spot. Nay, they are generally insolent in their replies. Only the other day —on the morning of the 9th April last—an accident occurred somewhere near Jhimpir on account of which the up passenger train from Karáchi was late by five or six hours. Meanwhile, the passengers in the down train from Sukkur and Lárkána side were unnecessarily detained at the Kotri Junction for all that time. The Station Master would make no arrangement for their carriage to Hyderabad though an engine was going thither just then for the Badin train. He cared twopence, he said, even for the 2nd class passengers. It is men of this stamp that make the administration of a good Department unpopular. Racial domination and pride (or rather conceit) which lie at the bottom of the mischief form the greatest danger to British rule in India. For how long can respectable Indians pocket insults from Europeans, genuine and spurious?"

Municipalities.

The Collector of Ahmedabad and the Ahmedabad Municipality.
Akhbár-e-Soudágar (19), 28th Apl.; *Coronation Advertiser* (23), 29th Apl.

45. Since the death of R. B. Ranchodlal Chotalal, C.I.E., the administration of the Ahmedabad Municipality has been anything but satisfactory, and the Collector was justified to a certain extent in passing stringent criticisms upon it. However, looking to his expensive proposals and the threatening attitude assumed by him while placing them before the Board, we cannot help saying that he went beyond all reasonable bounds of fairness in imposing on the poor public of Ahmedabad the unnecessary burden of a Chief Officer from the 4th grade of Deputy Collectors on Rs. 500 and a Secretary on a slightly smaller pay. The Surat and Broach Municipalities, just like that of Ahmedabad, engage the services of paid Secretaries, and as yet no adverse criticism appears to have been raised as regards their administration. To what cause, then, are we to ascribe this weakness of the Ahmedabad Municipality? In our opinion, the real cause of the mischief lies in the system of nominating the President, who quite naturally, is more anxious to please Government than the rate-payers. We think the Collector should have diagnosed this mischief and sympathetically helped the Board to arrive at the proper remedy which lies in having an elected President. But we fear his biting remarks were due to the obstinacy of the Board in declining to adopt his proposals. All the same, we would advise the Ahmedabad public to take a lesson from the bitter but effective criticism of Mr. Sladen, and to show itself worthy of its name so that there might be no difficulty in granting it the new rights proposed to be granted to Municipalities by the Government of Sir George Clarke. [The *Coronation Advertiser*, on the other hand, praises the step taken by the Collector, but severely criticises the conduct of the President, especially his proposals of creating some special seats on the Board for the Muhammadans and of recasting the whole system of the election wards. The paper expresses grave doubts as to the origin and motives of these proposals.]

Sami-Sánj (84), 28th Apl., Eng. cols.

46. "To the outside observer it must no doubt be amusing at times to see a valiant official like Mr. Collector Sladen chiding the civic fathers of so important a place as Ahmedabad, just as if they were a set of school-boys fond of playing truant and neglecting their work. But it cannot be so to the poor Councillors concerned, and we shall say that nothing could be more demoralising than the adoption of such a tone by a responsible official towards a public body. Even granting that all Mr. Sladen said against them was true and justified by facts, still it was making altogether too high-handed a use of the power and authority vested in him to treat these representatives of the people in the way he did."

Complaint about Dákore Municipal affairs.
Gujarát (66), 24th Apl.

47. An anonymous correspondent of the *Gujarát* writes:—The management of a Municipality is a public trust which ought to be faithfully discharged. Though Government may appoint an official for this purpose, the people have a right to know how their money is spent. With regard to the Dákore Municipality the case is otherwise. When the general meetings of this Municipality are held, even respectable citizens taking keen interest in the Municipal affairs are not allowed to sit in the meeting hall. An instance of this kind happened on 11th March 1909, when some respectable persons who went to see how the proceedings were carried on in the general meeting had to return home with blank faces. The gates of the Municipality were closed against them. Do Government mean to initiate us into local self-government in this way? Can ever friendly relations be created between the officials and the people in this fashion? And have not the people a right to know how their hard-earned moneys are spent?

Native States.

Sedition in Native States.
Ráshtramat (44), 30th Apl.

48. Sedition has been traced at last to Gwálior. The exact nature of the offence committed by those arrested is not yet out. They are said to have carried photographs of anarchists and other objectionable documents with them, and we hear that they are to be prosecuted for being found in possession of these. Photographs of anarchists, and lectures of Bepin Chandra Pal, Aravindo Ghose and Tilak are treated in British territory and Native States of late as sufficient evidence to prove the guilt of accused persons. We do not mean to say that much weight is attached to such evidence in sedition trials. But what we wish to point out is that it is no evidence at all. We do not see why the Police should treat the possession of pictures and lectures openly sold in the market as good evidence against a person accused of sedition. We have had enough of sedition trials in British India. A stranger would understand by 'sedition in Native States' sedition committed against Native Rulers. But the fiend of sedition seems to pursue the British Government only. A few months ago, the Indore Durbar deported some persons on bare suspicion of leading some agitation against the British Government without waiting to consider whether the agitation was legal or illegal. The Native States are ahead of the British in some respects. The Shiváji festival is celebrated in Bombay, but is prohibited at Indore. The Gwálior State would do well not to imitate the Indore Durbar in these matters.

Alleged oppression practised by Idar State officials on the subjects of the Thákor of Titoi.
Káthiáwár and Mahi Kántha Gazette (73), 25th Apl.

49. The tale of the oppressions committed by the officials of the Idar State during the attachment of Bámanwada village, which is the estate of the Thákor of Titoi, is heart-rending. The inhabitants of that village were mercilessly beaten and forced to supply the whole host of officials with milk, fuel, etc., free of cost. Conscious of immunity from any adverse consequences inasmuch as the Thákor of Titoi had incurred the displeasure of His Highness the Maháraja of Idar, these officials acted as they liked. If conduct of this kind is disregarded by the British Government, it will drive the villagers to take the extreme course of leaving their village for good. Again, Government are bound to protect the interests of the Thákor of Titoi and his subjects by article XVI of the treaty made by him with the British Government. No doubt Government show great liberality of spirit in not interfering in the affairs of a First Class Native State like Idar; but when this liberality is thus abused, it is their bounden duty to show, both in the interests of the people and for the sake of justice, that they can bring to book this sort of conduct. The lives of the people in the Idar State and its dependencies will not be safe, if Government were to disregard these oppressions, considering only the prestige of the State and its ruler. His Highness the Maháraja has nothing to do with the miserable state of affairs prevailing in Idar. The State wants an experienced and capable Diwán to manage it. Prince Daulatsinghji to whom His Highness the Maháraja has entrusted the management of the State, wants to have his own way, and the Diwan Mr. Rádha Krishna, educated as he is, is unable to manage the State affairs satisfactorily. The result is that the people suffer from oppression and injustice which the British Government alone can check.

Intelligence extracted from the Press.

Proceedings of the third Kolába Zilla Sabha at Mahád.
Mahrátta (9), 2nd May.

***50.** "The third session of the Kolába District Conference was a success. In our last issue we gave an account of the first day's proceedings. The other days witnessed a decent programme of work. Among the subjects covered by the resolutions were Arbitration Courts, *Swadeshi* and Boycott, National Education, Agricultural Credit Societies and a United Congress. Attempts were made to introduce modifications so as to bind down the Conference by Conventionist rules, but they proved to be of no avail. A resolution was passed to the effect that no delegates from the District be sent to any sectional Congress, but to a united Congress only. This resolution is significant in view of the necessity which is being felt in all quarters to have a united assembly and to present a united front to Government in these troublous times. At a time when the bureaucracy is moving heaven and earth to 'partition' the whole of educated India by pitting the Moderates against the Nationalists, and the Muhammadans against the Hindus, it would only seem proper, nay imperatively necessary, to keep up the national and political unity intact. We hope our misguided countrymen will realise the significance of the moment, and will not be slow in recovering the lost ground."

Public meetings of the Táluka Sabhas in the Kolába District.
Sudhákar (154), 24th Apl.

51. A meeting of the Roha Táluka Sabha was held in Mr. Abásáheb's *wada* on the 16th of April 1909. On the 17th instant, the Nágothna Petha Sabha was formed. Mr. Tamhankar had specially gone to Nágothna to organise it. On the 18th instant, a meeting of the Alibág Taluka Sabha was held in Shrimant Angre's Moti Bag, Mr. Gharat presiding. The question of revenue receipts was discussed. On the 20th instant, a meeting of the Pen Táluka Sabha was held, Mr. Dev being in the chair. A resolution was passed hoping for the safe return from jail of Mr. Mandlik, Editor of the *Vihári*. The following topics, *viz.*, Reforms, Agricultural Banks, and Temperance, were discussed. Forest grievances were also dwelt upon. The meeting was sparsely attended.

Mr. S. K. Dámle's speech at the Shiváji celebration at Baroda.
Ráshtramat (44), 28th Apl.

52. Mr. S. K. Dámle, editor of the *Ráshtramat*, in the course of his speech delivered at Baroda on the occasion of the local Shiváji celebration, said:—We are unfortunately deprived of the benefit of the stirring eloquence of persons who lectured here on the last Shiváji festival Those high souls are now incarcerated. The time is so critical that inexperienced persons like myself have to come forward to perform this duty. Some of the Native States have condemned the Shiváji festival as seditious. In Indore, to utter Shiváji's name loudly is a criminal offence. The question is raised in some quarters that if there is nothing new to be said on these occasions, why celebrate the festival at all? My answer is that the object of the festival is to draw closer the bonds of social unity and teach people to acquire national virtues. The question whether Shiváji was an incarnation of God is a controverted one. Western philosophers say that circumstances make the man and that Shiváji was a person of ability, who rose to prominence on account of the circumstances in which he found himself. We find that Shiváji did not fall a victim to his environments, but he shaped them so as to conform to his own will. Mere virtues do not make a man great; for in that case, Jaising who captured Shiváji and brought him to Delhi must also be called a great man; but no one celebrates Jaising's birthday because he turned traitor to his countrymen and sided with the Moguls. The sentiments of patriotism had taken deep root in the mind of Shiváji from his boyhood, and he never bent his head before aliens, *viz.*, the Muhammadans. In the beginning he was looked upon as a fanatic, but his character soon stood revealed in its true aspect. English historians write that Shiváji was a murderer, a free-booter and a rebel. We find that partiality is almost ingrained in their blood. They whitewash even the palpable vices and inhuman acts of the heroes of their own country. Apart from Shiváji's patriotism, his moral character was unimpeachable. In short, he was an incarnation of God, and we can derive many lessons from his life.

Lecture by Mr. L. B. Bhopatkar before the Shiváji anniversary gathering at Thána.
Arunodaya (102), 26th Apl.

53. The *Arunodaya* publishes the speech delivered by Mr. L. B. Bhopatkar on the occasion of the Thána Shiváji Celebration, of which the following is a summary:—Our present condition is very critical; the double-edged sword of sections 124A and 153A of the Indian Penal Code is hanging over the heads of journalists; the Risley circular is dogging the foot-steps of schoolboys. But we must not be daunted by it and sit quiet. Every man should keep some goal in view. Our saints declare that wisdom lies in securing *moksha* or final beatitude. But in my opinion that is not sufficient. For, as Rámdás says, politics must go hand in hand with devotion to God. Politics includes the theory and system of Government, the idea of nationality, the principle of national advancement, patriotism and so forth. India promises to grow into a nation gradually. If she is to be a nation, she must be able to boast of truly living people. National life in India became extinct about 1800 or 1818, but was restored in 1905. A country does not become a nation by merely having a population of human beings, unless that population is welded together by unity, which is effected by some common idea. Such a common idea arose in this country in 1905, the year of the partition of Bengal. It is the duty of Government to protect the lives and property of the people and foster the growth of the idea of nationality among the latter. In all parts of the world a controversy is going on as to what system of administration should be adopted by Government. At first absolute monarchy was in vogue, but the principle of the "Divine right of Kings" became distasteful to the people, and thus there arose the oligarchical form of Government, which also in its turn gave place to the democratical system. All nations in the world are showing a tendency towards this kind of rule. How can India alone be an exception to this? India will at least follow China, Japan, Turkey, &c., and cannot be prevented from doing so by any human power. To become a nation, we must, like Turkey and Japan, acquire excellent religious and moral education, and when this is done, love of the country will naturally follow.

Shivaji Celebrations in the Presidency.
Mahrátta (9), 2nd May.

***54.** "The birthday of Shri Shiváji Maháráj, founder of the Mahrátta empire, was celebrated with great enthusiasm all over the Maháráshtra. At Sholápur, in Mr. Chakradev's *Wada* and in the temple of *Nágareshwara* the birth-day was celebrated, singing, *Puran*, and lectures forming part of the programme. At Baroda, in the *Wada* of Mr. Mádhavráo Pawár, contractor, Mr. Shinde delivered an address and Mr. Pawár delivered a lecture in connection with the celebration. The day was also celebrated in a tent pitched near the Khanderao Market, where Mr. Dámle, editor, *Ráshtramat*, delivered a lecture and prayers were offered to the Almighty for the release of public leaders who are imprisoned or deported by Government. At Wái there were wrestling matches. At Pen, songs were sung, essays were read, and *Puran* preached, the Police being present to take down notes. At Yeotmál, the day was celebrated, in Mr. Gadre's house, when policemen were present. At Dárwha, speeches were recited by young men, a national song was sung, and a lecture was delivered by Mr. Thatte, pleader. At Amraoti (Berar) Mr. Shámráo Deshpande spoke on the necessity of celebrating the birth-day of Shiváji and remarked that the celebration was as necessary as the *Shrádha* ceremony performed by a son in connection with the annual ancestral worship of his deceased father, and that the displeasure of Government officers ought not to deter people from doing their duty. At Sátára, athletic exercises, music and advice regarding Temperance formed part of the programme. At Dhárwár, Messrs. Limaye, Sháhne and Bhadkamkar delivered lectures, and there was *Kirtan*. At Kalyán, under the presidency of Mr. Tátyásáheb Gokhale, Mr. Nene, pleader, delivered a lecture. There were *Purán*, *Kirtan* and athletic feats exhibited by Bápusingh. At Palaspe, people expressed their sorrow for the absence of Mr. Tilak from Mahárashtra and prayers were offered to the Almighty for his release. At Biláspur, there was *Bhajan* and *Kirtan*. At Deulgaon-Rája there was *Kirtan*. At Jámgaon, the day was celebrated in the compound of Bháskarshet. There was also a procession in which portraits of Shri Rámdás, Shri Shiváji and Mr. Tilak were carried with great *éclat* and honour. At Kelshi, Messrs. Náráyanráo Ghaisás, Gangádharpant Ghaisás, Ganpatishástri Ghaisás and Ganpatráo Joshi delivered speeches. The speakers advised their audience to stick to *swadeshi* and boycott. At Dhond, there were wrestling matches, *Kirtan* and procession. The *Mahratta Sabha* celebrated the day, when Mr. Sitárám Keshav made an introductory speech and Mr. Krishnáji Arjun

Keluskar spoke on the 'True value of Shri Shiváji' under the presidency of Ráo Bahádur Krishnáji Vándekar, J. P., Honorary Magistrate. At Thána, Mr. Keshav Pándurang Moghe delivered a *Purán* and Mr. L. B. Bhopatkar, M. A., LL. B., of Poona, made a speech under the presidency of Mr. Tátyásáheb Thosar. The *Datta Prásádik Samáj* gave a performance and prizes were distributed among those who competed in athletic exercises. At Sinnar there were procession, songs by boys, and speeches by Mr. Anant Ráwji Káwale and Mr. Virkar. The birth-day was also celebrated at Devrashte, Ozar-Támbat, Agáshi, Mahágaon-Kasba, Chándur, Ráhuri, Athni, Kálol, Matunga, Umarkhed, Biláspur, Páthardi, Apte, Amalner, Wáde, Umbargaon, Ovali, Tuljápur, Madgaon, Mulawa, Nere, Dhandharpal, and many other places."

Ráshtramat (44), 27th Apl.

55. Mr. D. B. Kalelkar, B. A., in the course of his lecture at the Shiváji celebration at Belgaum said :—'We have to conquer the whole of the world on the strength of our principles. We want men who will lay down their lives for the sake of principles. We had such men during Shiváji's time, and these men maintained the *swarájya* founded by Shiváji even after his death. When the nation becomes possessed of virtues, *swarájya* will of itself come to us. Nobody need beg for it, nor is it to be had for the mere begging. Men who hanker after titles can achieve nothing. They will worship the rising sun and desert a sinking ship. Mávalas helped Shiváji and not More and Ghorpade. *Swarájya* is not to be found in noble mansions but in lonely cottages. Therefore, we should educate the masses. We should prepare their minds. We should train men who would be ready to die for the sake of their principles.' Mr. Deshpande, who followed Mr. Kalelkar, said :—'For the last six months a search is being made for bombs. But in spite of it, Mr. Kalelkar has made preparations to enlist the sympathies of the world. I appeal for public help in aid of the Ganesh Vidyalaya, which boasts of men like Mr. Kalelkar on its staff.' The appearance of Mr. Deshpande after a long absence on the public platform was greeted enthusiastically by the audience.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th May 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th May 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ;	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B. ; (Chitpáwan Bráhman) ; 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA′TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
62	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
63	Broach Samáchár ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53 ...	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira) ...	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
71	Kaira Times	Nadiád (Kaira) ...	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60 ...	800
79	Political Bhomiyo... ...	Ahmedabad ...	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad ...	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly ...	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly ...	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette ...	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40 ...	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52 ...	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42 ...	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad ...	Monthly	A′nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly ...	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár) ...	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	Sindi.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Urdu.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
173	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 3(*a*) Elphinstonian (English) ; Quarterly.
No. 15(*a*) St. Xavier's College Magazine (English) ; Quarterly.
No. 15(*b*) Students Brotherhood Quarterly (English) ; Quarterly.
No. 18(*a*) Swaráj (English) ; Fortnightly.
No. 48(*a*) O Goano.
No. 63(*a*) Budhi Prakásh (Gujaráti) ; Monthly.
The present editor of No. 67 is Purshottum M. Pandit; Hindu.
No. 68 has ceased to be published.
No. 119(*a*) Jagamitra (Maráthi) ; Monthly.
No. 158 (*a*) Vinod (Maráthi).
No. 170(*a*) Kashful Akhbár (Urdu).
No. 170(*b*) Mufid-e-Rozgár (Urdu) ; Weekly.

Politics and the Public Administration.

The India Councils Bill in Parliament.

Gujaráti (25), 9th May, Eng. cols.

***1.** "There are two noteworthy points in the speech of Mr. Balfour and in fact they are the two most important shafts in the armoury of the assailants of any reform scheme which seeks to give greater political rights to the people of India, and as such they deserve some notice. In all discussions on matters Indian in England, it seems to be taken for granted that this country is not fit for representative institutions and that it is well-nigh impossible for us even to fit ourselves for such a consummation.......... Why a total and perpetual incapacity for representative institutions should be declared, and why we should be prevented even from making a beginning in our path towards that goal, utterly passes our comprehension. The geographical and racial difficulties there are, we readily admit. But are they insuperable? Have they proved insuperable in other countries similarly circumstanced? Or is there anything inherent in the character and nature of the Indian people which is antagonistic to and incompatible with representative government, so that they are not even to dream of attaining this goal? Sir Henry Cotton pointed out in the Commons that the germ of representation was introduced by the Act of 1861 and that it is being slowly developed since then. The present Bill is a further extension of the same principle which is bound to be further developed in times to come. Mr. Smeaton went a little further and said that the elective principle which was observed and laid down as a part of the reform measure was not new to India.......... The village communities which are a feature of this country even at the present day, are a proof of the democratic principle which predominated at one time here, and that principle would become universal again under the new measure. In opposition to what Mr. Balfour had said, Mr. Smeaton emphatically declared that the Bill is intended to be a step forward towards representative government.......... Another misconception in the minds of many people in England and also here is that all agitation for reform in India is a selfish agitation of the educated few who want to get honours, emoluments and posts for themselves, and that the masses do not care for reforms and representative government.......... Indian lawyers in the Congress and outside seem to be an eye-sore to many persons who have persuaded themselves that lawyers and other educated people have no right to represent the peasantry and the other classes in the land. Mr. Joynson-Hicks went the length of saying that 'the English Civil Servant, who lived amongst the people of India and ruled them and knew what they really wanted, was the only man who could effectively represent the great mass of the Indian community.' If the Honourable Member had looked around him in the House of Commons and seen how many lawyers there were in that assembly as representing the masses in England, he would have hesitated before making such a remark. Indeed, Mr. Keir Hardie pertinently retorted that Mr. Joynson-Hicks, who was so hard on Indian agitators, owed his seat in the House to his own agitation, and asked him if the educated middle classes were not to be trusted to do justice to the working classes of India, what right had they to assume that the educated middle classes in England were to be trusted to do justice to the working classes in that country? Prejudices die very hard and this argument of the 'microscopic minority' of educated Indians being unfit to represent the interests of the large class of agriculturists and workers in the field, is one of such prejudices."

Indian Spectator (5), 8th May.

2. "Lord Morley's Bill has at last been accepted by both Houses of Parliament in a somewhat modified form.......... The amendment on the question of Muhammadan representation in the Commons is said to have been withdrawn, evidently because the Government does not wish to commit itself to a cut and dried scheme such as was proposed by Lord Ronaldshay. It would have been a strange abuse of Parliamentary control over Indian affairs to lay down under an English statute the method of communal selection of members to a Legislative Council in India.......... The Lords have with some reluctance accepted the Bill as modified in respect of the creation of Executive Councils for Lieutenant-Governors......... The compromise arrived at is that when the Government proposes to create a new Council, Parliament should be given an opportunity of disallowing the measure. It is not likely that the Secretary of State will force an Executive Council on an unwilling Lieutenant-Governor; and if a Council is given as desired by a Lieutenant-Governor, it is still less probable that Parliament will refuse it. In the end, things will shape themselves as desired by the Secretary of State in November last. The Lieutenant-Governors who do not want Executive Councils are placed in a delicate and awkward position, for the people of their respective provinces will hold them personally responsible for the delay in giving them what they would, on theoretical grounds at least, appreciate. But this is the result of the recommendation of the Decentralisation Commission and Lord Morley's decision, rather than of the discussion in Parliament."

Oriental Review (11), 5th May.

3. "The India Councils Bill after having been passed by the Commons was brought for confirmation before the House of Lords, which allowed Lord Morley this time to have his way in inaugurating a new era in India.......... Lord MacDonnell again severely condemned the ill-fated Partition. How important this condemnation is as coming from one of the ablest Civil Servants is seen by the fact that Lord Morley remarked that Lord MacDonnell's utterance was the greatest 'indiscretion' he had come across since he had assumed charge of the India Office.......... The theory of 'prestige of the Government' and of 'settled facts' has never perhaps done more harm than in this case in which the peace of the whole Empire is sacrificed on the altar of this fetish. It would have been a great day for the British Empire if even now Lord Morley had thought it advisable to adopt the so-called 'indiscretion' of Lord MacDonnell.......... In compensation perhaps for the grievous wrong inflicted by Lord Curzon, Lord Morley has given Executive Councils to Bengal and the other Provinces under Lieutenant-Governors (we think Lord Curzon was right in so far as he prophesied that all the Provinces would be getting Executive Councils one by one). The House of Lords is to be congratulated upon the good spirit shown by it in agreeing to Lord Morley's amendment about the Executive Councils."

Bombay Samáchár (62), 6th May; *Sánj Vartamán* (36), 6th May.

4. We congratulate Lord Morley on behalf of the Indian public on the success that has met his efforts in getting the Reform Bill passed in the Houses of Parliament. We assure Lord Morley that Indians will be ever grateful to the British for the concessions granted. After the amended Clause III passes the Commons about next week will be received in India the joyous tidings of His Majesty the King-Emperor setting the seal of his approval on the Bill. Our suggestion to Indian leaders is to move Government to recognise the day on which His Majesty will sanction the Reforms as a public holiday and observe it with all *éclat* every year. We will now direct our attention to a mischievous statement made in Parliament against which we respectfully enter our protest. It is said that the Government of India have become intolerant of and sensitive to the interference of Parliament in all Indian matters. It is a matter of regret that liberal-minded rulers like Lord Morley and Lord Minto lend the weight of their support to a statement which is subversive of the best traditions of the great party now in power. Indians like British rule simply because they are sure that Parliament will not spare even so exalted a functionary as the Viceroy when he happens to be in the wrong. The secret of British rule in India is to be found in their adherence to principles of freedom and justice irrespective of the persons putting them into practice. Indians have, again, firm faith that the British Parliament will interfere and do justice whenever India is wronged. If Parliamentary interference is checked, the consequences in India will be disastrous. The foundation of the loyalty of Indians to British rule will be undermined if democratic principles of Government are relinquished. Then again Indians are advised to throw in their lot not with any one of the two parties but recognise both as their saviours. We will only say that Indians are not slow to see through the game of their advisers. It is the Liberal party that has given such substantial reforms to India. The attitude of the Conservatives is one of opposition at all costs to Indian aspirations. The recent proof of their attitude will be found in the statement of their leader, Mr. Balfour, who said that British rule will suffer much if Indians are allowed to co-operate with their rulers. Indians have thrown in their lot with the Liberal party and pinned their faith to its great principles as they are certain that in the long run their interests will be safe in the hands of the leaders of that party. Their faith in the justice and humanity of the party was for a time shaken by the unsympathetic and retrograde regime of Lord Elgin and Sir Henry Fowler; but Lord Morley has by his courageous and noble policy completely restored their faith. [The *Sánj Vartamán* writes:—The debate in the Lords at the time of the passing of the Indian Councils Bill was of an important nature. We would have liked to see Clause III reinstated in the Bill in its original form. The changes which the clause will introduce into the machinery of administration are fraught with no unimportant issues. The Hobhouse Commission has come to the conclusion that reforms of a far-reaching character are a need of the times. We heartily endorse the views of the Commission. The Conservatives have done their utmost to wreck the Bill, but so far their efforts have been unsuccessful. The appointment of the Honourable Mr. Sinha has set at rest our fears about the Conservatives and the Lords opposing the appointment of Indians to the Viceroy's Executive Council. The Lords want to dictate in all Indian matters as they claim superior knowledge of India and her needs. They gave undue importance to Clause III simply to obstruct the path of Lord Morley. Their action is like that of the proverbial drowning man who catches at a straw. The day on which His Majesty will graciously consent to the passing of the Bill will be a red letter day in Indian history. The representatives of the people will, it is hoped, wire messages of congratulations to His Majesty, the Secretary of State and the Viceroy. The people of India should observe the day as *Swarájya Day*, as on that day they will have ascended several rungs of the ladder of *swarájya*. The people of India are grateful to Lord Morley for having steered his ship clear of all grave obstacles.]

Appeal to Indians to help the Indians deported by the Transvaal Government.
Oriental Review (11), 5th May.

5. "News has reached Bombay that a large number of Indians, resident in the Transvaal, who have been deported by the Colonial Government in a most high-handed manner, will arrive in Bombay on Friday next, and our information is that though most of them were thriving traders of long standing in the Transvaal, they will reach Bombay in a destitute condition, as they have been deprived of all their means and belongings by the Transvaal Government to enable them to defray the expenses of their deportation. An appeal has been made to the Bombay Presidency Association to make some arrangements for their reception and provision. We do not know what steps this premier political association in India will take, but we are sure the fellow-countrymen of these unfortunate people will not allow their appeal to fall upon deaf ears, but that they will rise to the occasion and make adequate arrangements for the comfort and support of these unfortunate people."

Alleged injustice and tyranny of the British towards Indians in the Mauritius and the Transvaal.
Hind Swarájya (67), 2nd May.

6. It is said that people have become dissatisfied with the British Government, and the reason of it is that the Government is tyrannical. Indians are enticed away to Mauritius and they are cheated there. Insufficient and unwholesome food is given them. Similar injustice has been done to our brethren in the Transvaal. Can this not be called the tyranny of the British Government? Indeed, such oppression as is practised upon the Indians in the Transvaal could hardly exist under any other civilised Government. Under the circumstances, the British Government should pay immediate attention to this affair. When people from every part of the world inhabit India without any restrictions upon their following their respective professions, is it not wonderful that the Indians in the Transvaal should be treated with such injustice and tyranny?

Comments on the steps taken by the Cambridge University in depriving Arabindo Ghose of his degrees.

Apakshapát (20), 1st May, Eng. cols.

7. " British justice has ever been considered to be exemplary in character and sterling in its integrity, but the step taken by the Cambridge University in the case of Arabindo Ghose must be said to be a very inferior specimen of such character and integrity. Arabindo Ghose has been for months past undergoing a severe, painful and needlessly protracted trial for a political offence which awaits proof of the man's guilt. No conviction has yet been found, no judgment has yet been delivered, no sentence has yet been passed upon the accused, and yet the Cambridge University has thought fit to deprive the unjudged man of his degrees and thus judge him before his judge and jury have come to any conclusion. It can only be styled injustice, inhumanity, contempt of court and mockery of so-called University 'dignity'."

Muhammadan representation.

Gujaráti (25), 9th May, Eng. cols.

***8.** "Lord Minto's Government have issued a Press Communiqué explaining the real nature of their proposals for securing to Muhammadans adequate representation on the enlarged Councils. This explanation, together with the assurance given by Lord Morley in the House of Lords, ought to set at rest all doubts on the subject. The Government of India have no intention of departing in any material respect from the arrangement outlined in their despatch of which the Special Committee of the All-India Moslem League had already expressed their approval in February last. They have no desire to make a more extensive use of nomination, as has been assumed in many quarters, than is indicated in the despatch. Nomination by Government will be a temporary expedient only....... The Muhammadan community ought now to rest satisfied with the double assurance that has been given to them by the Indian Government in this country as well as by Lord Morley in the House of Lords. Some Anglo-Indian papers did not scruple in the least to accuse both of them with direct breach of faith and thus inflame Muhammadan feelings. We know what these superior critics would have said if any of the Indian papers had used the language they have with reference to Lords Minto and Morley. But what is inexcusable and even a crime in the case of the Indian press is impartial criticism in the case of Anglo-Indian papers!"

Indian Spectator (5), 8th May.

9. "The Press Communiqué issued by the Government of India, in order to remove all misconceptions on the subject of Muhammadan representation, does not add materially to our knowledge of the intentions of Government. The intentions were plain enough from the despatch of October last. For a time the Secretary of State's suggestion of mixed electorates caused certain doubts, which, however, were set at rest by his abandonment of the well-meant, but ill-appreciated suggestion. What remained after this stage was the complaint that in certain provinces, notably in Eastern Bengal, the number of seats set apart for Muhammadans is not commensurate even with the percentage of the population, much less with the political importance of the community. The answer to that objection is contained in an extract from the Viceroy's telegram which Lord Morley is reported to have read out in the House of Lords. It is explained therein that the importance of the community cannot be accepted as the sole consideration in fixing the proportion of representation, but the educational advancement of the community and the number of seats it can fill up must also be considered. In Bombay and the United Provinces no injustice can be complained of, so far as the number of seats reserved in the Legislative Councils is concerned. What will be done in the municipalities and the rural boards remains to be seen hereafter. There is something in the reason given by Government for setting apart a particular number of seats for Muhammadans. It was generally believed that this number was so fixed that, added to the seats likely to be secured by Muhammadans in the general elections, the total representation might do justice to the importance of the community. The Government of India now explain that even without the seats won in the general election, the specially reserved seats were intended to secure full

justice to the community, in accordance with the pledges given by the Viceroy. The most interesting part ot the Communiqué is that which quotes a passage from a letter of the All-India Moslem League to the Government of India, to the effect that the Government's proposals had the virtue of linking various class interests together in the rural and other electorates. In this letter the exclusive spirit, since exhibited in certain quarters, does not seem to have received any prominence."

The Bombay Government's reply to the Jain Graduates' Association with regard to Jain representation.

Bombay Samáchár (52), 4th May.

10. The Reform Scheme is now in its final stage before the local Governments, and this is the proper time for any class of people to make suggestions in that connection if they have any. The Jain Graduates' Association has addressed the Bombay Government to have the Jain community of the Bombay Presidency recognised as one of the three minor important communities for whom three seats have been reserved under Lord Morley's Scheme. Although the number of Jains in our Presidency is comparatively small, there can be no question as to the high position enjoyed by them. The community has cut a very good figure in commercial and industrial matters, and even in educational matters they yield to none except the Pársi community. Under these circumstances their demand was quite fair, and it has received a favourable reply from Government. This reply cannot but be satisfactory to the Jains. [The paper then exhorts the Pársis to make a similar demand which, it says, the Government cannot but grant in view of the importance of the community.]

Effects of Government's repressive measures on the Nationalist movement.

Ráshtramat (44), 12th May., Eng. cols.

***11.** "The systematic repression which Government practised during the course of the last year and more has resulted in absolutely paralysing the public life in the country. Even harmless and absolutely innocent movements like *swadeshi* and the industrial advancement of the country are totally disorganised and the leaders of the National movement have to confess that the forces of repression are too strong for popular movements to contend with. The Congress movement has lost whatever cohesion and strength it possessed owing to internal dissensions which have proved too bitter and acute to promptly heal up. The prosecutions and deportations of the most capable and trusted leaders of the people have deprived us of proper guidance and direction, and the nation is vainly looking forward to the time when the scattered force may be again brought together for effective political work. The Moderate politicians and loyalists for the time being are wholly engrossed in admiring the patent and latent beauties of Morley's scheme of Reforms and they have openly declared that even industrial movements which have for their end the uplifting of the nation cannot have their hearty sympathy and co-operation. Under these circumstances, one is prone to be very sceptical as to whether the spark of nationalistic feeling will be kept bright and sparkling under the heap of ashes and other rubbish which for the time being is industriously dumped over it, to suppress it totally and put it out. During the course of about two or three years the nationalistic movement was advancing by leaps and bounds. It met the first check in the Punjáb in 1907 when Lála Lajput Rái was deported. The movement was suppressed and almost stamped out from the Punjáb by the stern measures of repression adopted by the authorities under the guidance of Sir Denzil Ibbetson. But in Bengal, in Maháráshtra and in the C. P., the movement was making head-way along perfectly constitutional and peaceful lines. But in Bengal the authorities tried to arrest its further progress by forcing away from it the youthful generation by issuing stringent disciplinary circulars in the Educational Department. This led to a fierce clash between the agents of repression and the forces of national advacement. The collision was of more than ordinary severity and the troubles in Bengal which finally culminated in secret anarchical conspiracies were the direct result and outcome of the conflict between the forces of bureaucratic repression and democratic upheaval. Anarchical outbreaks were really to be deplored. But the authorities lost their wits and in trying to suppress the forces of disorder and violence, even legitimate and perfectly peaceful and constitutional workers in the country's cause were unnecessarily hustled and made to suffer grievously. So far as the C. P., Maháráshtra and Madras Presidency were concerned not even the worst enemies of the Nationalists will maintain that the political agitation in these provinces was degenerating into lawlessness. But leaders of the *swadeshi* propaganda and those who had undertaken to carry temperance agitation to its logical conclusion had to pay the penalty of their temerity purely because in Bengal a few bomb outrages had taken place which had driven the authorities in that Province well-nigh to desperation. In the Bombay Presidency, absolutely without any justification for the course adopted, a systematic crusade was waged against newspaper editors and platform speakers, and in Madras the promoter of a *swadeshi* Steam Navigation Company was transported not because he had been guilty of any serious misdemeanour but because the operatives of a mill owned by European merchants had struck work to seek redress of their own grievances and committed excesses when they were out of employ. Thus the sins of the few in Bengal redounded on many of their countrymen, not because these latter had any way countenanced the former, but because the authorities thought that unless they made an heroic exhibition of their power the very foundations of the British Empire in India would be shaken by the spread of the anarchical propaganda. Properly speaking, there was little anarchy, but in the desperate efforts the authorities made in pursuing the phantom of anarchy they only created greater unrest and discontent, though to be sure they have succeeded but too well in paralysing the whole law-abiding public life of the country."

The young Nationalists should endeavour to win the sympathies of Government servants, Jághirdárs and Native Chiefs.

Pudhári (144), 2nd May.

12. There is an impression abroad that the silver chains of Government service bind a man hand and foot and leave him no independence of will. But we believe that a man can accept service under Government and also discharge his duty to the nation. At present Government look solely to their own interests and Government servants are engrossed with the thought of keeping their own posts. The people are at the same time acting as they like. Even the worst Government officer is not naturally tyrannical. Government suggest a policy and the servant exceeds his instructions in carrying it out. The young Nationalists should not decry Government servants as mean slaves but induce them to be of service to the Nationalists. After a time, Government servants will come to assist the Nationalists or will at least not obstruct their work. Even now, we can point to Government servants who have indirectly helped the Nationalist movement to a considerable extent. Similarly young Nationalists should not harshly criticise the acts of wealthy merchants and sáwkárs. Both these classes have to perform certain social functions and entertain Government officers. The *swadeshi* movement has already brought the wealthy class and the agitators together, and as the mercantile community will be convinced of the utility of the movement, they too will readily come forward to encourage its spread. The young Nationalist should also conciliate the aristocracy, *viz.*, the Sardárs and Jághirdárs, and enlist their sympathy in the national cause. The Native States are holy relics of *swarájya* and give us an idea of our former glory. Their preservation is absolutely necessary. It is true that most of them are without any independent powers. But in dealing with them we have to bear in mind that the Chiefs have to retain the good-will of the Paramount Power as well as that of the subject population. They have perforce to do things against their will in order to preserve their status and position. The young Nationalists should keep quiet and connive at such acts of the Chiefs. Such an attitude will remove the prejudices of the Chiefs and induce them to be of some good to the nation.

The Alleged intention of Government to take over the Ráigad fort under the Ancient Monuments Preservation Act, 1904.

Vande Mátaram (157), 9th May.

***13. The Government Resolution of 1904, relating to the preservation of old historical buildings, has been made applicable to the fort of Ráigad, a notice to that effect having been posted on its gates.** A few years ago, a memorial was sent up to the Bombay Government, requesting their help in the preservation of the fort, and Government were good enough to promise a sum of Rs. 5,000 for the purpose. But during the past three years, the policy of Government has undergone a complete change and all popular movements are viewed by them with suspicion. Why should the notice not have been communicated to the Press? Surely, it could not have been intended for the gates of the fort to which it has been affixed. The public are called upon in the notice to communicate their objections, if any, to the notice within one month. The affixing of the notice at the fort leads us to apprehend that the Shiváji celebration at the fort will ere long be stopped and the public prohibited even to visit the fort. The work of repairing the fort was to be done conjointly by Government and the people, but now Government seem to have changed this plan. The repairs to the fort will no doubt be duly executed, but the bureaucrats will not fail to enforce the notice stringently and to adopt the usual repressive measures regarding access to the fort. The people should bestir themselves betimes and take measures to ward off the impending danger.

The alleged loss of Indian confidence in British justice.

Kál (120), 7th May.

14. One of the chief merits of the British is their ability to maintain their rule and preserve their supremacy. They have won the confidence of the Indians as a just nation. As long as this confidence continues unabated, there is no possibility of a breakdown of British power in India. It will no longer do merely to deal even-handed justice as between Indians and Indians. Indian confidence in British justice will continue only if the rulers hold the scales even between the ruling class and the ruled. The bureaucrat is always short-sighted and cannot gauge accurately the far-reaching effects of his smart sentences in *swadeshi* cases. Every political right granted to Indians means so much curtailment of the power of the bureaucracy. The industrial advancement of India spells ruin to British commerce. The increasing self-respect of Indians no longer permits them to cry *jo-hukum* to an Anglo-Indian bureaucrat. But the bureaucrat so long accustomed to being flattered and cajoled, thinks that the Indians are growing arrogant. All *samitis* and Native gymnasiums are coming to be regarded as dens of anarchists, whenever the members thereof show a tendency to defy the oppression of the police. Police officers are fattening themselves by concocting bogus bomb cases. The sense of justice of the Government is tested only at such times. The popular confidence in British justice is being shaken by the arrogant conduct of the police and of the short-sighted bureaucrats who have become the tools in the hands of the police.

The democratic spirit is bound to prevail in the world.

Sami-Sánj (84), 5th May.

15. Writing on "the Modern Spirit and its struggle with Autocracy," the *Sami-Sánj* observes:—The revolution in Turkey, the civil war in Persia and the unrest in India are warnings sufficient to open the eyes of all autocrats to the fact that the times are changed, and that autocratic Government, unless sanctioned by the people's voice, is likely to prove fatal to the ruler. Let all such lovers of unrestricted power beware of the new spirit and act according to the times. The modern world will never relax its activities in this struggle with autocracy until the superiority of the claims of the subjects over those of the Rulers, of the poor over those of the rich, are recognised.

"The Real Problem in India"

Swarája (18A), for Apl.

16. In the course of a long article entitled "The Real Problem in India" the *Swaráj* writes:—"Freedom is our avowed ideal, but freedom with us is not a mere civic aspiration, but a supreme spiritual need. We desire freedom to be able to realise our life in God......... This is high philosophy; but as always happened in the past, so also now, this philosophy has not been allowed

to remain the privilege only of the few, but has been associated with a symbolism that has made it the heritage of the many. Patriotism in Modern India has grown around the symbol of the Motherland which is hailed with the cry *Vande Mátaram* from one end of the country to the other.......... The 'Mother' or 'Motherland' is really a synthesis of all the goddesses that have been, and are still being, worshipped by the Hindus. She is the grim Káli. She is Sarasvati, the Goddess of Wisdom. She is Lakshmi, the Goddess of Wealth. She is the ten-handed Durga.......... This 'Mother' is not a new deity, but all the old deities combined, almost synthetised, into a new idea, the Nation-Idea, and called by one name. Káli Durga, Lakshmi, Sarasvati—all were addressed as 'Mother' before. This new 'Mother' in *Vande Mátaram* combines them all.......... And this weaving of civic ideas and religious ideals into one woof explains both the strength and the inwardness of the new patriotic upheaval in India. Patriotism has thus become a new cult in India. It has already instituted its fast-days and feast-days, its rituals and sacraments.......... It is the women who keep up, almost all the world over, the sacramental side of every religion. And it is clear from what Reuter wired about the Hindu ladies of Calcutta, that they have instituted new fast-days in honour of the men who have recently been executed for political murders. This deliberate courting of death for the country's cause is a new phenomenon in India. Whether the cause has been rightly apprehended or not—the wisdom or unwisdom of the methods adopted to serve it—stand aside, and do not take away from the significance of these acts. The intellect of these men is decidedly at fault, but their devotion to what they believed to be the good of their country, though woefully misguided, is still very real. It appeals to people's sentiment. It touches a chord which has always been the most sensitive in the constitution of our people. This is the meaning of these canonisations.......... Such examples appeal to the masses everywhere, but nowhere so powerfully as in India. The Indians are a sentimental people. In their own way, they are about the most idealistic nation in the world.......... Their contempt for life is only the other side of their faith in immortality. Death has, therefore, always meant so little to this people. They have always been afraid of wantonly causing death to man or beast, but never afraid of killing others or dying themselves, at what they conceived to be a call of duty. People who threw their young ones into the waves of the ocean, or burnt their loved ones alive on the funeral pyre, who still face famine and pestilence with absolute resignation, are most dangerous to deal with when this resignation gives way to an ideal of active duty, and when the same call of duty finds expression in not only suffering to die, but in 'dying for a cause.' And it is this strange transformation of the old, old spirit of the people that has created this new problem. And if these simple and familiar facts are borne in mind, it will not take long to realise the utter folly of trying to solve this problem by any methods of terrorisation. How are we to terrorise people for whom death never had, really, any terrors? Nor should it be forgotten that the so-called anarchists in Bengal have been, so far, a profoundly spiritual-minded set.......... And the nature of the forces that the British Government still hopes to kill by repression is revealed by the close connection that has been found to exist between the Gîta and the Bomb. This great Indian book has never been suspected of being able to lend its support and inspiration to any powerful revolutionary movement.......... Yet its avowed object was to lead the hesitating Arjun to fight and kill his kinsmen, not for lust of kingdom, but for love of Dharma, or righteousness—to fight, not in hatred, but as a duty, without any desire for results. Duty for duty's sake—this is the central conception of the Gîta. And its other teaching is the immortality of the human soul, which is brought in to prove that killing or being killed in the performance of duty makes no real difference; for the Soul neither kills nor is killed. Every Indian revolutionary, so far, has been moved by this spirit, and their sacrifices and sufferings are giving to the latent spirituality of their race, a shape and form which have been already manifest in the recent demonstrations in Calcutta and elsewhere. The men who are facing death are neither mere politicians nor in any way fanatics. They are, in one sense, philosophers. They are, in every sense of the term, devoted idealists. They appeal, there-

fore, to the idealism characteristic of the race to which they belong. And the latest developments, regretted by all lovers of peace and humanity, could well have been avoided with a little insight into the psychology of the present Indian situation, and a little statesmanship in dealing with it. The Spirit of Freedom was abroad, but it was ignored by those who had themselves helped either consciously or unconsciously, to call it into being. That was the initial mistake. Another mistake was to interpret listless indifference as active allegiance, and passive acceptance of a particular political or economic order as a sign of incapacity to oppose or disturb it. The British rulers of India did not bear it in mind that they had absolutely no hold upon the natural affections of the people, that they were simply tolerated, but never loved, that their ways and manners, their culture and character were looked upon with profound contempt by every class and section of their Indian subjects.......... The fact really is that as yet the Indian masses are not actually hostile to the British Government, but are always suspicious of them, and passively apprehensive of whatever they do or say. And it is, therefore, that the wildest stories find always such ready credence among them. It was so on the eve of the Mutiny: it is so even to-day. Fifty years of beneficent administration have not removed this latent distrust. Either the Government know this fact or they do not know. To plead want of knowledge here is to plead insensibility or inefficiency. To admit they know it would make all their talk about the masses being with them mere bluff. There is no third alternative. And from suspicion such as this to sedition, the way is not very long. This inherent suspicion of the inner motives of the alien rulers fully explains the success of the so-called seditious propaganda in India.......... This inherent suspicion of the Indian masses would, therefore, have either to be entirely removed, or, if left to itself, it is bound to develop into active sedition some day. That day has come sooner than the Government feared; but would it be better if it had come later? Real statesmanship should indeed welcome this early development of the Indian problem. The longer the period of incubation of revolutionary forces, the more violent is their outburst. And it is good for England and good for India also that these have come to the surface sooner than was expected by either friend or foe. It gives a chance to the Government to try to control it without any extreme or exhausting effort. If the attempt fails, and the revolution succeeds, its course will be more humane and harmless than that of the other great revolutions of the world. It is yet controllable by the intellectual leaders of the movement. It has not yet fully reached the point of exasperation which dethrones Reason from the helm of human affairs, and sets up blind Unreason and pure animal instincts and impulses as the only motive force."

Comments on the revolution in Turkey.

Gujaráti (25), 9th May, Eng. cols.

***17.** "The cause of constitutional progress is a cause in which every progressive race and country in the world must naturally feel deeply concerned. It is significant that the President of the French Republic and His Majesty King Edward alone amongst the rulers of European countries have sent their congratulations to the new Sultan. Whether these congratulations will be justified by the course of events or prove to be premature remains to be seen. The history of the first bloodless revolution of last year, of the counter-revolution engineered by the reactionary party and the Liberal Union and the present bloody revolution have a lesson to teach to those impatient, impetuous and inexperienced Indians who think that sudden and big jumps can be taken in politics with safety. The examples of Persia and Turkey demonstrate beyond doubt the necessity and importance of steady and continuous political evolution, the unwisdom of framing mere paper constitutions as well as the criminal folly of stagnant conservatism."

Ráshtramat (44), 6th May.

18. The revolutions in Turkey and Persia prove the futility of the assertion of some Western writers about the unfitness of Eastern nations for democratic rule. It is now becoming increasingly clear that Eastern countries are not doomed to be dominated for ever by the Western nations. It must be admitted that the Congress movement in India, the activities of 'Nationalists' in Egypt and the movements of the progressive party in Turkey and Persia are but the different manifestations of the general awakening throughout the East. The new ideas rapidly brought in its train by this new awakening took root in independent countries like Turkey and Persia, but Egypt and India being under foreign sway, their evolution would naturally be of comparatively slow growth. All Indians should, therefore, bear this in mind that their political regeneration would be accomplished on the lines of Egypt and not those of Turkey or Persia. The triumph of the young Turks will strengthen the position of the National party in Egypt and ultimately compel the English to evacuate that country altogether. The efforts of England to strengthen her naval position are, in the opinion of Mr. W. T. Stead, directed to make herself prepared to withstand the summons of Germany, as an ally of Turkey, for the evacuation of Egypt. British officers in Egypt are getting extremely nervous on account of the writings of the progressive section of the press in that country and are thinking of enforcing the law of sedition. But they should beware lest their impolitic actions have only the effect of setting ablaze the smouldering discontent in the land. Under these circumstances, the eyes of Hindus as well as Muhammadans will naturally be turned towards Egypt to see the effects of the Persian and Turkish revolutions in that country. The next few years will reveal to us the importance of these revolutions to their fullest extent. India will have one day also to play an important part in the world's politics, but it is not easy to foresee just now what that part will be.

Oriental Review (11), 5th May.

19. "Whatever may be the motives underlying the action of the Young Turks, there cannot be any question that the sympathies of the Orient go with the Liberals of Turkey. There is a deeper reason for these sympathies of the East. The movement in Turkey represents to them a symbol and not a particular incident. It symbolises what was symbolised by the success of Japan in the Russo-Japanese War—equality of the Asiatics to the Europeans in political, social and military activities. The war demolished the old shibboleth of the superiority of Western Military forces to those of the East. The movement in Turkey is still more welcome as symbolising the capacity and preparedness of Oriental nations for democratic forms of government. The illusion was fostered by the Westerners that the East was unfit for representative Government. The illusion has now disappeared, as it ought to have done long ago. No nation or race can claim a monopoly of political wisdom."

Kál (120), 7th May.

20. Even if the Indian Muhammadans do not approve of the recent changes in Turkey, they would do well to submit to the inevitable. The young Turks inspired by the ideas of democracy brought about a revolution. These ideas have already spread to some extent among Indian Muhammadans, and the new regime in Turkey will serve to promote their spread still further. The Indian Moslems will not in future remain separate from the Hindus, but work hand in hand with them to bring about similar changes in India. Naturally the Turks will sympathise with such a movement in India. Even apart from this selfish consideration, Indians should congratulate the Turks on the new revolution in Turkey. For the victory is not of an individual or a party, but of a principle, *viz.*, of democracy over autocracy.

Karnátak Vritta (99), 4th May.

21. It is natural for the subjects to take over the administration of the country into their own hands if it is tyrannically governed, whether by a native or a foreign ruler. It is the duty of the ruler to govern the country with the consent of the people, when they are educated enough to understand administrative matters. Otherwise, there will ensue a struggle between the rulers and the ruled, which will end in the deposition of the former. Turkey was on the point of proving an exception to the historical law that no revolution can be carried out without bloodshed. But the law turned out correct in the end, and the young Turks could not succeed till they fought the matter out. That alone can be called *swarájya* wherein the threads of the administration are in the hands of the people. To attain this object many of the young Turks suffered imprisonment and deportation, but they won in the end, as all patriots inspired by the spirit of self-sacrifice and working with single-hearted devotion in the cause of the country are bound to do. All the nations in Europe have congratulated the young Turks upon their success. If they had been unsuccessful, the European nations would have laughed at them and said that Eastern countries are not fit for democratic institutions. The lessons conveyed by the Turkish revolution are quite obvious and need not be referred to in words.

Resolution of sympathy with convicted editors passed by the Zilla Sabha of Kolába.

Bhála (105), 1st May.

22. Last week the Zilla Sabha of Kolába held its sittings at Mahád under the presidency of Mr. Dádásáheb Karandikar. The promoters of the Sabha deserve congratulations for passing a resolution expressing sympathy with patriots like Messrs. Tilak, Paranjpe, Mandlik, Pálvankar, &c., who having fallen victims to the wrath of the authorities, are at present enduring severe hardships in prison. The above resolution was proposed by Ráo Bahádur C. V. Vaidya of Bombay and seconded by Mr. Gosávi, pleader of Alibág. When the resolution was placed before the meeting, the minds of all were deeply moved with grief and indignation. We rejoice at the courage and sympathy shown by the promoters of the meeting in including the above resolution in their agenda. In our opinion it is the duty of all to express sympathy for those patriots, who are suffering hardships in jail for the national cause. To support patriots like Mr. Tilak by publicly expressing sympathy for them is the only course at present left open to us by law, and if we hesitate to follow this lawful course, we would, in the eyes of the world, be failing in our duty. It is pleasing to find that the people of Mahád were not guilty of such dereliction of duty. We fully hope that the people of other places would follow the example of the people of Mahád.

Alleged resort to duplicity by the Extremists to escape the clutches of the law of sedition.

Jagamitra (119A), for Apl.

23. The *Jagamitra* publishes an imaginary conversation between an enthusiastic Extremist, his father and an officer of the detective police. The son describes to his father his own plan of relieving the country from the evils of irreligion, immorality and intemperance, and of out-witting the proud bureaucrats by ingratiating himself into the favour of Government officials by means of smooth but false words and by the employment of ambiguous language in print so as to escape conviction under the law of sedition. The father offers a prayer to God to save his son from such misguided enthusiasm. The detective officer comes upon the scene at this stage and asks the father to dissuade his son from bringing calamity upon the country by inflaming the public mind against Government. The young man, in an outburst of indignation at the interference of the police officer, expresses the firm determination of his associates and himself to win glory and renown for themselves despite the terrible odds against them.

Press searches in Poona.

**Mahrátta* (9), 9th May; *Kál* (120), 7th May; **Vande Mátaram* (157), 9th May.

24. "We give elsewhere an account of the searches of the Bhárat Bhushan, Prabhákar and *Vande Mátaram* presses, and the Maráthi *Vande Mátaram* Office, and the seizure of forms, proofs, types, account books and lists of names by the Poona police. The police raid was in connection with the publication of a volume called 'Indian Nationalism' by Hari Raghunáth Bhágwat, B. A., editor of the Maráthi *Vande Mátaram*. The book is yet in the press in the process of publication. A few days before this raid, an informal inquiry was made and proofs of the book were demanded. Mr. Bhágwat refused to give over proofs and replied that the book would be sent to the authorities after its publication in due course as required by law. Shortly after came about the visitation of the police with a search warrant issued by the City Magistrate under section 96, Criminal Procedure Code. The warrant stated that Mr. Bhágwat had committed an offence (गुन्हा केला आहे) falling under section 124A of the Indian Penal Code by publishing seditious matter. On Thursday last an application was tendered on behalf of Mr. Bhágwat, the publisher, to the City Magistrate, requesting that as the warrants for search and seizure of property were illegal, the property should be returned to the applicant. On this the Magistrate replied that he had not investigated the case and that he had issued warrants on information given by the police, and that the papers along with the property seized had been sent to the District Magistrate; and as he did not think that he had acted illegally in issuing the warrants, he dismissed the application. A fresh application is to be shortly presented before the District Magistrate. From the account given above, it will be seen that the whole proceeding is quite a novel measure. It must be noticed that the case is to be heard by the District Magistrate, while the warrants are issued by the City Magistrate. This issuing of warrants is illegal, as the trial is not before the City Magistrate but before the District Magistrate. On a similar point, the Bombay High Court recently held that the City Magistrate had no authority to issue a warrant under section 96 of the Criminal Procedure Code, as at the time of issuing the search-warrant there was no investigation, inquiry, trial, or other proceeding under the Code pending before the Magistrate, for the purposes of which the production of the property seized was necessary; it was held also that the search-warrant being illegal and *ultra vires*, the subsequent orders relating to the detention and delivery of the property seized were also illegal and unjustifiable. It will be seen how high-handed was the procedure of the City Magistrate in issuing the search-warrants. The most remarkabe feature of the transaction is the charge of having committed an offence under section 124A, Indian Penal Code. We wonder how a person can be said to have committed the offence, when the basis of guilt, viz., publication is not yet complete. We do not know how even there is an attempt before publication. In the words of the Chief Justice of the Bombay High Court in a case tried in 1900, 'an attempt is an intentional premeditated action which if it fails in its object, fails through circumstances independent of the person who seeks its accomplishment. If its failure is to be attributed to something which he cannot control, its failure is no excuse.'......... The publication of a book in the press does not lie independent of the publisher. The person can do anything with the matter before its publication. It will be seen that in the present case no attempt is complete at least under the law as it stands at present, and yet Mr. Bhágwat is represented by the police to be guilty of the offence! We do not propose to go into the legal details of the question, as the case is yet to be decided, and we await the developments with interest. From the high-handed procedure so far followed by the authorities, one cannot but entertain the suspicion that a scheme of press censorship is being meditated by the authorities. This step of the police of Poona is calculated to injure the interests of the literary class by subjecting them to the mercy and judgment of the police. It is nothing short of an outrage on the liberty of the press. We reserve for the present any further comments." [The *Kál* writes:—The City Magistrate of Poona issued a warrant to confiscate the proofs of "Indian Nationalism," a book that was being printed by Mr. Bhágwat, on the information of the police that the book contained seditious matter. The book is not yet out. The Magistrate who is expected to have a better knowledge of law than the Police should have considered this point before issuing the warrant. The word "Nationalism" seems to have turned the heads of the police who seem to be growing overwise. The *Vande Mátaram* writes:—The recent press searches in Poona in connection with the book entitled 'Indian Nationalism' conclusively prove the hollow character of the liberty of the press enjoyed by the Indians under British rule. It seems that the subordinate officials of Government are very eager to have recourse to the Russian method of censorship with regard to Indian publications. In our opinion the City Magistrate had no authority in law to issue the warrant for the searches and the whole procedure was tainted with illegality.]

Ráshtramat (44), 9th May, Eng. cols.

***25.** "'Good comes out of evil,' so goes the proverb and even the police searches which are going on intermittently all over the country are not without their humorous side. When a few days back the *Vande Mátaram* press and other presses were searched in Poona, the Deputy Superintendent of Police, one Mr. Power, had a breezy conversation with a number of young Poona Nationalists who were summoned to act as *Punch* at the searches. As the search was going on, the Deputy Superintendent observed that the proprietor of the press was out of his wits. He had every reason to be, and it was brutal of any police officer to gloat over it....... Then Mr. Power laid down some dicta of political wisdom which are worth being remembered. He declared roundly that within his life-time the Indians would not be given anything. This is sufficiently plain and blunt. We make a present of this precious observation of the sapient Deputy Superintendent of Police to men like the Honourable Mr. Gokhale, who hypnotise themselves and others into the belief that the Reform Scheme is a substantial concession to popular demands.......... The Englishman has many virtues amongst which blunt outspokenness is not the least admirable. With refreshing candour Mr. Power let out the real truth. The Anglo-Indians themselves do not seriously regard the new scheme as a substantial gift of political rights.......... Mr. Power also informed those around him that Indians could not govern themselves. Mr. Power is a police officer and we do not think that his knowledge of Indian History is very extensive. But Mr. Power must remember that his countrymen came to India only a century and a half ago and that India and the Indian people have a history stretching black to the hoary regions of antiquity. When the ancestors of Mr. Power were barbarous savages, Asoka was the indisputed master of the whole of India. Whether Indians can govern themselves as methodically and as ruthlessly as a foreign nation is a different question......... But under Asoka and even under Akbar the Indian people were far more contented and happy than are Poona people just at the present moment when Mr. Power is likely to search anybody's house on the slightest pretext. It is curious how people are blind to the consequences of their own actions. Mr. Power was executing a search warrant to prevent the publication of a book which the police suspected contained sedition. We do not suppose this is the surest way of making a subject people contented and happy. Mr. Power pointed out that there are so many castes that they fight among themselves, and again there are the Moderates and Extremists who come to blows in the Congress. Mr. Power's knowledge of current history is admirably up to date. But we may remind him that in the British Parliament members of hostile sections come to blows, and even now the police officers in London are waging a constant war on the suffragists. The Nationalists in India do not give as much trouble to the police here as the suffragists give to the London police......... We must really thank Mr. Power for having taken the opportunity of a search to let us have a peep into his political faith. But he will have to admit that his knowledge of politics and history, though really very creditable for a police officer, is only skin-deep, and he could hardly hold his own in an argument with the band of young Nationalists whom probably he wanted to convince that they were incapable of governing themselves."

Policy and present financial condition of the *Prakásh* newspaper of Sátára.

Prakásh (142), 5th May.

26. The *Prakásh*, in reviewing its career during the last year, makes the following remarks:—The *Prakásh* was started to take the place of its predecessor, the defunct *Prekshak*, edited by Mr. Phansálkar at Sátára. It never pretends to stand high in the rank of Indian journalism. Being a mofussil paper devoted to local interests, its main function is to diffuse widely the ideas reflected in the leading papers of the Presidency. From its birth, the *Prakásh* was not fortunate in having either the support of Government or of the public or of good correspondents. Under such circumstances it is no wonder that it failed to perform its duty satisfactorily. Since the inauguration of the reactionary policy of Lord Curzon, the *swadeshi* movement advanced by leaps and bounds, resulting in an increased demand for indigenous goods. Attempts were made to condemn the movement. The Native papers that championed its cause were viewed with suspicion, and the *Prakásh* was not an exception to it. On the advent of the monstrous bomb in India, a policy of wholesale repression was inaugurated by Government, thus widening the gulf between the rulers and the ruled. The support that the *Prakásh* received at the hands of Government by way of advertisements was withheld from it during the last year. We take this opportunity to announce that though the *Prakásh* might have criticised the acts of the local authorities, it never preached the doctrine of aloofness from, and opposition to, Government. On the contrary, it stands in need of Government help. The support of Government having been cut off, and that of the public being scanty, the financial condition of the paper is far from satisfactory.

Re-opening of the *Oriental Review* press and the policy of the paper.

Oriental Review (11), 5th May.

27. "At the opening ceremony of the Crown Printing Works (where the *Oriental Review* is printed) Mr. R. S. Rustomji, the Proprietor and Editor of the paper said :—'I feel most deeply grateful to His Excellency Sir George Clarke, the Governor of Bombay, who sent us a message of warm sympathy and was good enough to say that "in view of the generally moderate tone of the articles published in the journal and the sanity of its views, not only on political questions but also on the complex problems of Indian Social reform, His Excellency thinks that discontinuance of the publication will be a loss to journalism in India." Nothing has encouraged us more than the sympathy and support we have received from the good friends whose names I have mentioned, and from His Excellency the Governor of Bombay, and, I may add, from people like Lord Lamington, Lady Reay, Sir William Wedderburn and Sir Steyning Edgerley at the time when we were passing through the furnace of affliction. It will not be out of place here to allude briefly to the great change in the policy of Government in their relation to the Indian Press since the advent of Sir George Clarke as the head of the administration in Western India. Before his advent Indian publicists and Indian editors were considered an incorrigibly bad lot, good for nothing but hostile criticism of men and matters pertaining to Government. On the other hand, the Indian Press looked upon all acts and measures of Government with suspicion and distrust. But now His Excellency Sir George Clarke has entirely changed the policy of the Government towards the Indian Press. He took Indian publicists into his confidence, he interviewed some of the leading Indian editors, he treated them with kindness and courtesy, accorded them the respect and honour which rightly belongs to their position, and in various ways showed that the Indian Press was capable of doing much good when conducted on proper lines. This new policy of the Government has worked wonders. The attitude of hostility, of suspicion, of mistrust displayed by the Indian Press has changed into an attitude of moderation, fair-play, confidence and trust.......... I wish to say just a few words on the policy pursued by the *Oriental Review*. You will realise my difficulty in describing it when I say that we have in turn been called extremist, moderate and pro-Government. Well, I am not ashamed to say we are all three combined. We become Extremist when we find that no good can be done, either to Government or to the people, but by writing extremely severe articles. We pursue a course of moderation when we find that moderation is wholesome and will make for the good of the people. And whenever we find that a Government measure is misunderstood or misconstrued or misrepresented, we have not shirked the duty of telling the public how it is misguided....... But generally speaking we belong to the moderate school of Indian politics. We have hailed with delight and gratitude the Reform scheme of Lord Morley.......... We belong to no party, no sect, no creed. We follow no particular leader. We are strenuous advocates of social and religious reform and have always insisted that social, educational and religious reform must go hand in hand with political progress."

The last appearance of the *Native Opinion*.

Native Opinion (43), 5th May, Eng. cols.

28. "We beg to announce to our readers that this will be our last appearance before them. We have been before the public for over forty-six years and have rendered what service we were capable of to our readers, to Government and the public in general, to the country at large, and to this city in particular.......... As we have chosen this to be our last appearance we cannot but repeat one word of advice to our countrymen as well as to our wise rulers before we finally retire from this world. We humbly request our countrymen that they will take care never to dissociate devotion to their country from loyalty to their rulers....... On the other hand, to our benign rulers we humbly pray that they will cultivate a true, independent and healthy loyalty of all the races of their subjects, distinct from fulsome flattery or slavish adulation or disguised adoration, that they will treat all classes and all races with strict equality, with genuine parental affection undivorced from true parental firmness and that they will ever remember that their true strength lies in the moral, healthy, whole-minded devotion of all their subjects just as it lies in their army, their fleet, or their batteries."

Provision in the Bengal budget for stamping out anarchists said to be unjustifiable.

Arunodaya (102), 9th May.

***29.** The result of the Alipore trial proves that the Bengali patriots, who were said to have startled Europe by means of their bomb outrages, were after all only thoughtless persons and that exaggerated reports had been spread abroad about India being honey-combed with anarchical societies. A general howl was raised that there was a danger of the Government established by law in India being overthrown by such societies. Even to this day, the bureaucrats are not willing to admit that such an hypothesis has no foundation in fact. There is, however, no net-work of anarchical societies even in Bengal. A year has elapsed since the institution of the Alipore trial. With all the ingenuity of the Bengal Police, no other anarchical society has been unearthed in that province. Though bomb outrages still take place, they cannot be said to be engineered by definite organisations. How is it that no gang is arrested even when bombs are being thrown in defiance of the Punitive Police? We admit that there are some bomb-throwers in Bengal. But we do not think that they are anarchists. There was, therefore, no need of providing any special amount in the Bengal budget for hunting out the so-called anarchists. So long as the bureaucrats control the public purse, the people, of course, can have no voice in framing budgets. But they have a right to demand the protection of their property. The Government has undertaken to protect the people in every way, and it is its duty to fulfil its part of the contract. But the bureaucrats, who spend thousands of rupees in breaking up imaginary anarchical organisations, are not willing to discharge this prime duty of theirs. Bengal is now under a reign of terror. Dacoities are being constantly committed, while the Police are engrossed only in hunting out sedition. The Police hounds have become such adepts in this kind of work that they scent sedition even in petty pamphlets. But they are unable to trace big dacoities. These dacoities were for a time being connected with anarchists. But the decisions in recent dacoity cases prove that this is a baseless theory.

Comments on the alleged interference of the Collector of Bijápur with the proposed session of the Bombay Provincial Conference at Bijápur.

Hindu Punch (116), 5th May.

30. This year's Provincial Conference of our Presidency was about to be held at Bijápur, but the Collector of that District has issued an order that only those who subscribe to the creed of the Conventionists will be allowed to hold the meeting. If this report be true, we wonder why the Collector should have seen it fit to interfere in this matter. Does the Collector mean that all non-conventionists are seditious persons? If he honestly holds such a belief, he should be sent to a lunatic asylum at India's cost. O bureaucrats, why provoke and unnecessarily exasperate the subject class? There have been already too many provocations for them.

Comments on His Excellency the Governor of Bombay's reply to the Bombay Temperance Association.

Mahratta (9), 9th May.

*31. "A deputation of the Bombay Temperance Council presented a long memorial to His Excellency the Governor of Bombay on Local Option and other kindred Abkári topics. This memorial together with the reply of His Excellency was published last Friday as a Press Note. There is a refreshing candour and a spirit of fair and open fight in the reply of His Excellency which will be welcomed by all sincere Temperance workers. An earnest Reformer would prefer being even hit hard in an open fight to being condemned to contemptuous indifference or neglect. His Excellency like the Government of India seems to think that neither total prohibition nor Local Option is possible or desirable in India, and fully endorses the settled policy of the Government of India, enunciated in their Resolution of 7th September 1905. His Excellency has severely taken to task the Council for styling themselves a 'Temperance' Council, while at heart they are staunch 'Prohibitionists.' But we would respectfully remind His Excellency that it is some of the English Temperance Reformers who have defined 'Temperance' as 'total abstinence.' The real difficulty is the fundamental difference between the Eastern and the Western points of view from which the Indian Temperance workers on the one hand and Government on the other are looking at this most important question. Hinduism and Muhammadanism strictly prohibit drinking as a great sin; and obviously the Indian 'Temperance' Reformers will not be satisfied unless and until drinking is made a penal offence, at least in respect of these two communities. If Government condescend to look at this question from this point of view, they will have to change their so-called 'settled' policy and not only to minimise temptation but prohibit drinking by law in the case of those whose religion already prohibits it. His Excellency says that Local Option would ordinarily mean in India that a small minority of persons, who can get drink wherever they like, will be able to prohibit the large majority of poor people from ever obtaining drink, which to them is almost the only luxury. Here again the difference in points of view is the main cause of this difference of opinion. The poor Indian does not drink liquor as an item of *luxury* as do the Christian races, but he succumbs to it as an *irresistible vice*; and if Government totally and permanently remove from him this temptation, he would not think it oppression but would be glad to get rid of this vice, which he cannot do by his own unaided exertion. Towards the end of his reply His Excellency refers to the work of the Local Abkári Committee of Poona, and takes credit to Government for substantially meeting the unanimous views of the Committee. If we remember aright, His Excellency promised the Poona Deputation last year to reduce the number as well as the hours of liquor-shops in Poona. The first part of this promise has been to some extent redeemed. With regard to the second part, the Committee unanimously recommended that 10-30 A. M. and 8-30 P. M. should be respectively the opening and closing hours of liquor-shops. This recommendation *i. e.*, the second part of His Excellency's promise, has yet remained unfulfilled. We earnestly hope His Excellency will see his way to fulfil, as early as possible, the second and more important part of this promise. The Abkári Department most tenaciously, almost superstitiously, clings to the belief that increased consumption betokens increased prosperity of the masses. If we compare the figures of Excise revenue of the several provinces of India, the above comfortable Abkári superstition will be exploded in a moment. In the last Financial Statement of the Government of India, the revised estimates of the Excise revenue of each province for the year 1908-09 are given. From these figures, we find that the average incidence of the revenue per head of population works out to be, 9 annas in Central Provinces and Berar, 12 annas in Burma, 3½ annas in Eastern Bengal and Assam, 5½ annas in Bengal proper, 3 annas in United Provinces, 10½ annas in Madras, and 4½ annas in Punjáb and other minor provinces, while the average incidence per head in the Bombay Presidency is seen to be 14 annas 9 pies! Thus, according to the fondly cherished theory of the Abkári Department, one is forced to draw the absurd conclusion that the Bombay Presidency, the victim of many droughts, famines and plague, is more prosperous than Punjáb, the land of the five rivers and the granary of many foreign countries, than the United Provinces and Bengal, with rich alluvial rice-fields of the Ganges valley, and than the Central Provinces and Berar, the home of the best Indian cotton! The real explanation of the fact that the Bombay Presidency—and Bombay City in particular—is most vicious in this respect in India is that European civilisation, a system of centralised industrialism and an over-zealous Abkári Department, have as it were combined to spread this 'dire new additional plague' among the masses of Western India."

Ráshtramat (44), 11th May, Eng. cols.

***32.** "In their reply to the representation of the Bombay Temperance Council, Government have stigmatised Local Option tyranny of the few over the many. Government are uncommonly jealous of the right of the citizen in respect to the use of liquor, and will never interfere, nor allow any interference by others, with the sale of liquor among the poorer classes. Government very readily accuse the leaders of the Temperance movement of a desire to deprive the poor people of the only luxury within their reach. Government, who are so eager to supply this luxury to the poor ryot, ought to be equally, if not more, anxious to supply the necessaries of life to the starving millions of India........ Local Option, as a matter of fact, obtains all the world over, and Government explain this by saying that this principle which is very salutary in itself cannot be applied to India as the majority of the population cannot even read and write and, therefore, cannot decide for themselves whether or not a liquor-shop would do good in a locality.......... But as the educated classes in the Indian community are always in a minority they will, according to His Excellency, be on that account unfit to advise Government in the matter of the drink traffic. This principle is likely to tell very heavily against Government themselves, for if the educated few are not good enough to advise Government as regards the wants of the people, much less are the Government officers entitled to get any clear idea as regards the real desires and requirements of the people. It is an irony of fate that Government should seriously advance this argument against the despotism of the minority.......... If Government had been really anxious for the comforts of the ignorant and poverty-stricken many, altogether a different tale would have to be told about the Indian administration. In that case the salt tax which tells more heavily on the poor than on the rich would never have been maintained in the face of continued protests, and many enormities in India which unjustly fatten the few at the expense of the many would have been things of the past.......... By the opening of liquor-shops all over the country, people are taught to indulge in drink, and then when the vice spreads far and wide Government come to the aid of the drinking public and seriously talk of protecting the rights of those wretches who have bartered their religious principles for a glass of liquor."

Indian Social Reformer (4), 9th May.

***33.** "The reply of His Excellency the Governor to the memorial submitted to him by the Bombay Temperance Council in January last has been published. His Excellency traverses with rather surprising asperity the contentions of the memorialists wholly and in detail. We shall assume for the sake of argument that the memorial was altogether irrelevant and misleading. Let us accept as incontrovertible the strictures which His Excellency has been pleased to pass on the several statements contained in the memorial and let us confine our attention for the present only to the constructive observations discernible in His Excellency's reply. Take His Excellency's remarks on the question of Local Option. His Excellency says he has been in places which were nominally prohibitionist and that he was not at all impressed with what he saw. He does not know how Local Option works in New Zealand where, he observes, it was largely carried by women's votes; but he has heard that it does not at all do all that was expected. His Excellency's views, it is evident, are the outcome of his personal impressions and hearsay. Against them we venture to place the detailed study, based on statistics, of the progress of the Local Option movement in the world, which we reproduce from a British journal. That it was women's votes that carried the principle of Local Option in New Zealand need not disconcert us, as the Temperance movement is pre-eminently one where women are likely to see more clearly than men, as it is on them that the miseries of drunkenness descend with the utmost cruelty. His Excellency says that Local Option does not exist in England, nor in any country that has not practically manhood, and sometimes womanhood, suffrage. But we know that a great political party in England is pledged to carry the principle of Local Option; that statesmen of eminence have advocated it publicly on many occasions; and that the main opposition to it has come from those pecuniarily interested in the liquor trade. That so far Local Option has been adopted only in countries enjoying practically manhood suffrage is rather an argument for manhood suffrage than an argument against Local Option. His Excellency has missed what after all is the central fact of the matter. In the countries of the West the prevailing feeling and habits of the bulk of the people favour the consumption of liquor; at the best, they are indifferent. But in India the innate feeling and the precepts of religion of the vast majority of the people are against liquor drinking. In other words in European countries we start with a majority against Temperance; in India we start with a majority for Temperance. We want to take advantage of the prevalent feeling to erect a barrier against the encroachment of this infernal vice. His Excellency says that, unless preceded by manhood suffrage, Local Option must mean that a small minority of persons who can get drink whenever they like will be able to prohibit the large majority of poor people from ever obtaining it. Apart from the insinuation, which we regret and emphatically repudiate, that the advocates of Temperance as a class are hypocritical in their professions, the sympathy which seeks to ensure facilities for drinking to the poor seems to us to be totally misplaced. Without advocating manhood suffrage in India, it may be suggested that there can be no objection to the inhabitants of a village or a ward or a street of a town being asked to elect a small committee to represent their views on the opening of shops in their neighbourhood. 'The effect of Local Option,' says His Excellency, 'is only to prevent drinking among the poor classes. The man of moderate means will always get liquor if he desires it, and it is a great mistake to think that the habit of drinking—I do not mean drinking to excess—is confined to the poorest classes in India.' Let us admit that this is so. We are prepared to go farther. We really believe that the evils of drunkenness in their worst forms are more to be found among drinkers of moderate means than amongst the poor. Still, it cannot be denied that the amount of money that the poor spend on drink represents a larger proportion of their incomes and entails immensely greater misery on women and children than the sums spent by the rich and moderately well-to-do. His Excellency is doubtless aware that the lower the income, the larger is the proportion of it that has to be spent on food, until at the lowest stage almost the whole of a man's earnings are wanted to purchase the means of nutrition. This is called Engel's Law, after the distinguished Belgian economist who first enunciated it. It follows that whatever the poor spend in liquor is actually so much less spent on food, and, Heaven knows, the food they eat is little enough in all conscience! A man of moderate means has not to cut down the food-supply of his family, at any rate not immediately."

Sudhárak (155), 10th May.

***34.** There can be no question of good resulting from spreading the temperance propaganda among the people. The vice of drunkenness is on the increase in the country, and there must be some sort of check to prevent its growth. The attitude of the Bombay Government towards temperance reformers does not, however, seem to be one of whole-hearted sympathy. In India temperance does mean total abstinence from drink, although in England and other western countries drinking liquor is not regarded as an immoral act. It is, therefore, no wonder if the bureaucrats regard temperance advocates in India as a misguided set of people. The extracts cited from old Abkári Administration Reports in the memorial of the

Bombay Temperance Association are apparently not relished by Sir George Clarke, who says that he is responsible for the policy enunciated in the Reports issued after he took charge of his present office. The object of the Association, however, in quoting the extracts from old reports was to indicate that the object of Government in these days was not to check the vice of drink, and as the Abkári Department has been in existence for a long time, a reference to the policy underlying its administration in previous years was inevitable. Judging by this test, there is little that is irrelevant in the memorial. As regards Local Option His Excellency says that it has had little effect in checking drunkenness in New Zealand and that consequently its introduction in India would only be to prevent drinking among the poorer classes, as the man of moderate means would always get liquor if he desired it. Even assuming this to be so, it is not at all an undesirable effect of Local Option, as it is the poor who require to be kept from drink rather than the rich. His Excellency has probably advanced the above argument through ignorance of the real state of the country. The attitude of the Bombay Government towards the temperance movement is not at least of direct antagonism, though it may not be one of abundant sympathy. We, therefore, urge the temperance workers among us to carry on their crusade despite gibes and sneers of the public and the taunts of Government.

Jám-e-Jamshed (29), 7th May.

35. From the reply of His Excellency the Governor to the Bombay Temperance Association, it appears that His Excellency has not relished the tone of the petition presented to him, and we think it but natural that he should do so. The petitioners, no doubt, are justified in bringing to the notice of the present ruler the errors committed by past administrators, but at the same time they should be on their guard not to pour the vials of their wrath on the heads of the present administration. While accepting with due respect His Excellency's firm declaration that Government do not intend to increase the revenue by increasing the sale of liquor, we cannot help saying that the official reports clearly show that the consumption of liquor is growing and that in certain localities liquor-shops are opened directly against the express wishes of the inhabitants. Indeed, the sympathetic Government of Sir G. Clarke has been labouring hard for the last two years to impose severe checks on the growing sale of liquor, but as yet its efforts have met with little success, and we wish His Excellency had appointed a Committee as desired by the petitioners, for through its medium many new and interesting facts would have come to light and thereby helped the cause of temperance. The present checks are inadequate, and nothing short of Local Option can remedy the evil. We would advise the Association to take up the suggestions of the Governor and to show that their demands are reasonable and the whole case worthy of a Committee of Inquiry.

Transfer of the seat of Government to Mahábleshwar in the absence of His Excellency the Governor of Bombay.

Pársi (33), 9th May, Eng. cols.

***36.** 'The invitation of Sir George Clarke to Simla by His Excellency the Viceroy was not only a thoughtful act in view of the Governor's recent domestic troubles, but it is probable that besides providing a change of scene the visit will be the occasion for some weighty consultations on the subject of the extension of representative institutions which the new Reforms involve. Sir George has shown a unique grasp of Indian politics, and there could scarcely be two more sympathetic and fair-minded reforming rulers. But another point of interest in the visit is that it has reduced the peregrinations of the Bombay Government to an absurdity. The flight to Poona and the subsequent move to Mahábleshwar has been this year like the play of Hamlet without the hero. The rationale of the migrations was always difficult to understand. This sort of luxuriousness has had the good effect of creating an Indian appreciation of the benefits of sanataria on hill-tops; but for healthy men the extra trouble and interruption caused to their work by being everlastingly on the move must more than counteract the benefits of the change of air, while the ridiculous tradition of keeping up the gaieties of a continual country-house party must be exasperating to any serious-minded Governor or Secretary. The whole thing practically amounts to a device to get holidays without sacrificing leave and to get the expenses thereof paid without entrenching on salaries. In relation to public duty it is an essentially dishonest contrivance; but when, as at present, we have the spectacle of the secretaries with their tennis bats and office boxes careering about from one station to another, without even the excuse of a Governor to wait upon, the thing is absolutely ridiculous, besides being a public waste."

Alleged neglect of pilgrims by the Háj Committee.

Mufid-e-Rozgár (170B), 9th May.

***37.** The Members of the Háj Committee and Government servants seem to take very little care of the last remaining batch of pilgrims when they proceed to their homes. On the 24th April 1909 there were 10 Bukharis at the Grant Road Station, including four women. After buying their tickets, they were stopped from entering the platform by a Ticket Collector and ordered to get their baggage weighed. The Eurasian Ticket Collector was unable to explain the matter to them, and what the Bukharis said the Ticket Collector could not understand. Their luggage was mercilessly thrown away, a big tin of olive oil was broken and all the oil wasted. The train started, and the poor Bukharis were left behind. Had there been any member of the Committee or any man of the Protector of Pilgrims' Staff with them, those Hajis would never have been put to such trouble and inconvenience.

Comments on the result of the Alipore trial.

Mahrátta (9), 9th May.

***38.** "We heartily congratulate Babu Arabindo Ghose on his honourable acquittal in the Alipore Bomb Case. Mr. Beachcroft, the Sessions Judge of Alipore, has undoubtedly done a great service to the State by thus restoring the confidence of the people in the sense of British Justice. For the last two or three years the stories told regarding the British sense of justice were looked upon as fairy tales of bygone ages; but the acquittal of Babu Arabindo Ghose has awakened the benumbed sense of perception of the oppressed to the probable reality of those stories. Though the sentence of death and forfeiture of property passed on Birendra Kumar Ghose and Ullaskar Dutt for launching a 'toy' rebellion is rather harsh, still one must admit that Mr. Beachcroft has not allowed himself to be swayed by the prejudices and passions of his race in India. The acquittal of Babu Arabindo Ghose marks the return of the pendulum from the extreme of oppression and injustice.......... Babu Arabindo Ghose is acquitted; this is not only the acquittal of one individual, but the triumph of a great principle. The great school of thought, which has taught and is teaching the principles of Indian Nationalism to the awakened new India, was charged at the bar of British Justice with the offence of abetting murder, violence and anarchism. This charge was hammered into the ears of the Sessions Judge, with subtle ingenuity and dogged obstinacy by the learned Counsel for the Crown.......... This historic trial lasting for nearly one year has now ended in a great triumph for Indian Nationalism, and we hope, it will serve to open the eyes of responsible statesmen to the folly and mischief of identifying the Nationalist party with violence and murder. Mr. Beachcroft in his judgment rightly describes Babu Arabindo as the most important accused: 'he was the one more than any other whom the prosecution were anxious to have convicted, and but for his presence in the dock the case would have been finished long ago.' This historical trial dragged on for full one year, because all the writings and speeches of Arabindo were to be collected and sifted so as to prove the theory that he was the fountain from which murderous violence flowed. For this purpose his writings were reviewed before the Court; for this purpose his speeches were gone through before the Court; for this purpose many witnesses from the Bombay Presidency and the Central Provinces were examined and cross-examined in the Court, the witnesses giving a detailed account of his manifold activities before and after the Surat Congress and his itinerary in the Bombay Presidency during January and February 1908. His letters to his wife and his correspondence with his friends and co-workers were ransacked with a view to finding out materials to forge a link between the Nationalist party and murderors violence. But all this proved only much ado about nothing. The Sessions Judge declares that the writings and speeches of Babu Arabindo are of no importance in this case; this means that in his writings and speeches, Babu Arabindo has not displayed any propensity towards transgressing sections 124A and 153A of the Indian Penal Code; this means that Babu Arabindo's spiritualised politics has nothing to do with the violence of the bombs; this means that British justice regards big and lofty ideals as above the sections of the Penal Code. This piece of evidence is thus set aside as of no importance in the Alipore case; but in the capital of the autocrat of the Central Provinces, Mr. A. B. Kolhatkar of the *Deshsevak* was the other day sentenced to two and a half years' rigorous imprisonment for publishing these very speeches of Babu Arabindo and to-day in the reactionary capital of the Deccan experiments to solve the difficulty of introducing 'Press-censorship' without a gagging law are being tried on the assumption that the speeches and writings of Babu Arabindo are seditious. The judgment of the Sessions Judge of Alipore is sure to expose these underhand tactics to the critical and judicial view of the higher authorities, and we hope, full justice will be meted out to the innocent victims, *viz*, Mr. Kolhatkar of Nágpur and Mr. Bhágwat of Poona. The case against Babu Arabindo was based on the flimsy grounds of some epistles containing ambiguous references requiring 'unlimited money,' and the Sessions Judge rightly held that this piece of vague evidence was not sufficient to convict him. Some of the reactionary members of the Anglo-Indian bureaucracy were bent on exploiting to the utmost the contemplated 'toy' revolution of the Manicktolla conspiracy. They thonght they would best achieve their end if they would succeed in connecting the political philosophy of Indian Nationalism with the murderous violence of the Manicktolla bombs. With this end in view no stone was left unturned to establish connection between Babu Arabindo and the Muzaffarpur outrage. And what did Babu Arabindo teach so as to make himself an eye-sore to the reactionary officials? His speeches were inspired by a lofty ideal; his writings were dictated by a fervent desire to serve a sacred mission; his actions were animated by an active sense of self-sacrifice and self-denial."

Kesari (124), 11th May.

***39.** It is satisfactory to note that Mr. Beachcroft did not allow his mind to be affected by the current Anglo-Indian prejudices and delivered, on the whole, an impartial judgment in the Alipore case. Babu Arabindo Ghose was prosecuted for the same reasons for which Mr. Tilak was prosecuted in the Tái Mahárάj case. A trial that should have been finished in one month in the ordinary course was prolonged for eight months in order to secure, if possible, the conviction of Babu Arabindo. He had to spend one whole year in jail in terrible anxiety, watching daily the forging of links against him. The bomb outrages were availed of as a fine opportunity to suppress Babu Arabindo Ghose. It is not the alleged offence, but hatred against the man, that is at the root of all such noteworthy trials. The fire was lit up. Arabindo was standing by. Government wanted to kick him into the pyre and immolate him. The offence of Arabindo was that he chose to preach the ideal of *swarájya* against the wishes of the bureaucrats. He could not be asked legally to desist from his work. A thing may be faultless, but at the same time undesirable. Babu Arabindo believes that if ideal *swarájya* is preached regardless of all danger, the good of India will result from it. It requires no physical strength, no rifles, least of all bombs. Arabindo thought that wealth and intellect were given to man not for his personal enjoyment but to be instrumental in doing God's work. Government thought that there was no difference between the preachers of *swarájya* and throwers of bombs and people were taken up for trial indiscriminately. When Government sanctioned the prosecution of Arabindo Ghose and Tilak, they were dominated by the above-mentioned mischievous idea. The Moderates helped to make the situation worse. We firmly believe that Tilak was convicted under sections 124A and 153A of the Indian Penal Code, because he could not be prosecuted as being concerned in the bomb conspiracy. Mr. Beachcroft has remarked in his judgment that no true

Englishman would object to the ideal of independence, but that methods of violence should be deprecated. The flood-gates of the wrath of Government were let loose in last May. We hope the judgment of Mr. Beachcroft will help to make the turbid waters clear and put a stop to the persecution of the Nationalists.

Ráshtramat (44), 7th May.

40. The Police built up a theory that Babu Arabindo Ghose was implicated in the bomb conspiracy because he was part-proprietor of the Manicktolla Gardens where the conspiracy was hatched. He had to remain in jail for one year. God endowed him with strength to bear extraordinary persecution in jail. As the trial progressed, every one became convinced of his innocence. Divine Providence alone must have awakened the sense of British justice, which had almost become extinct for the last one year as evidenced by the trials of several patriots. Babu Arabindo was tried and acquitted on a charge of sedition in 1907. Many people were afraid that British justice would vindictively claim Arabindo as its victim this time. Arabindo Babu knew well that he was innocent and behaved like a saint, calm and collected throughout the trial. But who is responsible for the suffering needlessly caused to him and who is to be punished for keeping an innocent man like him in jail for a full year?

Vande Mátaram (157), 7th May.

41. The acquittal of Arabindo Ghose has spread joy throughout India. His acquittal is considered as a triumph of the Nationalist party and a complete refutation of the grave charges laid at its door. What Arabindo really did was to proclaim to the world the spiritual mission of *Vedantism* and he thereby gave a new turn to our political activities. It was his firm faith in religious principles and the ultimate triumph of his cause that enabled him to bear with patience and fortitude all the miseries to which he was subjected during his protracted trial. We hope our Indian brethren will try to follow his example as well as his precepts.

Bombay Samáchár (62), 7th May; *Sánj Vartamán* (36), 8th May.

42. The well-known Alipore Bomb case has been decided at last, and it is a pleasure to us to say that the decision is in accord with public opinion and sheds lustre on the fair name of British justice. The main reason why public attention was focussed on the case was the inclusion of Arabindo Ghose among the accused. Arabindo was one of the leading political figures of Bengal, and though he had attached himself to the Extremist party, those who were acquainted with his abilities and religious turn of mind, found it difficult to believe that he had lent himself to a conspiracy for waging war against Government. We must admit, however, that he had unfortunately given grounds to Government to suspect him by his open avowal of the Extremist creed at the Midnapur Conference and the Surat Congress and more particularly by his connection with a brother, who has proved himself an enemy not only to the British rule, but to the country at large. Under these circumstances, Government had no alternative but to proceed against Arabindo. But the *boná fides* of their intention are clearly seen from the result of the trial, which fully illustrates the unerring character of British justice. The difficulties of the case were aggravated by the murder of Gossain, but the refusal of the Court to notice any part of his evidence in the absence of a cross-examination proves its fairness of mind. The decision has evoked a sigh of relief from the public, and has particularly strengthened the hands of the Moderates by showing that the gibes of the Extremists against Lord Minto's Government were without any foundation. [The *Sánj Vartamán* writes:—There can be no better proof of the purity of British Justice than the acquittal of Arabindo Ghose. The decision has produced satisfaction not only in Bengal but throughout the whole of India. With regard to the death sentences passed upon Birendra and Ullaskar we think it would have been in keeping with the generally satisfactory character of the decision, if the Magistrate had passed a sentence of transportation for life. The culprits had been led away by the writings of papers like the *Yugántar* and the *Bande Mátaram* and we wish that British justice would yet be more

merciful to them. We understand that the accused are going to appeal and if in this appeal their sentences are commuted to transportation, the satisfaction with which the Judge's decision has been received throughout India will undoubtedly be augmented.]

Indian Spectator (5), 8th May.

43. "The historic Alipore trial has at last ended. There is likely to be an appeal, but the first and the most important stage has resulted in the conviction of some prisoners and the acquittal of others. It will be historic, not merely because of the offences charged and the education and social position of the accused, but also by reason of its extraordinary length and its episodes. Its length and its dangers so scandalised public opinion that a special law had to be passed to constitute special tribunals in future to deal with such cases. The person in whom a section of the Bombay public seems to have been most interested is Mr. Arabindo Ghose, and he is acquitted along with sixteen others. He was described by the prosecution counsel as the fountain-head of the conspiracy. Many people are the unconscious fountains of mischief for which they cannot be held criminally responsible. If we trace the sources of sedition, it is difficult to say where we shall have to stop. The exploration will be long and tedious."

Gujaráti Punch (27), 9th May, Eng. cols.

***44.** "The great Alipore trial has at last come to an end. Exemplary punishments are awarded to some of the accused, who were declared guilty by the assessors, and the rest have been released. We are glad to find among the latter, Babu Arabindo Ghose for whose learning, abilities and character we have ever had the highest respect. We are glad that some at least of the accused have been declared 'not guilty.'......... We are sorry that the rest, mostly young boys, have been guilty of propagating sedition and trying to wage war against the British Government. We can understand the necessity that compels Government to punish such culprits. But cannot anything be done towards making these sentences deterrent rather than vindictive?......... And what about the men who, though innocent, have been needlessly harassed by being dragged through a long and protracted trial involving an immense loss of money, health, time, business, etc.?......... May we submit respectfully that it is the duty of Government at least to compensate the accused, who have been found not guilty, for the great loss and sufferings endured by them during the trial?"

Indian Social Reformer (4), 9th May.

***45.** "The Alipore bomb case has at last come to an end. The only item of public interest in the result is that Mr. Arabindo Ghose has been acquitted. According to a telegraphic summary of the judgment, the Judge observed with reference to Mr. Ghose that he was the most important accused in the case. He was the one more than any other whom the prosecution were anxious to have convicted, and but for his presence in the dock the case would have been finished long ago. We may add that the case would have roused very little public interest but for the determined effort made to get this gentleman convicted. We hope the Government of Bengal will explain why so much anxiety was shown by the prosecution to have this particular individual sent to jail. He and the fifteen others, who have been acquitted, have been in jail for nearly a year, and have been subjected to the indignities of jail life, all because the prosecuting counsel was trying hard to prove one of His Majesty's subjects guilty of an offence of which he has been acquitted."

Akhbár-e-Soudágar (19), 8th May, Eng. cols.

46. The Alipore trial was the lengthiest and weariest ever held in India.......... No less than thirty-six young men were clapped into jail on May 2nd, 1908, on various serious charges. Yesterday, when the judgment was pronounced, was the 6th of May 1909. It took the elaborate legal machinery of the mighty British Government just one year and four days to conclude the trial...... ... Babu Arabindo Ghose, who in the first instance, should *not* have been arrested, or, if arrested, let out on bail, has been acquitted—*honourably,* though the trying Judge does not use that word in his voluminous deliverance. Bail should have been granted, if not at the very start, at least after the trial had made some progress. But this was not done and one of the brightest intellects and frailest bodies in India had to rot in jail for 369 days—with all the starvation, 'insolence of office,' humiliation, physical suffering and mental torture which pre-trial incarceration involves! What heavy *moral* damages, to use the famous expression of the late President Kruger, can Arabindo *not* claim against the British Government?......... This brings us to the question why Government should have engaged such a 'white elephant' as Mr. Eardley Norton to conduct the prosecution in the Alipore conspiracy case. The Advocate-General was there—alive and kicking at Midnapur. The Legal Remembrancer was there, and yet, a rank outsider like Mr. Norton, the costliest outsider was secured. This was a *direct* insult to the official legal representatives of the Crown. But suppose, for argument's sake, that Mr. Sinha had been in Mr. Norton's place. Can it for a moment be doubted that, as he did in the Midnapur case, he would have distinguished the truly from the unnecessarily suspected, and shortened the trial by months? As the trying Judge frankly remarks:—'He (Arabindo) was one, more than any other, whom the prosecution were anxious to have convicted, and but for his presence in the dock, the case would have been finished long ago.' This is a stronger condemnation of the attitude taken up by Government than any one could indite. The Police in the Alipore case must have been near kindred of the maniacs that launched the Midnapur one. But the Government of Bengal do not seem to have been aware of this kinship. Otherwise, they would not have engaged Mr. Norton's services or the Court refused to release Babu Arabindo on bail.......... As for the other persons convicted, we do not think that we can say a word against Mr. Beachcroft's judgment—except this, that the trying and much tried Judge, while administering justice, failed to 'temper it with mercy.' But a detailed examination of the judgment must be withheld. In the meanwhile, we will be failing in our duty if we do not pass an encomium upon the splendid work which Mr. Beachcroft has put in during this wearisome trial. With thirty-six accused before him, to conscientiously acquit seventeen, required a moral courage which has lately become but too rare in the perhaps inspired Judiciary of India."

47. "We are glad to inform our readers that Babu Arabindo Ghose, the most notable of those charged in the Alipore case, was after an unusually protracted trial honourably acquitted on Thursday last. The news of his acquittal will, we are sure, be hailed with delight throughout India. To those that carefully followed from day to day the report of the trial it was quite clear that so far as Babu Arabindo Ghose was concerned, the prosecution had failed to connect him with the alleged conspiracy, and it was, therefore, generally believed that looking to the unfailing character of British justice—one of the most powerful bulwarks of British Rule in India—he would be acquitted. It need scarcely be said that it is preposterous even for those who are unable to agree with the political views held by Babu Arabindo Ghose to believe for a moment that he could have been guilty of participating in such a heinous offence as the one with which he was charged. It is, therefore, a matter of no small satisfaction to find that his innocence has been established and proclaimed by a duly qualified judicial tribunal. In conclusion, it only remains for us to congratulate Babu Arabindo Ghose on this happy result." [The *Indu Prakásh* remarks:—"We are extremely glad to announce that Babu Arbindo Ghose was honourably acquitted of all charges by Mr. Beachcroft, Sessions Judge, in the famous Alipore conspiracy case. Although the full report of the judgment is not before us, we feel no hesitation in saying that the trying Judge has shown a keen sense of justice and remarkable independence .... The people will accept the judgment as a sure proof of the integrity of British justice which they have been fondly cherishing since the beginning of the British rule in India."]

**Praja Bandhu* (34), 9th May, Eng. cols.; *Indu Prakásh* (42), 6th May, Eng. cols.

Comments on the judgment of the City Magistrate, Karáchi, in the *Al-Haq* defamation case.
Sind Journal (17), 29th Apl.

48. "The judgment in the *Al-Haq* defamation case will surprise the public as much as did the announcement that the editor and proprietor had both been acquitted. If ever there was a strong and clear case for conviction, it was this, and we have not the slightest hesitation in saying that there has been a gross miscarriage of justice. The sole ground on which the Magistrate takes his stand is that there were *several* societies in Sind then collecting money for famine relief, and hence it was permissible to concede that the remarks in the offending article were not intended to apply to the particular Society—the Bhárat Famine Relief Fund Mandali—which Mr. Pahlajrái represented. The reading of the entire article would leave no doubt—as it left none at the time—on any reasonable person's mind that the Bhárat Mandali was the special objective of the malicious attacks of the *Al-Haq* scribe; but the passage which the Magistrate himself quotes contains a sentence which could refer to this Mandali alone. It is this:—'It is only a nominal relief of Rs. 200 or Rs. 300 that has been given to the people of Jati Taluka temporarily, out of Rs. 8,000 or 9,000; otherwise, the whole amount has been remitted to Bengal and the Punjáb.' Now no other society had collected eight or nine thousand rupees, and none other had sent money to Jati Taluka. This would be clear from the documentary and other evidence before the Court, and if the accused seriously contended that any other society had collected so many thousands, they were bound to adduce evidence to that effect. Nor could the accused contend that for aught they knew some other society, which had not chosen to publish its accounts, might have collected Rs. 8,000 and might have sent Rs. 200 to Jati. The plea would fall at once to the ground; for the definite statement that Rs. 8,000 had been collected and so much (or so little) had been sent to Jati Taluka could only have been drawn from some published account, and it is undeniable that the Secretary of the Bhárat Famine Relief Mandali alone published accounts showing that over Rs. 8,000 had been contributed by the people. If the Magistrate had studied the record patiently and carefully, he would also have seen that the 'other societies' named were sending their collections to the Bhárat Mandali. Again, why were the accused so very anxious to get an abject apology accepted if they thought they had not referred to Mr. Pahlajrái? And why did not the Magistrate allow witnesses to be called if he had any doubt on the point? The Magistrate has also blundered egregiously in adjudging the question of *boná fides*. The statements and insinuations which formed the subject of the particular complaint before the Magistrate were only a small part of a lengthy article entitled 'Comparison between Hindus and Muhammadans' in the course of which the vilest, the most atrocious and the most inflammatory abuse was poured upon the Hindus as a race or community. The calumny drew forth a powerful protest from the Sind Hindu Sabha which asked the Commissioner in Sind, in the name of the Hindus of Sind, to prosecute the paper for exciting race hatred. And if the City Magistrate had taken the trouble to read the whole article, that is, if he had read the remarks complained of by Mr. Pahlajrái in the light of the context, as he was bound to do, he would have felt no doubt as to the malicious character of the writings. If the Magistrate did try so to read the passages and yet thought them innocent, then either his mental constitution is different from that of other men, or he lacks the judgment which is requisite for the discharge of the duties devolving on the City Magistrate of Karáchi. We hope the matter will not be allowed to rest here, but will be taken to a higher and more impartial tribunal. The Commissioner in Sind in his reply to the Sind Sabha did recognise the mischievous character of the writings of the *Al-Haq*, but one main reason for his not taking action on behalf of Government was the prosecution for defamation against the paper which was then pending. Now that the trying Magistrate has chosen to take such an inexplicably indulgent view of the conduct of the *Al-Haq*, there is no reason why an impartial Government should not allow an appeal."

Sindhi (54), 1st May, Eng. cols.

49. "The acquittal of the editor and proprietor of the *Al-Haq*, together with the half-hearted judgment of acquittal, is a veritable surprise. The materials on which the acquittal is based are those which existed before the charge, that is, that the Magistrate could have, nay like a fair Judge, should have discharged the editor, if he considered the evidence insufficient; but the mockery of a charge has been resorted to, and a judgment of acquittal passed so as to render re-trial or conviction impossible except on appeal by Government. The Magistrate knew, and so do all, that Government are always unwilling to appeal in cases between private people; and therefore an acquittal is the safest though rather a cowardly way of disposing of a case like this......... That this scurrilous attack on the philanthropic movement carried on by a very straightforward man, and upon Hindus in general, should arouse the indignation of the whole Hindu community in Sind is only natural; and never could there be more disastrous moves than the two that the administrators have chosen to make, the Commissioner's refusal to prosecute under section 153A and the unwarranted acquittal on flimsy grounds by a judicial tribunal. They destroy the faith of a whole community and an important class in the impartiality of the administration. The refusal of the Commissioner to prosecute the paper when approached by the Sind Sabha to do so, gives the whole world of Sind an impression that Government did not mind the abuse of their Hindu officers and had taken the Muhammadan delinquent under their wing. The refusal of a court of law to convict on plain evidence gives the people reason to believe that the reputation of a Hindu gentleman is not safe."

Appeal to Government to be more chary of instituting prosecutions for sedition.

Praja Bandhu (34), 2nd May, Eng. cols.

50. "We understand from a Parliamentary return lately issued that since 1st January 1907 the total number of prosecutions either for seditious writings or for making speeches of a like nature instituted in this country under section 124A or section 153A of the Indian Penal Code, was 58. Besides this 23 complaints were launched under section 108 of the Criminal Procedure Code with a view to take security for good behaviour from persons believed to be carrying on a campaign of sedition. The above list is no doubt large, and is quite sufficient to show the extent and intensity of the prevailing discontent with the existing state of affairs. Now, as we have more than once expressed in these columns, some of the accused in these sedition cases have thus obtained a cheap martyrdom. Again, in a few of the cases the sentences have been beyond doubt heavy. The result of this has been that a certain amount of sympathy has been felt for the accused which would not have been the case under ordinary circumstances. Government would have unquestionably acted wisely in not undertaking prosecutions against some of the accused, who were really waiting for an opportunity to gain cheap notoriety. In some cases at any rate the authorities would have done well had they seen the necessity of tempering justice with mercy, so that even the most captious critic of theirs would not have had any scope left to him of bringing a charge of vindictiveness against them.......... It is permissible to hope that the authorities will not hastily undertake any prosecutions for sedition in future, inasmuch as the British Government is too solidly based to be shaken by a few chance expressions of hare-brained youths, hardly having an adequate conception of what they mean."

The economic drain on India.

Indian Social Reformer (4), 9th May.

***51.** "The controversy over 'the drain' from India reminds one of the combatants who insisted on seeing only one side of the shield. Those who complain of the 'drain' do not probably give adequate weight to the services rendered in return. Those, on the other hand, who point to the services rendered by English officials totally forget the remuneration which they get for their services. The advocates of the 'drain' theory do not, perhaps, consider what India would be but for these services.

Their antagonists who make so much of these services do not consider what the gentlemen in the Indian services would be doing but for India. They would not all be Cabinet Ministers, we fancy. Some of them, at any rate, would probably be listening to lectures such as those which they now and again administer to educated Indians on the importance of developing the trade and industries of the country and the unwisdom of crowding into Government offices."

Alleged unjust incidence of the Income Tax.

Praja Bandhu (34), 2nd May, Eng. cols.

52. Writing on the administration of the Income Tax in the Bombay Presidency the *Praja Bandhu* remarks :—" The number of appeals and objections lodged was during 1907-1908 something like 12,000; the number of assessees was 44,000. The latter includes salaried officials and holders of Government securities as well as public companies, making in all nearly 14,000. Deducting these from the total, it comes to this that of 30,000 assessees, under the general head, 12,000 appeal, or out of every 5 persons assessed 2 appeal. This certainly cannot be considered a satisfactory state of things. It would be difficult to maintain that the assessments are fair, in the face of the ugly fact that the appellate authorities summarily reject appeals by the score. This really is the weak point in the administration of the Income Tax. We should think the fault lies in the system, which allows over-zealous but not over-scrupulous Revenue officials a free hand to levy what tax they please. It is not the public exchequer that gains anything under the present method of administering the Income tax. The richer people, especially in a city like Bombay, do not pay their full liability, while the poorer ones in the villages are overtaxed. When the tax was first introduced 50 years ago, the taxing officer was helped by two respectable assessors, but under the existing system he has to depend upon his spies and informers, who practise considerable black-mailing on the innocent. We would ask Government whether the Punjáb system which is akin to the original one might not be advantageously introduced in Bombay."

Report of the City Police Administration, Bombay.

Bombay Samáchár (62), 3rd May.

53. The delay in the publication of the report of the City Police Administration for the year 1907, due in May 1908, will, it is hoped, be accounted for in the resolution that will be issued by Government reviewing the report. The undue delay in the publication of a report of this nature seriously inconveniences the public. The public have as much concern with the accidents caused by motors and electric tram cars as have the police; and it is of great use to know how far the grievances of the public are substantiated by the police. If the report is published sixteen months after it is due, its usefulness is rendered practically *nil*. The Commissioner of Police is not prepared to accept the cause assigned by the public to motor and electric tram car accidents. He is of opinion that as the accidents caused by the hack Victorias preponderate out of all proportion over those caused by motors and tram cars, the grievances of the people against motorists and tram drivers are unfounded. That means that because people have been putting up with the almost criminal carelessness of hack drivers they should submit without a murmur to the fatal rashness of motorists and tram car drivers. The Police authorities instead of bringing these people to their senses are so to say encouraging them to persist in rash driving. Perhaps this attitude may be the cause of the growing number of accidents credited to the account of rash motorists. Whatever that may be, the police should be the last people to show weak leniency towards such offenders who are a grave menace to public safety. As a body charged with the maintenance of public peace and safety the police should steadily aim at reducing the number of such accidents to a minimum. Then again the police have not succeeded in finding out the real cause of the frequent outbreaks of fire in the cotton presses at Colába and in mills, at hours when they are not working. No doubt in the year under report there were fewer fires than in the previous year. People get impatiently anxious to know why Bombay of all places should be the scene of frequent and disastrous fires. Unless the police probe into the matter and find out the real cause whenever a fire breaks out, they will not be said to have done their duty by the people. The fire scare is a great nuisance to the people and to Insurance Companies, and before it is too late the police had better realise their responsibility in this important matter. In spite of the rather trying times through which the police had to pass during the year under review, we find a steady diminution in the number of transgressors against the law. That is a matter for which the police deserve public praise. The frequent strikes in Bombay have also considerably increased the work of the police. After reviewing the work done by the police for the year we would be perfectly justified in congratulating the Commissioner and his staff on what they have achieved in the face of perhaps no small difficulties and trials. Again, the thanks of the public are due to the police for getting hold of and tracing the several criminal offences of such a daring burglar as Nánábhái Dáruwálla. With all that we cannot help observing that it is a mystery such a notorious burglar should have flourished and defied the attempts of the police for twenty years. The mystery requires to be unravelled before people are expected to accept with satisfaction the facts of the case as stated by the police.

Adverse comments on the appointment of Mr. Lucas as Acting Commissioner in Sind.
Sind Journal (17), 29th Apl.

54. “We cannot at all congratulate Government on the choice they have made for the office of Commissioner in Sind during the temporary absence of Mr. A. D. Younghusband. ...... Mr. Lucas, on whom the high dignity has been conferred, did not leave a good reputation behind, although his characteristic *zabardasti* and high-handedness was of much use in the temporary suppression of the evils of *rasai* and dacoity....... What we, however, wish specially to protest against is the injustice done to Mr. H. C. Mules, the one link between the old regime and the new in Sind, between the Government and the people of the province. We know that the Commissionership of Sind has been reserved, most unwarrantably, for members of the Civil Service; but where is the harm in giving it temporarily at least to a member of the grand old Sind Commission,—a member, too, who possesses such conspicuous ability, integrity and other qualities requisite for the high office? It is intolerable arrogance on the part of the Civilians to claim an exclusive right to the headship of the Sind administration and similar office, and Government in allowing the claim have shown a weakness and want of wisdom that is bound to tell injuriously on the administration.”

Comments on Captain McKendrick's transfer from Bombay to the Coonoor Pasteur Institute.
Pársi (33), 9th May, Eng. cols.

***55.** “The reversion of Captain McKendrick to the Coonoor Pasteur Institute just as he was presumably getting thoroughly familar with the problems of Bombay, and getting a grip of the sanitary problem connected with malaria, has naturally come in for a good deal of remark. It amounts really to a matter of opinion as to whether the task of coping with the malaria scourge of Bombay or the pursuit of Bacteriological research at Coonoor is more important. As Government know best what is being done at Coonoor, it is no use arguing against their opinion that Captain McKendrick's presence there is necessary. And, not knowing the circumstances under which the Director of the Coonoor Institute has taken leave, we are unable to form any opinion as to the justice of the official opinion that his holiday is of more immediate importance than either the health of Bombay or the researches of Coonoor. In all probability the apparent anomalies of the situation have been caused through the tacit assumption that red tape is more important than all. It is taken for granted that a competent officer can at a moment's notice acquire a complete mastery of the duties of any post in his department with all its problems, and that the most important thing in the world is that every official should occupy the post to which his merits and seniority entitle him, quite irrespective of his special knowledge and his familiarity with certain branches of science. In Sir F. S. P. Lely's essay on the better government of India, as also in the evidence produced before the Decentralisation Commission, the necessity of keeping a man in a post of which he knew the work was brought out every strongly, and the removal of Captain

McKendrick seems to be an extravagant instance of the objectionableness of keeping a whole cadre in military formation, and moving the whole battalion to fill up the gap when a single man drops out."

Alleged futility of the temperance propaganda in India and an exhortation to temperance preachers to direct their energies towards teaching patriotism to the people.

Bhála (105), 1st May.

56. Drink is a very dangerous vice and it is no doubt a pious wish that it should be rooted out from our midst. But it argues a dull understanding to hope that the temperance movement would accomplish that object. Vices can be stopped mainly by coercive remedies and not by mere persuasion. It is on this principle that the Hindu religion enjoins that boiling liquor should be poured down the throat of a drunkard, while the Muhammadan religion dictates that a drunkard should be severely flogged. As the heads of the two religions have now got no power to enforce the punishments prescribed for the vice of drink, that vice as well as others have become rampant. In these days the power of inflicting punishment is vested exclusively in a Government which does not look upon drink as a vice. It is only when a drunkard gets intoxicated and falls down on the road that the police take him before a Magistrate, who generally lets him off with a small fine. But private drinking is not at all punishable under the British law in India. Though drunkenness is morally a sin, it is not a crime under the law, and hence we think that it cannot be checked even slightly by means of exhortations. No man, whether educated or otherwise, is deterred from committing a sin unless there is the fear of punishment hanging over his head. The true remedy for checking drunkenness or any similar vice is either to pass a law against it or to employ picketing for checking the same. But it is a matter for regret that the British Government neither passes a law against drink nor allows the people to resort to picketing. Between these two difficulties, the popular leaders are obliged to depend solely on exhortation. But mere exhortation cannot produce the desired effect. From this point of view, all Temperance Associations in India appear to be utterly useless. When the ancient Roman empire fell a prey to different vices, the Roman Emperors tried to check them by means of stringent laws. Even now the Chinese Government has had recourse to legislation for rooting out the opium habit in China. But owing to our ill luck, the British Government is not prepared to pass a law against drunkenness. In some places, people try to check this vice by taking a pledge, but obviously this is a futile remedy. As shown above, nothing but coercion or force can put a stop to drink or any other vice. We do not discuss here the question whether drunkenness degrades a nation or not. We merely wish to point out in passing that the nations most notorious for their drunkenness are politically the foremost of all. Thus England and America, though addicted to drink, are among the leading nations of the world. It is true that a people who are patriotic and free from any vice will have the upper hand of a people who are patriotic, but addicted to vice. The Indians should not make efforts to check the vice of drink so long as they do not possess political power, which alone can achieve that object. We for our part think that drunkenness and all other vices are likely to increase steadily all over the world. Some nations are independent though drunkenness prevails among them, while India is in a state of subjection though drunkenness does not exist here on any considerable scale. This proves that there is no relation whatever between drunkenness and national independence. The reason why some people, though addicted to drink, are independent is that they are animated by patriotism. Hence, it would be better if the Indians, instead of troubling themselves about the temperance movement, were to teach their fellow-countrymen to love their country and join the *swadeshi* movement. [Elsewhere the paper publishes a cartoon on the same subject in which a house is represented to be on fire and a fire-engine of the Fire Brigade, on which are inscribed the words "the fire-engine of picketing" and which is driven by the "popular" Tilak and Volunteers, is shown as coming at headlong speed on the scene of the fire. Two European officers of Government are represented as standing in front of the engine and opposing its progress. The inmates of the house set on fire are made to exclaim "Don't check the progress of the fire-engine; let it come. Mere potfuls of water can never extinguish the fire." The editor moralises as follows:—"Drunkenness can never be checked in the least unless the method of picketing is adopted. The agitation of temperance reformers is utterly futile in this case."]

Exhortations by Gujaráti ladies to their sisters to be true *swadeshis*.

Shakti (86), 1st May; *Hind Swarájya* (67), 2nd May.

57. The *Shakti* publishes a prize-essay written by a Gujaráti lady on the "Necessity of Gujaráti ladies wearing *swadeshi* dresses," the substance of which is as follows:—Dear Sisters, you must be aware of the growing poverty of the country. In ancient times the country was wealthy and glorious as arts and industries throve in the land and people had perforce to use home-made articles of dress, &c. The buyer and seller were Indians, and the wealth of the country was not taken away to foreign countries as is done at the present day. In those days Indians exported cloth in great quantities. The poor in the land had their own petty trades. Beggary and misery were never heard of. The havoc created by famines was unknown in those days. The British after their advent in the country dealt a fatal blow to indigenous arts and industries by imposing heavy duties on Indian goods. In those days the spirit of *swadeshi* rarely influenced the people. We were taken in by the showy and attractive articles of use placed before us by British traders and foolishly gave up the use of our own. We ourselves are responsible for the depressed state of Indian trade. The poorer classes have become beggars through the loss of those petty crafts which flourished and supplied food to thousands in old days Whereas foreigners are known to be fabulously wealthy, few could be pointed out in India whose wealth can be counted by crores. If the present state of affairs continues, it would be difficult to imagine the future of India. At this critical moment it is imperative on all of us to revive our arts and industries. That is possible only if, you, my sisters, were to buy every article of use made in the country. At the present day all necesaries and luxuries are to be had in the *swadeshi* market, only if you are ready to give up beauty and finish for utility. Why should you impoverish your own country and people to satiate your craving for outward elegance? There are a good many defects in articles made in the country, but in course of time our people will learn to produce better things. By experience they will see their defects and try to compete with the foreign articles. If you will not give support and encouragement to Indian weavers, how can you expect them to compete with foreigners? Love *swadeshi* articles of use and be proud of the results of the *swadeshi* movement. Do not sacrifice the *swadeshi* spirit at the altar of outward show. May the Almighty help you to further the cause of the *swadeshi* movement! [A lady correspondent writes to the *Hind Swarájya*:—Ever since an impetus was given to the *swadeshi* movement, it has spread in all parts of the country. By extending their support to the movement the Gujaráti ladies will make it a power in Gujarát. If they are determined to use only bangles and ornaments of *swadeshi* make, they will have rendered substantial service to the movement. If they once realise that cloth and other articles of use ought to be home-made, they will further the cause more than preachers and editors can. Again they will sow seeds that will bear a rich harvest in future by making their children imbibe a love for *swadeshi* articles at a tender age when their minds and hearts are best impressed. I appeal to my Aryan brethren to make their women read my letter.]

Exhortations to the "Nationalists" to continue the boycott movement.

Vande Mátaram (157), 2nd May.

58. The boycott movement was started in Bengal by way of a public protest against the partition of Bengal. In spite of it, however, Lord Morley, to the great surprise and indignation of the people, declared the partition to be a 'settled fact.' This enraged the people to such an extent that they made up their minds to persevere in the boycott movement whether the partition was undone or not. Government, in order to maintain their prestige, resorted to all kinds of repressive measures with a view to cowing down the people into passive submission to the measure. But it was of no avail. The Moderates, however, were successfully rallied to the side of Government. Poor souls! Little did they think that they would be made a party to the bringing of misery upon the country by means of an attempt to gag the press and restrict the liberty of speech. The Moderates went into ecstasies over the new reforms and were quite elated at the prospect of securing a few more seats on the Legislative Councils. Government are prepared to submit to the vexatious interpellations of the new honourable members if, thereby, their prestige is saved. But it is at the same time the bounden duty of the Nationalists to persist in the boycott movement in order to vindicate their own prestige.

Comments on the conduct of some Thána pleaders, who kept themselves aloof from the local Shiváji celebration.
Hindu Punch (116), 5th May.

59. Most of the pleaders of Thána kept themselves aloof from this year's Shiváji festival lest their names might be reported to the High Court by the officials of the Intelligence Department. The Collector of the District is understood to be in ecstasies over such complete harmony of views on the subject between the Executive and the Judiciary. The fact that the High Court, with a solitary exception, confirmed the decisions of the lower Courts in all cases of sedition in this Presidency, conclusively corroborates the above statement. The sanads of Messrs. Sámant and Khare have been temporarily cancelled. Under such circumstances no pleader would court ruin by taking part in Shiváji celebrations. But this is after all a selfish attitude. Duty requires that we should rise to the occasion and face the impending danger. Just as Hamlet feigned madness to achieve his cherished object, the bureaucracy are playing the game of repression in order to maintain their autocratic power unabated. If no one is able to escape death, why should we hesitate in the performance of our duty? If we prove ourselves unequal to the occasion, the policy of repression will turn out completely successful. Let not India become extinct for want of ability on the part of her sons. Self-sacrifice and self-introspection should be vigorously brought into play. We strongly believe that the fiend of repression cannot long survive in India. As long as the Shiváji festival is not characterized as seditious, it is suicidal to absent oneself from it. You should keep up the national awakening without transgressing the limits of law imposed by the repressive bureaucrats and then never care if some among you fall victims to bureaucratic wrath. As long as all the pleaders taking part in the Shiváji celebration are not thrown into prison, this legitimate movement must be carried on.

Circulation of seditious leaflets in Sind.
Sind Sudhár (166), 24th Apl.

60. We are sorry to observe that even in this loyal province there are some foolish people. A friend has sent us a paper, entitled "the *Hindustan Gul* (the flower of India), which is lithographed. The gentleman says that he received it unexpectedly by post on Sunday last and that he was quite surprised at it. It bears the postmark of Rohri. Presumably it is the work of some person of defective intellect. The price of the paper is stated to be sympathy for India, and the sender, a well-wisher of the country. Its contents are very objectionable. We draw the attention of the authorities to the matter so that they may nip such poisonous writings in the bud.

Education.

A Society for the spread of the English language among Moslems.
**Mufid-e-Rozgár* (170B), 9th May; *Sultán-ul-Akhbár* (173), 5th May; **Kashful Akhbár* (170A), 9th May; *Urdu Daily* (174), 3rd May; *Punch Bahádur* (168), 2nd May.

61. The Urdu papers in a series of articles complain that an unknown and non-representative Anjuman has been lately formed in Bombay by some selfish persons, which is called "The Anjuman-e-Himáyate-tálime Angrezi". Its objects are to exclude "Urdu" from Muhammadan schools and to instruct Muhammadan children in English through the medium of English, not by trained Muhammadan teachers, but by European ladies. The papers appeal to Government not to pay any attention to the harmful suggestions of the said Anjuman, because the Anjuman does not represent the

Muhammadan community, because its office-beares have no influence whatsoever in the community and because the suggestions are, in their opinion very injurious to the educational progress of Muhammadan children.

Municipalities.

Comments on the City Improvement Trust's reply to the memorial of Mill-hands praying for sanitary chawls.

Bombay Samáchár (62), 4th May.

62. The reply forwarded by the Board of the City Improvement Trust to the mill-hands, who had memorialised that body praying for the erection of chawls on sanitary principles at Supáribag, DeLisle Road, &c., will hardly be considered satisfactory. The want of sanitary buildings for the labouring classes and the resulting evil consequences have been amply proved. Considering the fact that even the Trust had acknowledged its mistakes in this direction, it is deplorable to observe that the Trust's evasive reply has caused nothing but disappointment. Instead of examining the justice of the demands of the mill-hands and the necessity of providing residential quarters for them, the Trustees have chosen to take shelter under legal technicalities and to juggle with words. Ever since the inception of the Trust the Honourable Mr. Ibrahim Rahimatulla has been known to be taking an active interest in the affairs of the Trust and has been keenly watching the difficulties that body has to face in the matter of providing residence for the labouring classes. It is deplorable, however, that in spite of his taking an active part in the drafting of the reply under review he should have taken up an attitude hardly conducive to a satisfactory solution of the whole question. During the debate the Honourable Mr. Rahimatulla is reported to have warned the Trust against binding itself for erecting residential chawls for mill-hands and others at its own expense. A minute examination of the matter at once exposes the distinction that he seeks to make out as a play upon words. It is true the Trust is exonerated under the law from any such liability; but when the Trust is declared responsible for the construction of chawls for artisan classes it is not easy to understand how the mill-hands can be distinguished from them. Apparently the Trust has not discharged its duties in this connection, for as stated by Sir Walter Hughes that body has not spent even 11 lakhs out of the 81 lakhs intended to be spent towards the construction of residential quarters for the lower classes. Under these circumstances is it justifiable to remark that the memorialists have no claims upon the Trust? We wish that after the outspoken criticism of Sir Walter upon the Trust's work, Messrs. Gamdia and Cuff will not rest satisfied with the reply the City Trustees have forwarded to the mill-hands. The other objection raised by the Honourable Mr. Rahimatulla against any concession to the demands of the mill-hands rests on the ground that the Trust is to provide buildings for the accommodation of the unhoused population only and none else. Is the Honourable Mr. Rahimatulla prepared to say that some, if not all, the difficulties under which the mill-hands have been labouring are not due to the failure of the Trust to discharge the duties incumbent upon it? Has the Trust not found it beyond its means to construct residential buildings on plots cleared by it? We urge, therefore, that the memorialists should take up the matter anew, and strengthened by Sir Walter's declaration, re-submit their case. Persistent action in this direction would secure an early solution of the problem.

Jagadvritta (119), 2nd May.

63. The Bombay mill-hands had some days ago applied to the Bombay Mill-owners' Association and the City Improvement Trust to build chawls for their use. At a recent meeting of the former body, the Chairman expressed an opinion that it was necessary for the Association to do something by way of providing house-accommodation for the mill-hands. But nothing definite has yet been undertaken. A special meeting of the Improvement Trust Board was held last week at which the application of the mill-hands was considered and it was resolved to send a reply to the latter that when the Parel Road scheme would be carried out, new chawls would be provided for those who might be rendered houseless by the operations of the Trust and that the Trustees had suggested a change in the existing Act empowering the Board to assist mill-owners in building chawls for mill-hands. Now, during Lord Sandhurst's regime it was resolved that the Trust should spend 81 lakhs of rupees in building chawls for the poor who might become homeless through the operations of the Trust. But of this amount only 18 lakhs have so far been spent on the above object. Why should not the whole sum have been spent when the Trust had full power to do so? It is under contemplation to amend the Improvement Trust Act so as to enable the Trust to advance to the mill-owners the amount of 10 lakhs for building chawls for the mill-hands; but this help would be very slight. Moreover, it has to be seen how many mill-owners would avail themselves of the proferred assistance. We for one think that if the mill-owners organize a Building Trust similar to such Trusts in England and utilise for the above purpose their capital which is lying idle in Banks, they would realise a higher interest on the investment than the Banks give them. There is a complaint that the outlay on the chawls built by the Trust was greater than was necessary. If the work had been done by private companies, it would have been done more economically. In short, one is constrained to say that both the mill-owners and the Improvement Trust are at present not doing their duty towards the mill-hands.

Native States.

Comments on the appointment of native administrators of the Porbunder State.
Jain (175), 2nd May; *Akhbár-e-Soudágar* (19), 4th May.

64. The authorities appear to have laboured so long under the impression that natives, officers and Princes alike, are incapable of acting as administrators of Native States. But it seems Government have at last recognised the merits of native gentlemen to be administrators of States, and have appointed Durbar Shri Vájsurwála of Bagasra and Mr. Támbe as joint administrators of the State of Porbunder. Mr. Támbe is an able officer of Government and as such there cannot exist any difference of opinion as to his ability. Durbar Shri Vájsurwála is an educated young prince, who possesses all the necessary good qualities required for the fulfilment of his responsible duties, and it is highly creditable on the part of Government that they have appointed such a man as administrator, and thereby respected the last wishes of the late Rána Sáheb of Porbunder. By this policy of theirs Government have placed the subjects of Porbunder, nay the whole public of Káthiáwár, under a deep debt of gratitude, and we hope the Káthiáwár public will rise to the occasion and express their sense of gratitude to His Excellency the Governor and his Agent in Káthiáwár. [The *Akhbár-e-Soudágar* welcomes this appointment and thanks the Government of Sir G. S. Clarke and Mr. Hill for this boon to the Káthi subjects, and observes:—Though in no way averse to the appointment of European Officers to such posts, we cannot but observe that the appointment of able and experienced Indian princes and officers is much more preferable to that of inexperienced European officers.]

Intelligence extracted from the Press.

Account of a meeting of the *Poona Sárvajanik Sabha* to congratulate Arabindo Ghose on his acquittal.
Mahrátta (9), 9th May.

***65.** "Under the auspices of the *Poona Sárvajanik Sabha* a meeting of the citizens of Poona was held last Friday in the Hall of the Sabha. Mr. Vináyak Rámchandra Patwardhan, Vice-President of the Sabha, was voted to the chair. He began the proceedings of the meeting by stating that the meeting was convened only for the purpose of congratulating Babu Arabindo Ghose on his honourable acquittal, and thanking the Sessions Judge of Alipore for the sense of justice shown by him in acquitting Babu Arabindo. Mr. K. P. Khádilkar then moved a resolution congratulating Babu Arabindo and thanking Mr. Beachcroft. Mr. Khádilkar gave in short a *resumé* of Babu Arabindo Ghose's life and pointed out the high spirituality of the ideal which he held and advocated. He remarked that the acquittal of Arabindo Babu was an acquittal of the

Nationalist party from the charge of participation in the anarchical movement.......... The president, Mr. Patwardhan, being duly authorised to send a telegram to Arabindo Babu conveying the first resolution, concluded the proceedings of the meeting by emphatically pointing out that the acquittal of Babu Arabindo after being duly tried in a court of law showed conclusively that the disapproval shown by the Nationalists towards anarchical acts was genuine, that any patriotic action based on the highest spiritual principles can never be a sinful act, much less an anarchical act, and that murder and violence were not necessary for the good of the country. The singing of the national song brought the meeting to a close."

Shiváji celebrations in the Bombay Presidency and outside.
Mahrátta (9), 9th May.

***66.** "At the Bhor Shiváji celebration, Mr. Phátak sang the *Bande Mátaram* song and Messrs. Phátak, Bramhe, Umbránikar and Mhasawade read essays. At Khed (Poona), in the temple of Shri Lakshmináráyan, songs were sung and lectures delivered. There was a procession also. The police were busy watching the proceedings. At Erandole, the national song was sung. Mr. Bhayyáráo Kálker spoke on the necessity of celebrating the anniversary of Shiváji's birthday, and Mr. Pusalkar delivered a speech on the beginning of Shiváji's career; there were athletic feats in connection with which prizes were distributed. At Chiplun, there was a *Purán* and a *Kirtan* by Mr. Rámshástri and speeches by Mr. Náráyanráo Barve and Mr. Vináyak Báwa Phátak; there were also athletic sports and a procession. At Panháli, Mr. Vaishampáyan Shástri preached a *Purán*, songs were sung and prayers offered for India's regeneration At Harda (C. P.) there was a *Kirtan* and speeches, athletic feats, and the singing of *Bande Mátaram*. At Waroya, there was *Bhajan*. At Nigadi (táluka Sátára) there was *Bhajan* and a meeting was held under the presidency of Dádásáheb Karandikar of Sátára in which resolutions on Temperance, *Swadeshi* and *Gorakshan* were passed. Messrs. Rájopádhye, Bhide and Soman spoke at the meeting. The president dwelt on the high moral character of Shiváji. At Wardha (C. P.) there were *Purán*, *Bhajan*, distribution of *Prasád* and a procession in which the portraits of Shri Shiváji, Shri Rámdás Swami, Mr. Tilak, &c., were carried in a palanquin."

Swadeshi kirtan at Ahmedabad.
Sánj Vartamán (36), 5th May.

67. The Ahmedabad correspondent of the *Sánj Vartamán* writes that a *swadeshi kirtan* was performed at Mandvipole under the auspices of the Ved Sanátan Dharmottejak Mandal. The proceedings began with the worship of "Goddess Ind" as usual. After Mr. Kirpáshankar and others had recited some *swadeshi* songs, a member of the audience read from the Gujaráti 4th Book the poem entitled "Every patriot must do some service to India," and observed that Government, too, had tried to inculcate patriotism on their Indian subjects. Mr. Himatlál Brijbhukhandás and others then dilated upon the necessity of using *swadeshi* goods in preference to the contaminated foreign articles. A *swadeshi kirtan* will be held next Saturday in the same *Pol*.

Reproduction in the *Bhárat* of a letter of complaint from an U. P. newspaper.
Bhárat (92), 5th May.

68. The *Bhárat* reproduces a letter from the *Abhyudaya* of the U. P. written by one Vishnudatta Dwivedi wherein the writer complains of the espionage to which he has been subjected by the U. P. Police for the last two years.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th May 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th May 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ;	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B. ; (Chitpáwan Bráhman) ; 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal; Hindu (Audich Tolákia Bráhman); 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak; (Bania); 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh; Hindu (Khadaith Bania); 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán; Muhammadan; 50.	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri; Madh Bania; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff; Hindu (Bania); 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin); 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram; Hindu (Kányakubja Bráhman); 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Mahárăshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Kcshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazimat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 1(*a*) Anglo-Indian Empire (English) ; Weekly. Charles Palmer.
No. 3(*a*) Elphinstonian (English) ; Quarterly.
No. 15(*a*) St. Xavier's College Magazine (English) ; Quarterly.
No. 15(*b*) Students Brotherhood Quarterly (English) ; Quarterly.
No. 18(*a*) Swaráj (English) ; Fortnightly. Bepin Chandra Pal, London.
No. 43 has ceased to be published.
No. 48(*a*) O Goano.
No. 63(*a*) Budhi Prakásh (Gujaráti) ; Monthly.
The present editor of No. 67 is Purshottum M. Pandit; Hindu.
No. 68 has ceased to be published.
No. 119(*a*) Jagamitra (Maráthi) ; Monthly. Krishnaji Narhar Ponkshe, Poona.
No. 158 (*a*) Vinod (Maráthi) ; Fortnightly. Belgaum. Dattatraya Ramchandra Kulkarni, Sháhpur.
No. 170(*a*) Kashful Akhbár (Urdu).
No. 170(*b*) Mufid-e-Rozgár (Urdu) ; Weekly ; Hazi Mahmood Hussain.

Politics and the Public Administration.

Suggestion that two Indian members should be appointed on the Provincial Executive Councils under the Reform scheme.

Bombay Samáchár (62), 11th May.

1. When the India Councils Bill was being discussed in Committee by the House of Commons, Mr. Hobhouse, in opposing an amendment from the Conservative party limiting the number of members of the Executive Councils in Bombay and Madras to three only, declared that the Secretary of State had, even under the present regulations, the power of appointing three members to the Executive Councils of Bombay and Madras, and that though he did not intend immediately to raise the number to four, he deemed it advisable to provide for a contingency. This reminds us of the days when the Provincial Councils were composed of three members, of whom the Commander-in-Chief of the Presidency used to be one. Since the abolition of Provincial commands the third seat in the Councils of Bombay and Madras remained unoccupied, and for the last two decades the Councils had two members only. Our experience of these Councils of two members clearly shows the difficulties the President often has had to face in arriving at a correct solution of an intricate case. The two members mostly drawn from one and the same department would naturally combine at times and force the hands of the President, who would be powerless to do anything against them. Fortunately the present Reforms will put an end to these difficulties inasmuch as the President will be in a position to take an independent view of a case and will not be afraid to differ from his colleagues. As in the case of the Imperial Council, the Secretary of State will soon proceed to appoint an Indian in the Provincial Councils of Bombay and Madras. We hope that the Secretary of State will take advantage of the powers vested in him by the Bill and appoint two Indian members on each of these Councils, so that the official and the non-official views being equally divided, the President would be in a better position to judge of the merits of a case and solve it in the best interests of the people.

Mr. Winston Churchill and the Viceroyalty of India.

Indu Prakásh (42), 14th May, Eng. cols.; *Ráshtramat* (44), 13th May.

2. "Mr. Churchill's sympathies with the masses and generousness as a politician are beyond dispute. There is, therefore, every reason to believe that if so appointed he would be a highly successful Viceroy of India. Indeed we want for Lord Minto's successor a man of the vigour, force and individuality of Mr. Winston Churchill. There are amongst the Anglo-Indians men who will do their best to whittle down and pervert the Reforms and defeat their aims and objects in one way or another. India must have, for a decade, a strong Viceroy to baulk these reactionaries. Mr. Winston Churchill will be such a man. That is why we may jubilate over the prospects of his coming to us as the continuer of Lord Minto's work—and that also is why Anglo-Indian papers are so much alarmed at the prospect." [The *Ráshtramat* writes:—The evident alarm with which the *Times of India* has received the report of the probable appointment of Mr. Winston Churchill as the next Viceroy of India after Lord Minto, leads us to suspect that the Anglo-Indian bureaucrats do not look with favour upon some of the sterling qualities of head and heart with which Mr. Churchill is endowed, and are afraid lest he might confer substantial benefits upon the Indian people.]

Comments on the appointment of Mr. Arnold as Adviser to Indian students in England.

Oriental Review (11), 12th May.

3. "It is the precious privilege of youth to hold out high ideals before the people. It is not for the elders to scoff at these ideals but to devise methods by which these ideals can be fitted into the hard work-a-day life and to show by gentle persuasion faults, if any, underlying those ideals. Instead of doing this, Government, the Anglo-Indian Press, as also some Indian exponents of their views have occupied themselves in curbing the natural and healthy yearning of youth for free life and in hedging round

by artificial barriers their passion to serve their motherland. This passion is a noble one and could have been turned into useful activity, but its thwarting has rather tended to turn it in wrong channels and given rise to the unhealthy and mischievous movement of anarchy......... The chief attention is directed by Government to students in England, for these are believed to come first under the seductive influence of seditionists, whatever that term may mean. The inquiry into their present condition has ended in the appointment of Mr. Arnold to be an Official Adviser to them with a committee composed of retired Anglo-Indians to help him in the task of breeding 'loyalty' in Indian students. The experiment will be of course watched with interest, but it does not require much political and psychological knowledge to foretell what will be the result. In the first place the appointment of an adviser and a committee is itself regarded as a political move and will be liable therefore to be looked upon with suspicion. In the second place it is a violation of the sacred right of every man and woman to have an education free of any espionage. Such an espionage and suspicious tutelage are especially galling when the conduct pursued towards Indian students is compared with that towards English students. The following from an article in the *Modern Review* will show where the difference lies: 'On Saturdays and other days you will find groups of boys of 10 and 12 in queer uniforms running about in the public parks and on the heaths of London. They are the young scouts of Lieutenant-General Baden Powell; and it is curious that their parents and leaders of English thought do not complain about the distraction of young minds from their legitimate studies. Even Sunday schools in churches insist on a course of rifle practice. At Oxford and Cambridge students have their debating houses which often discuss imperial and foreign political topics, and their rifle ranges where they learn to shoot straight and well. Recently several Oxford students made things lively for Mr. Keir Hardie, who tried to address a public meeting. It is curious indeed that the Chancellor, Lord Curzon, did not think it worth while to admonish them for this neglect of their proper pursuits.' Such an unreasoning distinction between the courses of conduct followed with regard to Indian and English students may well give rise to the bitter complaint that 'while an English boy is being trained into a patriot, his Indian brother is to be converted into a useless denationalised animal, degenerated physically as well as morally' and that 'what is patriotism or love of one's country and home of self-respect and race-pride in an European boy or man, the Indian Penal Code interprets as nothing better than sedition and waging war against the King'."

Arrival of the Indians deported from the Transvaal.

Jáme-e-Jamshed (29), 15th May, Eng. cols.

4. "The deportation of the Transvaal Indians has been exercising the minds of their fellow-subjects in this country in a way which does not bode well for public contentment. The situation, never promising, has become acute of late by this high-handed action of the Transvaal authorities; for it does not only mean loss of liberty and personal freedom so closely and intimately associated with the idea of British citizenship, but it means the irretrievable ruin of property and material prospects as well. The suffering and misery entailed by this act of tyranny upon hundreds and even thousands of the King's inoffensive, loyal, law-abiding subjects are sure to find deep sympathy in India; and unless strong measures are taken for the mitigation of the woes of these poor defenceless people, discontent ere long is sure to crop up in India. Many of these Transvaal Indians are men who have either themselves belonged to the Indian Army or are of the families of the veterans who have fought for Britain and her sovereign on the Indian frontiers and over the seas. Will Indian soldiers forget the woes of these ruined men so far as to be ready to enter the field against England's enemies with the same ardent devotion and enthusiasm they evinced before? England would do well to remember that Indians are human after all. To speak frankly, the inaction of the British Government in this matter bodes ill not so much for India as for England and the British Empire of the future."

Protest against the alleged petty tyrannies of Provincial Government.
Indu Prakásh (42), 13th May, Eng. cols.

5. The *Indu Prakásh* in a long article protests against what it calls the petty tyrannies of Provincial Governments. In illustration it mentions the degradation of Mr. Kershasp in Madras, the sedition and dacoity trials in Bengal, the taking of securities for good behaviour from persons suspected of seditious tendencies in the Central Provinces, the forfeiture of Inám lands and pleader's sanad of Mr. Khare of Násik and the seizure of the press, &c., of Mr. Bhágwat of Poona, &c., &c. It concludes :—"We have advisedly named acts of the kind we have quoted as petty tyrannies. They do not outweigh the acts of beneficence that are also done simultaneously. They cannot make sensible men forget the manifold good points of British rule. And surely they cannot seriously diminish the grateful appreciation of the new Reforms. But the friends of Government cannot help feeling sour at the general irritation caused amongst the people by these small evils."

Exhortation to the people of Maháráshtra to follow the lines of agitation pursued by Arabindo Ghose.
Mumukshu (134), 13th May.

6. The acquittal of Arabindo Ghose in the protracted Alipore trial has spread joy throughout the length and breadth of the country. The dark clouds, that appeared last year on the political horizon of Bengal, are slowly rolling away. The peace of our Presidency, however, is still disturbed by the fiend of suspicion, which is haunting the police and the bureaucrats. An unwholesome precedent is being laid down by the recent Press searches at Poona and the minds of the people are made uneasy on account of the indiscriminate searches and arrests at Násik, Belgaum and other places. But there is a bright future before us, if we face our present perils with courage. Arabindo Ghose was the first in India to conceive the idea of erecting a political edifice on a spiritual basis. O Maháráshtra brethren, learn to agitate on similar lines. Agitation based on merely materialistic aims can never succeed in the long run. The secret of the magnetic power wielded by Arabindo lies in his spiritual zeal. He has proved by his own example that a man can be both a patriot and a devotee.

Comments on the lives of Irish leaders.
Kesari (124), 18th May.

***7.** The *Kesari* in the course of its twelfth article on Ireland and India says :—It is difficult to decide whether Daniel O'Connell was a Moderate or an Extremist. He spent all his life in criticising mercilessly the Irish judiciary and bureaucracy. He spread discontent in every nook and corner of Ireland and prepared the ground, as it were, for a revolution. He never advised the people to transgress the law, but he was one of those who held that if the bureaucrats went out of their way to pick a quarrel with the people, the latter should face them boldly. Thomas Davis expressed his belief that an agitation disorganises society more than a war which thins their ranks, but even he was against secret conspiracy and assassination. None of the Irish leaders, however, believed that the laws of the realm should be implicitly obeyed. Parnell did not sympathise with the Fenian movement, but he did not hesitate to make as much use of the Fenians as was possible in a constitutional manner. [The paper then proceeds to discuss the careers of Parnell, O'Connell and Sullivan.]

Protest against the use of the words "*swadeshi* dacoities."
Shakti (86), 8th May.

8. Every day the news of some new dacoity in Bengal reaches the public, and the impression grows stronger upon the public mind that the old turbulent times of the 17th century are returning in Bengal. It is a matter for surprise that these dacoities are committed in the very vicinity of the seat of the Supreme Government, but it is still more surprising to see the Police failing miserably to find out the culprits. But it is no wonder that they should thus fail. Their over-zealous search for political crimes has rendered them unfit for the preservation of the public peace, and we would say with the *Empire* and *Capital* that the only means to deliver the people out of the hands of dangerous criminals is to allow them the use of arms of self-protection. The weakness of the Police has emboldened the evil-doers to proceed fearlessly in their career, and it is regrettable that the *swadeshists* are taken to task for the evil deeds of dacoits and criminals. The maligners of the *swadeshi* movement have seized the opportunity thus presented and styled these dacoities as "*swadeshi* dacoities," and laid the whole blame for them on the shoulders of National Volunteers. Some over-zealous volunteer may have perhaps yielded to the ardour of the moment and joined the robbers, but that does not justify the conduct of the Anglo-Indian journals in lowering the *swadeshi* movement in the eyes of the Government and the people by openly associating it with dacoity.

Comments on the degradation of two native officials by the Madras Government.

Sânj Vartamân (36), 11th May, Eng. cols.

9. "In our Saturday's issue, we reproduced from the *Hindu* of Madras a paragraph referring to the announcement made in the *Fort St. George Gazette* that Mr. Kershasp, I.C.S., had been posted to South Arcot as Assistant Collector and Magistrate.......... The local paper 'has no hesitation in saying that the action of the Government will be viewed by the public with intense surprise, disapproval and regret.'......... The paper publishes certain facts disclosing the nature of the inquiry held in the matter and seems to be of opinion that 'the two officers in question were neither informed of the specific allegations and charges against them which they had to meet, nor given all reasonable facilities for a proper vindication of their conduct.' According to the *Hindu*, Mr. Kershasp and the Police Superintendent have not had a fair inquiry, and it is, therefore, a matter in which the Government of India should interfere. It is said about Mr. Kershasp that he was by no means a *persona grata* with the Madras Government, under which he served, though he was one of the most popular officers in the Districts where he was employed. In some of the sedition cases which he had tried he took a view which did not conform with that of the Government, and there was in fact no love lost between him and his superior officers. It may be that Mr. Kershasp has been a victim of his own independence, and the public will, therefore, not be satisfied until he has had a fair trial and is restored to his former position."

Pârsi (33), 16th May, Eng. cols.

*10. "One does not expect departmental inquiries into matters of discipline to be argued out in the public light of the law courts, but the persons whose conduct is under inquiry should certainly have the same facilities for defending themselves as the Courts afford—yet these are precisely the rights which appear to have been denied to the two victims of the inquiry. Mr. Kershasp appears to have been a very popular official—so popular, in fact, as to arouse the jealousy of those who were not so well liked......... So far as Mr. Kershasp's personal stake in the affair is concerned, we understand that he is not going to take the official decision lying down. It certainly has the air of being less in accord with modern practice than with the ancient method of scourging an acquitted prisoner as a warning that he ought to keep himself clear of any suspicion of misconduct. If Mr. Kershasp resigns his position and proceeds to England to lay his case before the India Office, we shall no doubt hear of a better procedure in future and perhaps of a rectification of what seems to be an injustice in the present instance."

The end of the *Vande Mâtaram* newspaper at Poona.

Vande Mâtaram (157), 16th May; *Dnyân Prakâsh* (40), 19th May; *Râshtramat* (44), 18th May.

*11. The reader is mistaken if he is led to believe from the words "The end at last" that the repressive and tyrannical policy inaugurated by the English rulers in India has come to an end. The end that we wish to announce is of the existence of our own paper, the *Vande Mâtaram*. After finishing our college career we resolved to serve the mother-land groaning under the weight of a series of calamities. The wave of national awakening that swept over the Indian continent owes its origin to Bengal. We, therefore, turned our eyes to the

Bande Mátaram of Calcutta that has rendered invaluable services in widely diffusing the new spirit in India. After the break up of the Surat Congress, we started our own *Vande Mátaram,* which reproduced in a Maráthi garb the views expressed in the *Bande Mátaram.* The public support that we received at the beginning gave us grounds to believe that the paper would not prove financially a dismal failure. Meanwhile, circumstances so changed for the worse that the bureaucrats thought of nipping the national movement in the bud. Searches, arrests, prosecutions and deportations were indiscriminately resorted to and became the order of the day. The irresponsible bureaucrats suspected every one to be disloyal to the British Government, and almost all the prisons in the country became sanctified with the presence of political offenders. At this time some fanatics in Bengal resorted to Western methods of agitation for achieving the independence of India, and a bomb conspiracy was hatched in Calcutta. The innocent leaders of the people were dragged into the dock along with real culprits and a loud cry of "anarchism abroad" was raised. Government are wise enough to clothe all their tyrannical acts in a legal garb. So a series of repressive acts were enacted. The *Bande Mátaram* of Calcutta, that preached the doctrines of universal brotherhood and of the equality of all before the law, was suppressed under the Newspaper Act, lest its writings should foster the growth of manliness, vigour and self-reliance in the nation. Owing to the sympathetic attitude of the Bombay Government towards newspapers we, though thrown back on our own resources, after the disappearance of the Calcutta newspaper, continued our journal. Suddenly, Government were seized with the notion of sedition in Maháráshtra, and Messrs. Tilak and Paranjpe were sent to jail. So far Government openly followed a repressive policy, but now-a-days underhand means are being resorted to in order to suppress the nationalistic movement in India. Government servants are threatened not to subscribe to extremist papers. Our principal source of income has thus been indirectly cut off. The proofs of one book that we were going to publish were confiscated and will soon be burnt under the orders of the District Magistrate. Owing to adverse financial circumstances, we are forced to suspend temporarily the publication of our paper. [Mr. Bhágwat writes to the *Dnyán Prakásh* that he has not bound himself not to publish in future books of the of "Indian Nationalism." The *Ráshtramat* writing on the above subject observes :—It is an important point of law whether a book can be adjudged to be seditious before actual publication. In the present case the District Magistrate has adopted quite a novel tactic in preventing publication. He informed Mr. Bhágwat that his books were seditious and that he would be prosecuted on a charge of sedition if he did not consent to the burning of the proofs. Mr. Bhágwat is young and inexperienced and not at all well-to-do. The District Magistrate took full advantage of his helpless position and gave him the alternative of undergoing a prosecution or consenting to the burning of the proofs. Mr. Bhágwat followed the safer course of the two and consented to the burning of the proofs. The Magistrate generously decided that the types should be returned and ordered a bonfire to be made of the proofs. This is no doubt a novel method of repression. If Mr. Bhágwat conscientiously believed that his book did not contain seditious matter, he should have stood the threatened prosecution. If we allow the bureaucrats to suppress publications even before they are out, we cannot say where they will stop. Do the bureaucrats think that they can stem the tide of the national movement by resorting to repressive measures ?]

The tone and policy of the *Prakásh* newspaper.
Prakásh (142), 15th May.

12. The *Prakásh* continues its remarks about its own journalistic policy (*vide* paragraph 26 of the last Weekly Report) as follows :—We wish to say a few words about the political condition of the Sátára District and the policy we mean to adopt in future. The *swadeshi* movement may be said to have made fairly good progress in the Sátára District, which is able to boast of a number of indigenous industries. There have also been sedition prosecutions and bogus bomb trials in our midst. The latter trial shows what sort of persons are asked to watch the course of political agitation. The fact that our own Press was searched with the object of securing evidence to sustain a charge of waging war against the King betrays the miserable ignorance of the local authorities. The object of the *Prakásh* is to collect information on such subjects as the Paisa Fund, the temperance movement, the question of land assessment, and to seek redress for local grievances by enlightening the public mind. Some evil-minded persons are trying to sow discord between the cultivators and the moneyed class. It is our desire to frustrate this mischievous attempt. It may be that in discussing local topics, we may incur the displeasure of the local authorities, but it is enough to state that we bear no individual grudge against them and that our motives are ever pure. We are prepared to distribute both praise and blame where either is due and we trust that the authorities will connive at our occasional use of strong language. We shall not indulge in party polemics, though our paper is an organ of the 'Nationalist' party. We earnestly invite contributions to our correspondence columns so as to increase the usefulness of our paper.

Alleged partiality on the part of Government in their treatment of the editors of the *Kál* and the *Ráshtramukh.*

Hindu Panch (116), 12th May.

13. Though the editors of both the *Kál* and the *Ráshtramukh* had tendered apologies, the rigorous imprisonment of the former was commuted to three months' simple imprisonment and his fine remitted, while the latter was sentenced to six months' imprisonment (*sic*). Government show favour to the editor of the *Kál*, though that paper is known to fame, commands a large sale and is edited by a graduate. Why are they so hard upon Mr. Pálvankar, who edits only a village newspaper, which had a circulation of not more than 70 copies and was hardly a year old? Mr. Khare, editor of the *Kál*, was released on the 10th; why was not Mr. Pálvankar, too, released at the same time? The unaccountable inconsistency sometimes shown by officials creates a wrong impression on the minds of silly persons; thus in the present case, is it not possible for silly folk to arrive at the conclusion that Government showed favour to Mr. Khare of the *Kál*, because he is nephew to the Honourable Mr. D. A. Khare, while they showed none to Mr. Pálvankar who has got no influential personage to help him? Government officials should, therefore, take care not to leave any ground for such criticism from silly people.

His Excellency the Governor of Bombay's reply to the Bombay Temperance Council's memorial.

Kaiser-i-Hind (30), 16th May, Eng. cols.

***14.** "The memorialists' principal complaint is that the Government, for the purpose of grabbing more and more revenue, is enormously pushing the drink traffic in the Bombay Presidency. This central fact is supported by the statistics of the consumption of country spirits from the administration reports themselves. Not only the consumption of country spirits but that of foreign spirits also has been greatly on the increase. This is the heavy indictment hurled at the Government. The remedy suggested is local option, not of the make-believe or 'farcical' kind but of an honest, sterling character. This then is the sum and substance of the 44 paragraphs of which the memorial consists. The key-note is struck in the second paragraph which lays at the door of the Bombay Government the ugly charge that the policy pursued by its Excise Department is opposed to the salutary principles laid down by the Secretary of State and the Government of India. The Temperance Council consider the said policy to be 'unsatisfactory,' and observe that they are justified in saying, along with the public, that 'the policy is meant to exist only on paper, and that where the question of Government revenue is concerned, the Government would be unwilling to give effect to that policy, so that the best interests of the subjects would suffer in consequence.' This is no new charge against the Bombay Abkári Department....... This drink traffic controversy is now a quarter of a century old. Many have been the vicissitudes since then. There have been despatches by the Secretary of State, despatches of the Indian Government, Excise Committees and Excise Commissions. But in spite of all these papers and commissions, the drink traffic in all India has enormously increased so much so that the excise revenue has mounted up from three crores in 1885-86 to 9·60 crores, according to the revised estimates of 1908-09, and over ten crores according to the budget estimates for the current official year. They always ascribe it principally to the growth of population. But population, for excise purposes, is no criterion. .... But even if we take that as a test, what do we find? That against a growth of only 15 per cent. in the population of British India between 1885 and now, there is a growth of excise revenue (drink and opium combined) of 233 per cent! Similarly, all the tall talk about the diminution of shops is arrant official nonsense. This, too, has been demonstrated as absolutely offering no criterion for diminished or increased drink. Twenty shops may sell spirits equal to 10,000 gallons in a year, while one shop alone may sell 20,000! Practically, on the chief count of the indictment not only the Bombay Government but *all* the Provincial Governments must be pronounced 'guilty,' though Bombay must be given the unenviable palm of being the guiltiest of the guilty. The reply of the Bombay Government who, with the cunning of the sophist, have made an effort to reply to the memorial paragraph by paragraph, is, to the impartial critic, utterly disappointing. Stripped of its many sophisms and even unverified statements and apologies here and there, what does it say as regards the main charge hurled by the Temperance Council against Government in the second paragraph of the memorial? Absolutely nothing. The charge about consumption of country spirits having enormously increased in the Bombay Presidency since 1890-91 stands wholly unchallenged. Not a word has been said on that crucial fact. And the plea that the Government try to check and control the drink traffic by the policy of a minimum of consumption with a maximum of duty is *wholly untrue* as their own statistics conclusively go to prove. The subject requires quite a thick volume to expose the thorough hollowness and hypocrisy of the Bombay Government, and we are grieved to see that Sir George Clarke has allowed himself most hopelessly to be enmeshed in that specious and hypocritical reply he has made which, it is evident, must have been inspired in substance by one of the chief witches of the department. They know to perfection how to throw dust in the public eye. Their strategy may deceive the ignorant, but certainly not the knowing. Leaving the Presidency alone, let the impartial critic study the following figures of consumption of country spirits only in Bombay City and judge for himself how utterly disingenuous is the elaborate attempt at replying to the memorial......... It will be noticed that the consumption of country spirits in the city has increased in 13 years from 5·50 lakh gallons to 7·55 or an increase of 37·3 per cent. Has population increased in that proportion? If not, will the sophists of the Abkári Department give an *honest* reason for this 'enormous' increase. Have the people grown bibulous? If so, who but the Government has put them in the way of temptation to drink?"

Indian Spectator (5), 15th May.

15. "As Government are alive to the necessity of arresting the spread of intemperance, or of the habit of drinking, and adopting measures to restrict the opportunities of people to drink, a fresh investigation into the causes of the steady increase in the consumption of liquor is considered unnecessary at the present stage. It is believed that the inaccuracy of the statistics available for past years makes it impossible to verify the conclusion that the habit of drink is really spreading. Hence Government wish to wait for some years and be sure of their statistics. All that we can say is that statistics in this matter are required only by European officers who do not know what is going on among the people. All Natives, who have their eyes wide open know that the habit of drink is rapidly spreading, and the reason is one that is perfectly well known to Government. Nearly twenty years ago the Bombay Government wrote that 'caste or religious prejudices against the use of spirits are growing weaker year by year.' The growing popularity of town life, with its enervating conditions and ubiquitous seductions, is another cause. But why should Government attribute the prohibition of the use of spirits to a 'prejudice'? That one word betrays the whole attitude of mind of many European officers towards the drink question."

Mahrátta (9), 16th May; *Hindu Punch* (116), 19th May.

*16. "Last time we dealt with the general tone and principles underlying the reply of His Excellency to the Bombay Temperance Council. One or two matter-of-fact statements contained in the Council's memorial appear to have stung His Excellency to the quick. The Council stated that 'Liquor-shops are forced anywhere and everywhere against the wishes of the people themselves by the Abkári Department.......... His Excellency does not want to be bothered by the vagaries of the Abkári Department of years ago, but wants to hear recent instances of its shortcomings. We, therefore, confine ourselves to such instances only as have happened in His Excellency's regime. The people of Wáda, Khed, Junnar and some other towns of this District sent more than one petition to Government requesting them to abolish the liquor-shops in their towns; but these petitions were not attended to. The petition from Junnar was returned because the requisite stamp was not affixed to it! Under these circumstances, can we not say that the liquor-shops of these towns at least are forced on the people against their wishes by the Abkári Department? The Bombay Temperance Council wrote that the Government of Bombay permit the Abkári Department to ignore the wishes of the higher authorities, where the question of revenue is concerned. His Excellency thinks this to be the most serious and direct charge against the Bombay Government and the Abkári Department. The Government of India laid down, as a general principle of Abkári policy, that liquor-shops should not be opened or continued near *ghâts*, schools, temples, *bazars*, or any other places of public resort. In this connection we bring to the notice of His Excellency the significant instances of Manchar, Chákan and Bárámati in the Poona District, where the liquor-shops are situated in the very heart of the *bazars*. The Manchar liquor-shop stands not more than 10 paces from the *dharamshála* where hundreds of villagers with their carts halt for the weekly *bazar*. In the town of Wáda not a single house-owner was willing to let his house on hire for the liquor-shop; but we are informed the owner of the present site of the shop was forced to give his premises on hire, and the liquor-shop still stands there against the wishes of the people themselves as expressed through their unanimous refusal to let their houses for the shop. Sir Frederick Lely wrote in 1904, that 'the Abkári Department is often not in accord with the spirit of the Supreme Government and not in line with the best moral sense of the country.' This opinion of one of the ablest officers of Government is quite similar to that of the Bombay Temperance Council, which is so much resented by His Excellency.......... It cannot be denied that the Abkári Department and the Abkári officers do often go against the declared policy of the Government of India, for the simple reason that they think a diminution of Abkári revenue to be a serious reflection on their own efficiency. Sir Arundel, K. C. I. E., late member of the Viceregal Council, has contributed an article on the report of the Decentralisation Commission to the May number of the *Nineteenth Century*. In the course of this article he makes the following significant remarks with regard to this mischievous tendency of the Abkári Department: 'As a former Commissioner of Excise, I would remark that in my view the really effective method of discouraging the consumption of alcohol would be to make the revenue entirely imperial, as in the case of salt, and give to Provincial Governments no inducement to increase the revenue for the benefit of the province. At present if the receipts from the excise on spirits and toddy show a falling off in any district, the subordinate officers concerned are inclined to consider it a reflection on their own efficiency, which they should earnestly set about to remedy'." [The *Hindu Punch* publishes a cartoon of which the scene is laid in a country liquor-shop, and Sir George Clarke is depicted as persuading the rayat to take liquor measuring only three "fingers" and not more. The rayat is made to say that the quantity offered would not satisfy him. Sir Bhálchandra Krishna is shown as remarking, "Your Excellency, drinking in moderation leads to drunkenness." The paper

remarks that Government have refused to accede to the request of the Bombay Temperance Council for local option on the ground that drinking in moderation is the only luxury left to the poor rayats in India.]

Kesari (124), 18th May.

*17. Mr. Shankar Ganesh Lawate writes to the *Kesari*:—Sir George Clarke says that he is as much against the system of selling liquor-licenses by auction as the Bombay Temperance Council. It is no doubt true that the auction system cannot be abolished without the permission of the Government of India. But the Bombay Government can, without exceeding their own powers, remove some of the glaring defects in the system. It is strange that Government should compel the Abkári farmer to sell liquor at a lower price than he actually pays for it. But still the farmer reaps huge profits by his licenses. It was brought to the notice of Sir George Clarke in June 1908 that this was being done by picking the pockets of the people, but the system was continued till March 1909 and Government had a share in the sums extracted from the rayats by roguery by the Abkári farmers. Even the Abkári Commissioner could have issued a circular that liquor should be sold at a price leaving a margin of profit over the cost price. The minimum rate per gallon for the rate of liquor in the Poona District is Rs. 4 as. 2, while the cost price is Rs. 6. The Abkári authorities are in a way teaching the farmers to deceive the people. The rules laid down by the Bombay Government for regulating the auction of liquor-licenses are openly violated to the knowledge of Abkári officers. It is reported that the farmers sell liquor in false measures and on credit against the orders of Government. Government flatly refused to appoint Honorary Abkári Inspectors who would have promptly dealt with such irregularities. The Government of India have laid down that liquor-shops should not be located in the Bazaar nor on the high road. But some of the shops in the Poona District are located in the Bazaar, and I know that liquor could be had abundantly even where there was a scarcity of water. The Government of India have ruled that there should be a perceptible distance between any two liquor-shops. In Poona and Bombay this rule is set at naught. It is a standing order of Government that liquor-shops should be closed at sunset. It was contended by Government in answer to an interpellation in the Bombay Legislative Council that the order in question had been overruled by a clause in the liquor-licenses approved by Government in 1876 for Poona, Ahmednagar, Násik and Belgaum Districts. It is difficult to understand how a standing order can be overruled by a clause in the liquor-license and how a clause affecting four districts can be extended to nineteen districts. The Poona Local Abkári Committee had resolved that liquor-shops should open at 10-30 A. M. and close at 8-30 P. M. The recommendations of the Committee were to come into force from the 1st of April 1909. But the liquor-shops are still opened at sunrise and closed at 9-30 P. M. in defiance of the standing order, the Abkári Committee and Sir George Clarke's wishes. Most probably the same state of things will continue till next April. Cannot His Excellency do anything in the matter? Sir George Clarke says he is in sympathy with the Temperance movement, but Mr. Jackson is asked to withdraw his innocent circular about picketing. Sir George Clarke says that he is ready to redress the grievances brought to his notice. It was represented to him by the Poona Deputation that the Collectors and Mámlatdárs force private house-owners to rent their houses for liquor-shops and convict persons who simply cry out "Do not drink," in public streets. But His Excellency did not deign to give any reply to the points urged. People have come to believe since then that Government approve of anything done to serve the Abkári interests.

Oriental Review (11), 12th May.

18. "We do not know from whose wise head has emanated the memorial from the Bombay Presidency Temperance Council to His Excellency the Governor in Council on the subject of Local Option, for the document is not only unfortunate in its tone and temper, in its statements of facts and logic, but it directly defeats the aim it has in view and grievously spoils the cause it is purposed to champion. A Temperance memorial must

be, above all things, temperate in language, sober in statement, and exact in facts it seeks to represent. All these characteristics are absent in the memorial under review."

Bombay Samáchár (62), 12th May.

19. No sensible man who reads the reply of His Excellency to the Bombay Temperance Association can raise any objection to any part of it. His Excellency has replied at length to every argument advanced in the representation and has successfully shown that during his regime at least, Government have been trying their best to place restraints on drunkenness. We are afraid that the Association appears to be, as suggested by His Excellency in his reply, not quite clear as to its ideal or its goal. In this connection we may draw attention to the difference between the name adopted by the Association in English and the one in vernacular. According to the former its object stops at checking drunkenness, according to the latter its object does not stop there but extends to total abstinence. The latter ideal is impracticable and cannot be accepted. It is unfortunate that temperance workers in their over-zeal sometimes adopt a line of action which alienates the sympathies of the more considerate portion of the public. They are in a hurry to make the whole nation follow the ideals of the so-called higher classes, and in consequence defeat their other good objects. If, however, they satisfy themselves with opposing excessive drinking only, they can do some substantial good. Thus they can take up the question of deleterious drinks and urge for the imposition of a very high duty on them as compared with unadulterated liquors.

Pársi (33), 16th May, Eng. cols.

***20.** "An attempt on the part of a temperance society to reduce licenses shocks the authorities, not because it makes an onslaught on the revenues—of course not—but because it attempts to interfere with the liberty of the subject and to deprive the people of the sacred and inalienable right to drink.......... His Excellency's reply to the Temperance Council was a most painstaking and conscientious one. The statistics produced by the Council were all subjected to the strictest scrutiny and verification, and it was pointed out that some of their arguments lost force through figures of a subsequent census being taken instead of those of the last one previous. On the other hand, Government always retain the right to repudiate their own statistics. A higher death-rate or a higher birth-rate is put down off-hand and unblushingly to an improvement in registration, and the continuous growth of the Abkári revenue is invariably ascribed to a diminution of illicit distillation. Only in the most flagrant and isolated cases is it ever allowed that drinking has increased even though facilities for obtaining liquor may have multiplied."

Suggestions to the Háj Committee as regards the vaccination of pilgrims.

Bombay Samáchár (62), 14th May; *Akhbár-e-Islám* (60), 13th May.

21. During the short time that it has been working, the Háj Committee has justified its existence by its usefulness and has fulfilled the hopes entertained about it by the public. Its efforts to prove useful to the Hájis have been indirectly recognised by Government who have now thrown an additional burden upon it by requesting the members to see that the Hájis get vaccinated before starting on their Háj. We trust the Committee will not fail to use all its influence to induce the Hájis to submit to vaccination. The measure concerns the welfare of the Hájis themselves no less than the public and is in no way an innovation. Its object is to protect the Hájis against the attack of small-pox, as also to prevent them from carrying the infection to all parts of India on their return from the Háj. The Committee ought to take up the suggestion with all their heart and should take steps to acquaint the Hájis with the necessity and the benefits of vaccination. For this purpose, they should employ preachers and put up placards in the Musafarkhánas and temporary camps of the Hájis, explaining to them the benefits of inoculation. They should publish and freely distribute leaflets on the subject, and, if possible, arrange with the Steamer Companies for cheap carriage of vaccinators on board ships carrying Hájis. [The

Akhbár-e-Islám also commends the Government suggestion as deserving of consideration by the Háj Committee and further suggests that the work of vaccination should be entrusted to Muhammadan vaccinators, who would be better able to deal with the Hájis than persons of alien religions.]

Comments on the Report of the Director of Land Records.
Sánj Vartamán (36), 10th May.

22. Departmental reports and specially those relating to land revenue administration published by Government are as a rule a sealed book to laymen. But it is satisfactory to note that the report of the Settlement Commissioner and Director of Land Records that is just out is a most readable one. It is replete with interesting matter and is characterised by plain speech. In the matter of maintaining the Survey Department or training revenue *talátis* for the survey work, Mr. Curtis, the Commissioner, plainly tells Government that popular needs should be with them the chief consideration irrespective of the policy they pursue. Again, with reference to District Circle Inspectors the Commissioner finds that four or five of them at least are utterly unfit for the duties devolving upon them, and he is of opinion that they are appointed as Circle Inspectors because they have been found unfit to be Mámlatdárs. Mr. Curtis holds that before 1906 the work done in connection with boundary inspection was a complete farce. What wonder if non-official members of the Legislative Council criticise adversely the revenue policy of Government, when their own officials detect serious flaws in the working of the Revenue Department? Mr. Curtis makes certain statements in the report which are prejudicial to the reputation of his predecessors in office. We hope Government will say something regarding the work done by past Commissioners in the resolution on the report under review. The rayat is indifferent as regards the boundary marks of his land and depends upon the Circle Inspector to adjust or repair them. Under the law the rayat pays the wages of the coolies who work at the repairs under the orders of the Circle Inspector. As if what the rayat or the landholder pays is not enough, Mr. Curtis suggests that Government should fix a penal rate at which the rayat should be charged for each boundary mark repaired. If the suggestion is accepted, Mr. Curtis hopes the rayat will do the work which the Circle Inspector is at present doing for him. We heartily disapprove of the suggestion and hope that Government will not accept it. To us the lethargy of the Survey Department in this important work relating to the boundary marks seems to be at the root of the indifference and lethargy of the rayat. Now that the Department has been awakening into activity the rayat will likewise shake off his lethargy. Any penalty that will be exacted from him at the present moment will prove too much for him to bear. We welcome the recommendation for the recruitment from amongst the ranks of young graduates for the posts of Circle Inspectors.

Alleged miserable condition of the rayats.
Praja Bandhu (34), 9th May.

23. Sir Guy Fleetwood Wilson, while presenting the Financial Statement to the Viceroy's Legislative Council, estimated an increase in the land revenue for the coming year. We are not told whether this anticipated increase is due to the probable extension of cultivable areas or to the increased fertility of the soil or to an increased rate of revenue collection. Until better facilities for irrigating the soil are afforded to the land-holders no appreciable extension of the cultivable area is possible. Also an increase in the fertility of the soil is not to be expected until better arrangements are made for tillage, manuring and irrigation. Under these circumstances the course open to Government is either to make the burden of the land-holder unbearable for him by taxing his slender resources or by exercising harshness in the collection of revenue. Before Government consent to adopt either of these alternatives it will be well if they review the condition of the rayat since 1896. Since there he has been working himself to death and yet is barely able to maintain himself. The productivity of the soil is seriously affected by the insufficiency of rainfall. Most of the produce the rayat has to part with to meet the demand of Government; the Sávkár pounces upon the remainder; and with what little is left the rayat is scarcely able to support himself and his family for two months. He is the victim of the inclemencies of the weather and supports himself on inferior food-stuffs, in many cases only on one meal a day, and is yet deep in debt. In the whole country there are nineteen crores of men who live on the land, of whom nine crores actually till the soil while the remaining ten crores depend on them. Practically speaking, the nine crores pay revenue to Government for the whole Indian population. To-day when famine prices are prevailing, the rayat can support himself with great difficulty on Rs. 48 per annum. When he has to support a family nothing lees than Rs. 87 per annum can suffice him to keep from utter starvation. And yet it is not every rayat who has an annual income of Rs. 87. People in high places are not in a position to imagine the woes of the ordinary rayat. Every year finds him sinking lower and lower in misery. The Indian National Congress has been demanding for several years past a Commission of Enquiry into the condition of the rayat. Is it not high time for Government to institute one?

The economic harm resulting from the export of cattle.
Jain (175), 9th May.

24. During the last famine, Government, considering the economical importance of cattle such as oxen, &c., granted in the shape of takávi help to herdsmen for the protection of their cattle. But now it appears the real benefit of this help is to be taken by foreigners. Six hundred bullocks of good breed have recently been exported to Brazil, in spite of the fact that the country experiences a scarcity of good cattle. Again, many cows and buffaloes are slaughtered daily for the flesh-eating population, great injury being done thereby to the economic condition of the country. But under the pretext of free trade, which in the case of Indians in the Transvaal is considered untenable, but in the interests of foreign traders is considered to hold good in India, this export of cattle is allowed to go on unchecked. Government know it, but allow it to go on under the free-trade policy. This policy may be advantageous to a country like England, which for the most part depends upon foreign markets for its food-stuffs; but that does not go to prove that it is advantageous for India also. Agriculture in India greatly depends upon cattle, and we pray Government and the people to prevent such export of oxen, buffaloes, &c., and to encourage the breeding of good cattle, thereby saving this country from poverty and ruin.

Comments on the Government Resolution with regard to the Toddy trade.
Jám-e-Jamshed (29), 14th May, Eng. cols.

25. "The Government of Bombay have issued a very lengthy Resolution on the subject of the excise arrangements regarding toddy in the different districts of the Bombay Presidency.......... No amount of official special pleading to prove toddy a deleterious drink will ever lead the people who have been for centuries using it to cease looking upon it as a healthy foodstuff in the first place and an innocuous beverage in the next. The complaint of the people against the Bombay Government is now almost a generation old.......... It was thought by many that in Sir George Clarke's regime, a question so closely affecting the welfare of large classes of poor people would be satisfactorily settled. But now has come a Resolution which, as far as the people's main grievance was concerned, offers little relief worth the name.......... If there is one thing writ large on this Resolution, it is the ever present anxiety of Government lest their revenues might suffer. Indeed so great has their concern for revenue become that in many places they appear to betray that anxiety in spite of themselves.......... Unfortunately, difference of opinion between the people who have been using toddy from times immemorial and Government who have by specious reasonings of their own found in the article a fruitful source of revenue, is so great that there appears very little chance of an agreement being ever reached. The consumer on the one hand says: 'We know by actual experience that it is innocuous and harmless—so harmless that we make use of it every day and at all parts of the day, so innocuous that our babes in the cradle thrive on it and the oldest amongst us use it as food and drink'; and the benevolent foreign Government on the other hand reply: 'We know it is deleterious. You have been all made drunkards, and it is our duty to save you in spite of yourselves. And even if you were to say that it is all done for the sake of revenue, well, we are not to be deterred by it, for taxation on such articles of consumption is the accepted policy of all civilised Governments.' Where is then any room here either for facts, arguments or persuasion?"

Indian Social Reformer (4), 16th May.

***26.** "Holding the view that the consumption of what may be called the national beverage is a lesser evil than the consumption of foreign spirits, we have some observations to make on the long Resolution issued by the Government of Bombay last week on the subject of toddy. The Resolution is evoked by the suggestions of the Government of India on the recommendations of the Excise Committee. This Committee, as is well known, took the view that toddy, judged by the results of chemical analysis, contained more impurities than country liquor manufactured under license from Government. The only way of reconciling this verdict of science with the deep-rooted popular opinion that toddy is the least deleterious drink for a native of India, is to be found in the possibility that the chemical impurities found in toddy have been rendered inert by habit in the Indian constitution, just as quinine or any other drug may become inert in the constitutions of those who drug themselves with it in constantly increasing quantities. Scientific verdicts which ignore the human equation are utterly worthless in matters of this kind. The potentialities of the physical body are practically infinite, if the demands on it are carefully graduated and not made on a sudden. Serum-therapy is a modern application of this very ancient principle. The Government of Bombay observe that there is no considerable demand for unfermented toddy in this Presidency. Our information is that there was such a demand at one time and that it has been practically killed out by the regulations of the Abkári Department. We have heard venerable Pársi gentlemen inveigh against a system which had deprived the public of health-giving and strength-giving toddy which was plentiful in their own younger days and to which they were rather inclined to attribute their own vitality and longevity which are certainly exceptional now-a-days. Government observe in another part of the Resolution that the popular taste in this Presidency prefers Mhowra spirit to toddy spirit. Here, again, our information is that the so-called preference is a matter of Hobson's choice, and that, given equal facilities, the people would much rather drink toddy spirit than the Mhowra stuff. Colour is given to this opinion by the admission of Government in the same paragraph that the distillation of toddy would undoubtedly become common if toddy was appreciably cheapened and freed from the present restrictive regulations. The Government of Bombay do not sufficiently appreciate the real position of toddy when they place it on the same footing as other drinks. Toddy is considered by people who know it to be not merely a stimulant but as possessing nutritive elements, and their opinion, which is very decided on the point, is entitled to more weight in a subject of this kind than the opinion of a chemical analyst. It is something, however, that the Government of Bombay have not treated toddy as being more offensive than Mhowra liquor and have rejected the recommendations that would have placed more restrictions on its sale and production. They have relaxed existing restrictions in a few respects. They have expressed the opinion that fermented toddy corresponds to beer which, we believe, is regarded as a mere nothing from the toper's point of view. The extension of facilities for tree-foot booths is a measure in the right direction. We should be glad to see a large increase in the consumption of unfermented toddy as a result of it in the place of the growing increase in the consumption of spirits, country and foreign."

Kesari (124), 18th May.

***27.** The *Kesari* commenting on the resolution of the Bombay Government on the excise arrangements regarding toddy writes:—Fresh toddy is not only non-intoxicating but a wholesome drink. Raw toddy contains only 13 per cent. alcohol and is to be had for 1½ annas a bottle. The Bombay Government have approved of measures preventing the consumption of deleterious toddy. They have, however, disallowed the suggestion of the Government of India that toddy, from which sugar is manufactured, should be exempted from taxation, on the ground that no such sweet toddy is produced in Bombay. But the Abkári Department can help the sugar industry in other ways. Sugar factories do not flourish on a large scale in Bombay because Government do not allow rum to be extracted from the by-products of the sugar refinery. It is strange that the Bombay Government have not yet grasped the principle that in many cases it is the by-products of an industry that make it profitable.

The Calcutta High Court and Bengal Police.
Gujarāti (25), 9th May; *Akhbār-e-Soudāgar* (19), 14th May.

28. The advent of Sir Lawrence Jenkins to Bengal as Chief Justice has been hailed with gratification by the Bengali population and many a surmise has been made as to the reasons leading to this appointment. It has been an open secret that during the regime of Sir Francis Maclean the public of Bengal had lost all faith in the administration of justice by the highest tribunal in the Presidency and consequently, it is said, Lord Morley has personally intervened and prevailed upon Sir Lawrence to go to Calcutta and bring about some abatement of the tension of public feeling. Unlike his predecessors, Sir Francis Maclean displayed such weakness in the discharge of his duties that he was said to have totally forgotten the independence of his Court and often sought advice at the hands of the Lieutenant-Governor of the province. The result was that the prestige of the Calcutta High Court was lowered, and it became the general belief that the administration of justice depended upon the will of the executive. For the efforts made by Lord Morley to improve this situation by placing so high-minded and impartial a Judge at the head of the Calcutta High Court, the Bengali people feel grateful to the Secretary of State and trust that the presence of Sir Lawrence would be the means of elevating the tone of the Calcutta High Court. [The *Akhbār-e-Soudāgar* writes:—The appointment of Sir Lawrence Jenkins has been amply justified, and the acquittal by him of all the accused in the Barrah Dacoity case and his strictures on the conduct of the Police have given entire satisfaction to the masses in Bengal.]

Comments on the Alipore trial.
Kāl (120), 14th May.

29. The lengthy and protracted proceedings of the Alipore trial have at length come to an end. The Honourable Mr. Sinha as Advocate General had a right to conduct the prosecution, but because he was a Bengali, Sir A. Fraser appointed Mr. Norton as Crown Counsel, and he so thoroughly identified himself with the side of the prosecution that at times he stooped to unprofessional conduct. Mr. Norton must have been fully aware that there was not an iota of evidence against Babu Arabindo Ghose, but his eagerness to get the latter convicted prevented him from following the wise and natural course of withdrawing the charges against him. It is a patent fact that the bureaucrats are trying to bring the popular leaders into discredit for having started the *swadeshi*-boycott movement. The Police thought that they had secured a big game by implicating a man of such unimpeachable character and sterling qualities as Babu Arabindo Ghose, but truth triumphed in the long run. Mr. Beachcroft deserves to be congratulated for having kept his head cool during the trial and for having decided the case in such a way as to maintain the prestige of British justice unsullied. The policy of Government had of late made it extremely difficult for the Indian Nationalists to carry on their agitation, but the decision in the present case will cheer up their spirits. It is really to be regretted that the enemies of the Nationalist party went the length of getting Mr. Arabindo Ghose's name struck off the roll of graduates of the Cambridge University. But there are signs that the prejudices against the Extremists are being slowly dissipated and that ere long they will be able to enlist the sympathies of the Moderates on their side.

Hindu Punch (116), 12th May.

30. The present altered condition of India is fully known to thoughtful Englishmen in England, and they have rightly come to the conclusion that it is no longer possible for a handful of Englishmen to rule this country in a high-handed manner. This is the cause why Babu Arabindo has come safely out of a dangerous ordeal. Can any one assert that all the things done by the English officials during the panic created by the explosion of bombs in

Bengal were justifiable in law? Why, then, did the blind Goddess of British Justice become so complacent only in the present case? All this is due to the altered circumstances of the country. Was not the one single fact that the Manecktolla garden, in which the bombs were manufactured, is owned by Babu Arabindo, sufficient to convict him? Englishmen can at times brush aside even such highly influential persons as Messrs. Tilak, Ashwini Kumar, &c., compared with whom Babu Arabindo is only a youngster. How was he then let off? The only answer to this question is that under the present circumstances the policy of repression cannot long be maintained in this country. In view of the conduct of Government in respect of Bengal at least, it may be said that the days of repression are over and that to use Lord Morley's words, 'reconciliation has come to take its place.' The unexpected acquittal of Babu Arabindo is the first sign of this 'reconciliation.' It was the belief of many that Babu Arabindo would be sentenced by the Sessions Court, but acquitted by the High Court. But in view of the new policy of 'reconciliation' what has been done is certainly right, and we heartily congratulate Government on their adoption of this new policy.

Oriental Review (11), 12th May.

31. "The central figure of the whole drama was Mr. Arabindo Ghose, whose acquittal the whole country has welcomed with heart-felt joy......... One could not believe it when it was reported that the saint-like Arabindo was arrested on a charge of anarchy. This universal faith in him is now fully justified. His career is a remarkable one and would have placed him in the West in the highest position......... But naturally a man of the capacities and influence of Arabindo was not lost sight of by the executive who pounced upon him after the bomb outrage upon Mrs. and Miss Kennedy and charged him along with Barindra and others with 'conspiring against the Government.' For one year he has been kept in the *Hajut* under the strictest conditions and many a time brought to the dock heavily manacled. This was too much for his weak health, and yet he has fortunately survived to learn of his acquittal from the charges laid at his door. He was, of course, from the beginning innocent in the eyes of his countrymen, but it is something that this innocence is now publicly recognised by a court of justice. Patriot, scholar, saint—Arabindo is more a figure of dreams and romance than of hard and dry real life. His thorough abnegation of the self and his devotion to ideals are things rarely to be found in this world and at once mark him out from the rest of men. But this differentiation serves him a bad turn, for it is this which always makes the Executive suspicious of him........ We congratulate him on his acquittal, and we congratulate Mr. Beachcroft on his independent judgment. At the same time we cannot but express regret at the action of the Police in needlessly confining for more than a year Mr. Arabindo and the other fourteen men also acquitted. What compensation will be given to these?"

Indian Spectator (5), 15th May; **Parsi* (33), 16th May, Eng. cols.

32. "As an appeal is pending against the judgment in the Alipore case, the Press has refrained from making any comments upon it. It seems that the spirit pervading Mr. Beachcroft's judgment has generally commended itself to the Native public. As Mr. Arabindo Ghose is acquitted, and the prosecution does not seem to have appealed against the acquittal, we believe we may without impropriety notice a point of great importance dealt with in the part of the judgment relating to him. It seems that when his house was searched, two manuscript articles were found in the house. Considering the contents of these articles and the general tenor of Mr. Arabindo's writings and speeches, Mr. Beachcroft asks himself whether a desire expressed in favour of political independence for India may be said to be seditious, and he answers the question in the negative. In his opinion no Englishman of decent feelings would grudge independence to Indians: the offence consists in the method adopted or recommended to secure such independence. Violence should not be used or advocated, but as a piece of theoretical writing it seems that there is no harm or criminality in saying that India should be independent of England. It will, we presume, constitute a seditious libel to bring the Government into hatred or contempt. But if a person protests that he does not hate the English, any more than he hates the Chinese or the Persians, but wants only independence, consistent with amicable relations all round, he is not guilty, according to Mr. Beachcroft, of sedition. In this view, the controversy, whether *swarâj* means absolute independence of England or only Colonial self-rule would appear to be irrelevant. The difference between Extremists and Moderates would be worth noting only if the former advocated violence and the latter recommended constitutional methods. Mr. Beachcroft seems to be of opinion that the effect of setting up independence as an ideal will not be very desirable on immature and unthinking minds, but as a matter of political theory he appears to be unable to see why such talk should be considered seditious. At least two High Courts have already laid down that the advocacy of Home rule of the Colonial type is not seditious. Mr. Beachcroft's view carries this liberty of ventilating political theories a step further. Whether any High Court will confirm his interpretation of the law remains to be seen. But for the present a wider liberty of speech than Mr. Beachcroft would concede can hardly be desired." [The *Pârsi* writes:—"It is a scandal of the worst description that sixteen innocent men should be kept in prison for nearly a year, subject to all sorts of harassments, and badgered in dock with a thousand irrelevancies, only to be set adrift at last with no compensation. Unless there is a reasonable chance of a conviction, the prosecution should never be launched at all."]

Phœnix (12), 12th May.

33. "After a dreary, long-drawn-out trial, judgment in the Alipore Bomb Conspiracy case has at last been delivered. Mr. Arabindo Ghose for whose conviction the prosecution worked so hard has, much to the discomfiture of Government, been acquitted. It may be mentioned that but for this 'central figure' the trial would have ended long ago and there would not have been so much waste of public money. Twice has Mr. Ghose been proceeded against by Government for sedition, as alleged editor of the *Bande Mâtaram* and for complicity in the Bomb Conspiracy against Government; but in both these trials Mr. Ghose has come out unscathed. We trust these trials will teach a lesson to Government so as not to fritter away public money by hunting down such intellectual men as Mr. Arabindo Ghose on practically no evidence worth the name. The acquittal of Mr. Ghose cannot but make Government look small before the public.......... The sentences which have been inflicted on those found guilty in the case are nothing short of vindictive.......... We know that the average Anglo-Indian will welcome these sentences as 'smart'; but fairness and humanity will revolt against the infliction of at least capital sentence in the present case."

Karnâtak Vritta (99), 11th May.

34. We know full well the attitude of the judiciary in the duel that is now being fought between the bureaucrats and the people for the attainment of *swarâjya*. But we trust that the first victory obtained by the people in a court of justice in the form of the release of Babu Arabindo Ghose augurs well for the future. Soon after the movement of passive resistance was inaugurated, the bureaucrats found that the trade of their countrymen was slipping off their hands and that the people held the ruling class and their arbitrary laws in less awe than before. They, therefore, schemed to entrap Babu Arabindo and to have him convicted. Government had strong hopes that he would surely be convicted this time. But their machinations did not succeed. Nobody thought that Babu Arabindo would be acquitted, as it had been hitherto found to be impossible for patriots to obtain justice from the law courts. The acquittal of Babu Arabindo is not the acquittal of one individual, but the triumph of the national movement he represents. The bureaucrats were inspired by strong prejudices in instituting the Alipore trial.

Comments on the Barrah dacoity case.

Oriental Review (11), 12th May.

35. "Dacoity cases in Bengal, out of which the Police and the Anglo-Indian Press have made so much capital, have formed a peg on which a moral is often hung to show the depravity of the youths of Bengal and of the workers in the *swadeshi* cause. It wanted Sir Lawrence Jenkins to knock the bottom out of such

Police theories about dacoity cases and to mete out justice to the accused arrested on the usual ground of 'suspicion.' The Barrah dacoity case was recently tried by a special Tribunal of the Calcutta High Court composed of the Chief Justice Sir Lawrence Jenkins, and Justices Mukerji and Casperz. All the accused in the case are acquitted on the ground that there was no evidence to connect them with the offence with which they were charged. We learn that severe strictures were passed on the conduct of the Police in this case. Such strictures were sadly needed long before, and it was their absence which is chiefly accountable for the numerous and unnecessary Police searches, arrests on 'suspicion,' remandments after remandments till evidence is being collected, confinement in the *Hajut* pending such inquiries—in short all the things which contradict the aim and object of justice. It is such things which have become a terror among the people and tarnished the fair fame of British Courts of Justice. While the Anglo-Indian papers are pressing for extended powers of the Police, the public will be glad to know that a severe snub has been administered to the autocratic methods pursued by the Police......... It may be hoped that that ulcerous growth of modern times, 'detention in the *Hajut* pending inquiry,' will be rigorously put a stop to."

Indian Spectator (5), 15th May.

36. "The Barrah dacoity case being the first to be tried by a Special Tribunal, consisting only of Judges unassisted by a jury or assessors, the public was looking forward with curiosity to know what its result would be. In this presidency the case was watched with some interest, because Sir Lawrence Jenkins was one of the Judges constituting the tribunal. The police and the Executive Government of the province could not have been pleased with the break down of the prosecution. But we are not quite sure if it was not a lucky thing for the Tribunal, in the peculiar circumstances of the province, that it was not called upon to balance evidence so abundant and of such equal value on both sides, that to convict or to acquit would have equally exposed it to popular suspicion and criticism. That there was a daring crime committed, the learned Judges seemed to be convinced. But there was no reliable evidence of the identity of the prisoners. It seems that in a later dacoity the culprits masked their faces, and not even arrests appear to have been made till now on suspicion."

Sánj Vartamán (36), 14th May, Eng. cols.

37. "The decision of the Special Tribunal in the Barrah Dacoity Case has become a topic of strong criticism in Indian journals, which unanimously demand a commission of inquiry into the conduct of the police who appear to have brought up innocent persons for trial on charges of dacoity and murder, the real culprits being still at large......... It is strange that those who conducted the prosecution did not see through the game of the police who sought the conviction of the accused on evidence of such flimsy character and who attempted to keep back documents which conclusively established the innocence of the accused. It is quite possible that the Public Prosecutor was hood-winked by the police, who must be made responsible for the incarceration and trial of innocent men. Nothing short of a public inquiry will satisfy the people of this country, who have been loud in their complaints against the police in almost all the places where dacoity and sedition trials have been held. It is an open secret that continued unrest in India is due more to the action of the police than anything else. It is not always that police *zoolum* is thoroughly exposed, and when such a rare opportunity occurs, it is the duty of Government to see that the perpetrators of the crime are adequately punished and condemned."

Complaint about Mr. Deshpánde of Belgaum not being allowed to see his counsel.

Ráshtramat (44), 16th May, Eng. cols.

***38.** "We have received news from Belgaum which, if true, is not very creditable to the executive authorities who are in charge of the criminal administration of the States, wherein Mr. Hanmantráo Deshpánde is arrested and detained. Mr. Hanmantráo Deshpánde was arrested on the night of the 10th instant, in a village under Kurundwád (junior) and subsequently conveyed to Kolhápur. The accused was remanded till the 14th and he is said to have been kept at Kolhápur in the interval. From yesterday's wire we learn that a further remand of two weeks was granted, and if the wire is accurate the accused seems to have been conveyed to Vadgáon some hours after the remand was granted. The District and trying Magistrates both refused the accused's pleader permission to see him, which is, to say the least, extremely surprising. We are told that Mr. Baptista's services have been engaged, and on what grounds the permission to see the accused could be refused even in Native States is more than we can imagine. If the Barrister and pleader engaged for the accused could not get an interview with the accused even when both have been trying for the last five days, the matter is certainly becoming scandalous."

Comments on the Bombay Presidency Forest Administration report for 1907-08.

Indian Spectator (5), 15th May.

39. "However desirable the preservation of forests may be from a scientific standpoint, the unpopularity of the measures adopted towards that end is notorious. It finds vent not only in the Legislative Councils, but also in the conduct of the people affected. In reviewing the reports on Forest Administration for the year 1907-08, the Bombay Government mention that the trespassing by cattle in closed areas occurs on an extensive scale and presents a 'most serious aspect' of the grazing question. In one Circle there were 9,000 impoundings, in another 96,000, in a third 8,000, and in Sind 22,000. The Conservator of one Circle reports that certain classes are 'determined not to obey the regulations, while others maintain a defiant attitude.' The Conservator of another Circle complains that forests are over-grazed, and the Deputy Conservator of Forests in Sind writes of 'persistent trespass and forcible resistance to impounding.' These are not good signs: they mean that the patience of the people—however ignorant they may be—is tried by the regulations, whatever the necessity for these regulations may be from a scientific standpoint....... It is likely that the forest laws may be made less unpopular if they are worked through intelligent and leading villagers themselves. In reviewing the last administration report of the Department, Government have entered upon a long discussion of the question whether forest regulations are enforced with undue rigour, and answered it in the negative.......... 'It is well,' says the Government review, 'that the great body of minor forest offences should be passed over, and of those dealt with but a small proportion should be taken before a Magistrate.' We wish that Government had stopped with that remark, but apparently apprehending lest the Forest Department should grow too lenient in consequence of Government's commendation of leniency, they add that care has to be taken lest leniency degenerate into general laxity. We are not sure if this warning was necessary, and that it will be understood in the spirit in which it appears to have been conveyed.......... The part of the order which is open to more serious objection is that which instructs the Collector and District Magistrate to send for the record of a case in which improper leniency is shown, and to comment upon it for the edification of the subordinate magistracy."

Mahrátta (9), 16th May; *Kesari* (124), 18th May.

***40.** "The Government of Bombay issued a long Resolution, last week, on the administration of the Forest Department of the Presidency for the year 1907-08. The administration of the Forest Department was till a very recent time apparently conducted on the supposition that every rayat is a secret enemy of, and a potential offender against, the Forest Department. But the Government Resolution of the last week indicates a welcome departure on the part of Government and the Forest officers. They will, we hope, continue to believe that the Forest Department is created for the rayat and not the rayat for the Department. No reasonable man would object to Government having control over the real Forest produce; and every one expects Government to provide adequately for the *tahal* fodder and fuel which the rayats, the real sons of the soil, so badly require for their fields, cattle and families. If the agriculturist does not get these necessaries adequately either free or at a reasonable price, and is obliged to resort to acts which the Forest officers call by the name of Forest offences, or is compelled to burn cattle-dung—the most valuable manure—as fuel, the Administration stands self-condemned.........

The Forest officers have now realised that the sympathy and co-operation of the rayats are essential to the smooth and successful working of the Department. The absence of this sympathy and co-operation has been the principal cause of tension between the rayats and the Forest Department. But the establishment of the village *Punchâyats* with regard to *tahal* cutting and distribution was a move in the right direction, and its complete success has encouraged Government to recommend to give to it 'the widest possible extension.' Government still adhere to the policy of communal punishments and communal rewards as a punitive and preventive measure against forest fires; but they recommend, as a preferable alternative, the removal of inflammable grass either by selling it for cutting, or by granting it free for cutting and removal or by allowing light grazing. We, for one, are of opinion that communal self-government or at least communal co-operation of the villages themselves will be far more effective and useful than the essentially unjust system of communal punishment in the case of most of the items of the Forest administration. When the proposals of the Decentralisation Commission will be given effect to, we hope that much of the Forest administration, which so vitally affects the daily life of villagers, will be delegated to the village *Punchâyats*, who could, Government admit, bring to bear on the erring members of the community the force of public opinion in ways not open to Government officers." [The *Kesari* writes in a similar strain and remarks that the low percentage of cases of Forest offences taken before the Magistrate do not indicate leniency on the part of the officers of the Forest Department, but corruption and needless harassment of the rayats.]

Grievances of the people against the Postal and the Telegraph departments.
Mahi Kántha Gazette (73), 9th May.

41. Recent developments have shown us that the Postal and Telegraph Departments exist more for the benefit of Government than of the people. It is true that Government have effected some saving by disallowing the commission upon the sale of postal stamps. This departure from the old practice has not only deprived the poor schoolmaster of this source of income but has put the public to great inconvenience. The increase in the telegraphic rates has similarly made it impossible for the poor to take advantage of the Telegraph Department. The time fixed for keeping the telegraph offices open is extremely unsuited to the people. Before establishing the post or telegraph offices at a certain place Government ascertain beforehand whether it will pay them to do so. The wants of the people are a minor consideration with Government. In case the estimated expenditure of establishing and maintaining a post or a telegraph office exceeds the estimated income, people are required to make good the loss to Government. If the people are thus expected to make good any loss, is it not fair they should also enjoy the actual profits, if any accrue? All these are after all no small matters, and if some Honourable Member lays the facts of the case before Government, they might be moved to remove the causes of discontent. The present state of affairs is an index to the motives of Government who seem to be anxious to raise revenue even at great inconvenience and annoyance to the people.

Should Government officials write for the Press?
Sind Journal (17), 13th May.

42. "We know how Indians in Government service tremble at the very idea of having any connection with a newspaper, specially a 'native' newspaper. Government orders are against it. But it is more than an open secret that a number of European officials write for the Press and no one thinks of taking them to task for it. They generally put forward the official view and therein lies their safety, so much so that they do not even care to make a secret of their connections. The *Times of India*, anxious to have as many official contributors as possible, to the end that the paper may be more readable and paying, actually exhorts officers to write for newspapers —of course, Anglo-Indian newspapers. General Sir H. Brackenbury has published a book in which he states how his connection with the Press helped him to rise to eminence, not through favouritism, of course, but by the opportunities it afforded and the necessity it imposed for wider study of questions and a keener observation of things. Ergo, other officials should follow suit and help to make the utterances of the Anglo-Indian Press more weighty. But beware, you native officers, for you it would be a crime to do a like service to your indigenous Press!"

Adverse comments on the appointment of Mr. Lucas as Acting Commissioner in Sind.

Sind Journal (17), 6th May.

43. "The more we think of it, the more do we feel staggered at the reported appointment of Mr. W. H. Lucas as the *locum tenens* for Mr. A. D. Younghusband in the Commissionership of the province. Throughout Sind there is but one feeling prevalent about this appointment, namely, that under the peculiar circumstances of the case it is a discredit to those responsible for it. That a wide-awake Governor with the high ideals of Sir George Clarke should be a party to what is not only in itself undesirable but constitutes a glaring injustice to senior and more deserving officers, is a thing that passes our comprehension. But it is possible that Sir George Clarke has not been apprised of the past history of Mr. Lucas, and it becomes necessary, therefore, to refer to but two typical acts that blackened Mr. Lucas's career in Sind, and which appeared in the papers at the time. When he was Collector of Lárkána he put a garland of shoes round the neck of a Tapedar because the latter could not, with all he did, procure milk in time at a certain village. He took pride to ill-treat zamindárs in a savage fashion. Once he made a Zamindár who had incurred his displeasure—and it was always very easy to incur Mr. Lucas's displeasure—follow his camp from place to place and disgraced him at several of his durbars. Mr. Lucas was actually prosecuted for this in the Sessions Court of Shikárpur where he managed to render himself liable for contempt of Court, for which as well as for his wrongful restraint of the zamindár he had eventually to eat the humble pie. One would think that an official who made his name a by-word by such violent doings should no longer be entrusted with any responsible duties, and for a time it did seem as if Government had for this very reason withdrawn him from district duties; but it seems Mr. Lucas has influence in high quarters besides possessing the merit of being a white member of the pampered Civil Service. This belief is strengthened by the fact that his proposed appointment is not only an injustice to Mr. Mules of the Sind Commission, but even to senior members of the Civil Service. Among the latter there is, for instance, Mr. J. Sladen who is well acquainted with Sind and its administration and whose mental and moral qualifications for the responsible post are acknowledgedly superior. We repeat, then, that by making this appointment Government will not only be insulting the public who cannot have any respect for Mr. Lucas, but they will also be discrediting themselves."

Comments on Captain McKendrick's transfer from the Bombay Malaria Committee.

Jám-e-Jamshed (29), 12th May.

44. We fear the Malaria Committee is likely to produce no better results than those achieved by the Abkári Committee under the Presidentship of Major Bedford. For it is no longer a secret that so-called specialists disdain to work in conjunction with those who have not the good fortune to be called specialists, and the result of such Committees is mere waste of money and energy. Captain McKendrick, the specialist officer attached to the Malaria Committee of our city, has utterly failed, during his period of office, to inform the public of any new facts beyond what they already knew; and we wonder why our Municipality which possesses such an excellent Health Department thought it desirable to engage his services. Perhaps he would have shown better results if he had stayed for a longer time amongst us; but now that he is transferred, the money of the public spent on his services may be said to be wasted.

Allegation against the Lingáyet Deputy Collector of Bijápur likely to hurt popular religious sentiment.
Ráshtramat (44), 16th May, Eng. cols.

45. "A Bijápur correspondent informs us that Mr. G. H. Hiremath, a newly appointed Deputy Collector who is a Lingáyet by caste and is a mere stripling, was recently on his usual tour in the District. In the Badámi Táluka there is a very sacred Hindu shrine which is known as the Mahakoot. The shrine is dedicated to Gauri and in the eyes of the Hindus is as sacred as Benares itself. The Lingáyet Deputy Collector, Mr. Hiremath, is said to have committed some sacrilege at the place, and wild stories are current to the effect that he went even to the length of breaking the shrine (*sic*). The people of the locality have reported the occurrence to the police, who have investigated the matter and submitted their report to the Collector, and the people are awaiting with anxiety what action he takes in the matter. Our correspondent cannot vouch for the exact truth of all the reports circulated. But if there is any substratum of truth in them, and it is unlikely that quiet country people will raise without justification a hubbub in religious matters, the Collector and District Magistrate ought to take immediate steps to put a stop to the pranks of his Lingáyet subordinate, and, if he has really been guilty of the sácrilege alleged, to mete out to him condign punishment."

Comments on the appointment of the Acting Public Prosecutor for Sind.
Sind Journal (17), 13th May.

46. "We sincerely congratulate Government on the choice they have made for the office of Public Prosecutor for Sind *vice* Mr. Teckchand Udhavdás proceeding on leave. They deserve much credit for having abandoned their original intention of appointing a European and for giving the post to an Indian once again....... To whom do we owe this act of justice to the Indian community, this *practical* recognition of Indian rights and aspirations? Both Sir George Clarke and Mr. A. D. Younghusband have amply proved in the past that they have great regard for public opinion properly expressed and well supported by argument, and we have no doubt that in this instance the broad-mindedness of both has come to our rescue. All the greater is our wonder, therefore, at the apparent disregard of the public voice which is implied in the selection that Sir George Clarke has made for the much more responsible duties of the Commissioner in Sind."

Circulation of a seditious leaflet in Sind.
Sind Patrika (52), 8th May, Eng. cols.

47. "It gives us no inconsiderable pain to learn that leaflets of the most seditious character are being circulated broadcast. We have had an occasion to glance over a paper lithographed in blue and entitled 'Hindustán Gul.'.......... We feel in duty bound to assure the authorities that no school or college boy would word the articles as 'Zaroori Iltamas' and the way of writing itself cannot fail to prove satisfactorily that it is beyond the abilities of the present day student.......... Nor is an illiterate or uneducated bania supposed to court membership of a house of correction. And it is beyond the bounds of imagination to expect this sort of mischief to be played by any Government servant. It is, therefore, supremely important to examine the writing carefully before the authorities suspect any one as the culprit."

Principles said to be taught to the students of the Samarth Vidyálaya of Talegaon (Poona).
Pragati (141), 12th May.

48. The Honourable Mr. Khare has severed his connection with the Managing Committee of the Samarth Vidyálaya, started by Professor Bijápurkar who is now in jail for sedition. It was really an anomaly that a Secretary of the Moderate Congress should be connected with a school conducted by Extremists. An experienced person makes the following remarks about the education imparted in the Samarth Vidyalaya:—(1) Genuine patriotism and true national education consist in hating foreigners, in assuming them to be devoid of even an iota of goodness and inculcating this doctrine on the minds of the young students. (2) To become oneself, under the cloak of patriotism, a slave to all unreasonable and foolish customs in vogue and to make the students follow one's example. (3) To stunt the physical development of students under the influence of foolish notions of hardiness. (4) To encourage the habit of volubility and futile discussion among students and poison their intellect by giving a one-sided and narrow turn to all their thoughts. (5) To throw dust in the eyes of the public by publishing false advertisements and hand-bills. To act in the aforesaid manner is to regenerate the country and to serve the motherland. The Kurundwád lottery and the National School of Talegaon must have taught a bitter lesson to the Honourable Mr. Khare. Through his suggestion the promoters of the Samarth Vidyálaya posed as loyalists before Sir George Clarke, but they did not succeed in their object. The Honourable Mr. Khare should henceforward think twice before being associated with any such institution.

49. Shridhar Swámi of Benares, having no legal heir, recently turned an ascetic and having sold all his property sent the sum of Rs. 1,000 as a donation to the Samarth Vidyálaya of Talegaon (Poona). The example set by the Swámi is really admirable and should be followed by all those who like their money to be spent in a good cause and not to be wasted by adopted heirs.

A donation to the Samarth Vidyálaya of Talegaon by a Swámi of Benares.

Ráshtramat (44), 13th May.

Native States.

50. The *Shri Sháhu* reproduces from the *Vijayi Marátha* of Kolhápur the speech delivered by His Highness the Gáekwár at the Marátha Boarding House at Kolhápur, of which the following is a summary:—I feel a great regard for your institution, not because it is a Marátha institution but because I feel a deep interest in all educational institutions whether within or without my State and whether intended for the education of the Marátha or any other community. I am not in favour of institutions based on caste distinctions. The caste has entailed great loss on the Indian nation, and hence institutions based on the principle of caste can be defended only on the ground of present expediency. Many advantages are derived from students' hostels. They enlarge the minds of the Boarders and give insight into human character. Do not think that when you have finished your education here your duty is at an end. It is your duty to give the benefit of the education you have received to others. If only one class goes far ahead of the others, its prosperity does not last long, but it is obliged to feel the evil consequences of the ignorance of the other classes. I do not wish to discuss the question whether the Brahmans designedly kept the other castes in ignorance; still, they did not try to effect the advancement of the other castes and are suffering the evil consequences of such a policy. Persons as ignorant as Kunbis are to be found among the Brahmans. In my own State I am trying to promote the advancement of the backward classes by opening hostels for their benefit. Some of these classes were at one time so much plunged in ignorance that they used to run away at the sight of a sowár; but the students belonging to these classes are now able to hold discussions on such subjects as democratic Government, &c. I hear that the minds of the various castes in Kolhápur are not free from caste jealousies. This is quite natural when a community is in a stage of transition from ignorance to enlightenment. No one should take this ill. Those who have been left behind have to be helped on by all. It is not with the object of doing harm to the other castes that your Mahárája has given educational concessions to the backward classes. I am sure that he will withdraw these concessions as soon as the backward classes are sufficiently educated to be on an equal footing with others. It is the duty of a ruler to educate his subjects. If his subjects be illiterate, it would be difficult to carry on the administration, and hence it is the duty of a ruler to make the education both free and compulsory. The British Government is powerful and can do and undo anything it likes. Whatever the policy of the British Government in this matter, we, Native

His Highness the Gáekwár's speech at Kolhápur.

Shri Sháhu (152), 12th May.

Chiefs, should do all that we can in respect of the education of our subjects. As we are not now required to incur excessive military expenditure, we should spend the money thus saved on the education of our people. Educated subjects are themselves our armies.

51. "From accounts that have reached us, Mr. Imám Baksh, who has been put on the Khairpur *masnad* pending decision of the Government of India, is a man of stuff and parts, and means to be no puppet in the hands of others. Puppet Princes and Chiefs are the grief and shame of Indian patriots, and what is more regrettable, officers of Government often show an unaccountable predilection for such 'rulers.' The impression has, therefore, gone abroad that Government want the Native States to be administered by their own creatures in the shape of *vazirs*. We hope, however, that the independent spirit of the present ruler will, instead of exposing him to the wrath of the benign Government, receive reasonable encouragement and be directed into useful channels. Already there is some restiveness on the part of those accustomed to carry things in their own way, and hirelings of vested interests are trying to depreciate the simplicity, etc., of the occupant of the *gádi*; but this sort of thing is not what should influence Government who should take a broad view of things and not play into the hands of intriguers. We are unable to understand why the question of the succession at Khairpur should remain an open one and the Mir be installed only provisionally. The interpretation which the public puts upon this erroneous action is that it is meant to cow down the Mir and dispose him to be more pliant to the wishes of his advisers."

Alleged dislike of Government Officials for the Mir of Khairpur's independent spirit.
Sind Journal (17), 6th May.

52. Referring to the strained relations said to exist between the Muhammadan Zamindárs of Bhojwa and the Chief of Pátdi (*vide* paragraph 29 of Weekly Report No. 12) the *Political Bhomiyo* writes:—The Chief of Pátdi and the Zamindárs of Bhojwa hold some proprietary rights in the village of Bhojwa. The Chief is not invested with any special powers with regard to the village, but like many others has been invested by Government with the powers of an Honorary Magistrate. The Chief and the Bhojwa Zamindárs are so situated that their interests always clash and disputes are likely to arise between them. In such cases, in the absence of intercession from the higher authorities, the weakest generally go to the wall. The zamindárs of Bhojwa are British subjects and as such entitled to enjoy all the rights and privileges of British subjects. But when they are placed under the control of an interested person and when it is found that such person has taken undue advantage of the trust reposed in him and is guilty of breach of faith, it is not safe to continue him in authority any longer. We hope the British Government will soon grant the prayers of the people of Bhojwa by taking them away from the control of the Chief of Pátdi.

Comments on the alleged strained relations between the Chief of Pátdi and the Muhammadan Zamindárs of Bhojwa.
Political Bhomiyo (79), 14th May.

Intelligence extracted from the Press.

***53.** An Ahmednagar correspondent "G. D. K.," writes to the *Mahrátta*:—"The now memorable judgment in the Alipore trial was made known to us by the Bombay dailies on the morning of 7th instant. Whoever had in any degree interested himself in Babu Arabindo Ghose because of his brilliant career till his sudden arrest last year, felt more than relieved on reading the gladdening news of his honourable acquittal. A meeting of the citizens was, therefore, the spontaneous outcome of this feeling. Mr. Bába Sáheb Deshpánde accepted the cordial invitation to preside. Mr. Khistie opened the proceedings. Mr. Chaukar made as usual an impressive speech full of exhortations to the audience. He said that this acquittal has beyond doubt proved that in India genuine Western Education, such as Arabindo has had, is removed from treason and anarchy as one pole is from the other. He was

Account of a meeting in Ahmednagar to congratulate Arabindo Ghose on his acquittal.
Mahratta (9), 16th May.

glad that the Hind Máta can again claim Arabindo as one working for her betterment. Mr. Deshpánde in rising to move from the chair the resolution to send a congratulatory message to Babu Arabindo gave an eloquent tribute to Arabindo's many virtues as a saintly scholar, patriot and educationist. He was glad to see that Arabindo was again with them to join in their country's demand for self-government."

The fourth Sátára District Conference held at Wái.

Indu Prakásh (42), 17th May, Eng. cols.

***54.** A correspondent from Wái (Sátára) sends the following telegram to the *Indu Prakásh* under date 17th May:—"The fourth Sátára District Conference commenced its proceedings at 4 P. M. with the singing of the *Bande Mátaram* song, all the audience standing to their feet. The Chairman of the Reception Committee, Mr. Káthavate, warmly welcomed the delegates in a suitable speech. There were about a hundred delegates from all the tálukas and one thousand spectators. Mr. Khádilkar, who was proposed by Mr. Altekar and seconded by Mr. Ghánekar, occupied the chair amidst tremendous cheers. The president's speech lasted for more than two hours and made an effective impression. He discussed *swarájya*, boycott, local self-government, village *punchàyets*, temperance, etc....... The second day's proceedings commenced this morning at 7 o'clock. The first resolution expressed regret at Government having withheld the right of electing the president from the Wái municipality. The second resolution was about temperance. The third resolution appealed to all men in the District to help the Paisa Fund as the Glass Factory was opened out of its proceeds. The fourth resolution was regarding forest grievances. The fifth resolution was about *swadeshi* and boycott. The sixth resolution was about Local Boards and appealed to the people of the district to profit readily by the powers given by Government and not to bow to the sweet will of officers."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th May 1909.

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*Reported in advance.

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CONFIDENTIAL.] [No. 21 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd May 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardas Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha; Portuguese; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50.	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued*.				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Waman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
133	Mumbai Vaibháv	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale ; Hindu (Chitpáwan Bráhman) ; 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe ; Hindu (Puncham Jain) ; age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale ; Hindu (Karháda Bráhman) ; 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar ; Hindu (Karháda Bráhman) ; age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaivi Lingáyat) ; 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant, Kolhápure ; Hindu (Sawasta) ; Bráhman ; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat ; Hindu (Chitpáwan Bráhman) ; 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath ; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Shávak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	MARA'THI AND KA'NARESE .				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 1(*a*) Anglo-Indian Empire (English); Weekly. Charles Palmer.

No. 3(*a*) Elphinstonian (English); Quarterly.

No. 15(*a*) St. Xavier's College Magazine (English); Quarterly.

No. 15(*b*) Students Brotherhood Quarterly (English); Quarterly.

No. 18(*a*) Swaráj (English); Fortnightly. Bepin Chandra Pal, London.

No. 43 has ceased to be published.

No. 48(*a*) O Goano.

No. 57 has ceased to be published from 23rd May 1909.

No. 63(*a*) Buddhi Prakásh (Gujaráti); Monthly.

The present editor of No. 67 is Purshottum M. Pandit; Hindu.

No. 68 has ceased to be published.

No. 119(*a*) Jagamitra (Maráthi); Monthly. Krishnaji Narhar Ponkshe, Poona.

No. 143 has ceased to be published.

No. 158 (*a*) Vinod (Maráthi); Fortnightly. Belgaum. Dattatraya Ramchandra Kulkarni, Sháhpur.

No. 170(*a*) Kashful Akhbár (Urdu).

No. 170(*b*) Mufid-e-Rozgár (Urdu); Weekly; Hazi Mahmood Hussain.

Politics and the Public Administration.

The third reading of the India Councils Bill in the House of Commons.
Indian Spectator (5), 22nd May.

1. "When the India Councils Bill was read for the third time in the House of Commons, the *Times* gravely shook its head over the Morley-Minto reforms and hoped for the best. In the *Thunderer's* opinion the Secretary of State has gone too far and too fast on the path of progress. What is the test of the safe and correct pace in these matters? Whether the progress is too fast, or only just fast enough to meet the requirements of good government and of that security which must be based on contentment, depends upon the consequences of the measures to be introduced. The consequences apprehended by the *Times* seem to be, first, that the innovations will almost certainly be used as 'instruments for the attainment of further concessions,' and secondly, that the composition and functions of the Legislative Councils will enable them to embarrass the Government to a degree hitherto impossible. It is difficult to see how either of these considerations make the progress too far and too fast. Supposing that the original scheme of reforms, put forward from Simla, had been passed, as apparently desired by the *Times*, it would likewise have been open to the first of the two objections noticed above. Whenever a concession of any kind is made, be it of an Advisory Council or an enlarged Legislative Council, it is apt to be used as an 'instrument for the attainment of further concessions.' There was no finality about the 'cautious and conservative scheme originally proposed by the Government of India.' It might not have given an equally violent shock to conservative feeling immediately, but it could not have obviated a demand for further concessions. This consideration, therefore, cannot of itself form a test of the safety or otherwise of the rate of progress. That the Government will be embarrassed 'to a degree hitherto impossible' is a more serious consideration. But what will be the result of the embarrassment? Lord Morley thinks, and we believe rightly, that a certain measure of embarrassment is good for a Government in its own interests. It compels caution and reflection, whereas unobstructed power is often a possession fraught with temptation and danger to the very persons in authority. It may be that the Government members are sometimes in the right, and the non-official members in the wrong. But the Secretary of State had before him a glaring instance of the impetuosity which the official majority sometimes encourages. How does the position of a Government become stronger and safer, if those who think they have a grievance are not allowed an opportunity of discussing it freely with the officials in a responsible assembly, but are at liberty to ventilate it at public meetings and in the Press?.......... In whatever other respects the Secretary of State may be going too far and too fast, the leader of the Opposition wished to make it clear that he was slow enough in introducing representative institutions, properly so called, into India. The pledges given by the Viceroy to the Muhammadans were, in Mr. Balfour's opinion, fatal to the theory that the enlargement of the Legislative Councils and the importance given to the elective element were steps in the direction of representative Government.......... The leader of the Opposition, however, while being glad, that no genuine attempt to introduce representative institutions had been made, seems yet to have been troubled by a doubt, whether some future Government might not understand the measure in a different light. He regretted, therefore, that the Bill had not made it sufficiently clear to future Governments that the present Parliament did not admit India to be ready to receive the representative institutions of the West. It is not clear why Mr. Balfour is so very anxious to have it solemnly put on record that in the year of grace 1909 the British Parliament did not consider India to be prepared for truly representative institutions. Future Governments will be guided by considerations applying to their own times.......... The *Times* does not dilate on the fancied disastrous consequences of appointing Indians on the Executive Councils: Mr. Smeaton did it graphically 'on the floor of the House.'......... Mr. Smeaton seems to fear above all that the home of the Indian member of an Executive Council might become the centre of intrigue and other influences, not of a very harmless kind. In Burma, at any rate, he thinks that women are masters of the situation, and the Government departments over which educated Burmans preside would really be run

by their wives. This is precisely what the ignorant Indian villager believes of English officers, and with more show of reason. Indian wives are not sufficiently educated to understand the departmental affairs of their husbands, nor are they admitted to that position of confidence and equality which English wives enjoy. It is curious that Mr. Smeaton should have transferred to the Indian household the influence which the Indian villager attributes to the Mem Saheb and the butler of a European officer. That an Indian member of an Executive Council will have to be more careful about his reputation than an Englishman in India, who is isolated from the native communities, may be true enough. Even the reputation of English officials sometimes suffers if they are not scrupulous enough to stand outside and above the influence of 'devious and tortuous ways.' But there is nothing to show that the necessary care will not be exercised. The experiment of appointing Indian High Court Judges has successfully established the contrary conclusion. We are not sure if any English treatise of authority enjoins English statesmen to exclude their wives from their confidence. Manu lays down that injunction."

Praja Bandhu (34), 23rd May, Eng. cols.

*2. After commenting on the debate on the third reading of the Bill the *Praja Bandhu* writes:—"Now, whatever the inner feelings of the responsible leaders of the Opposition, it must be said to their credit, that they based their opposition on general grounds. It was reserved for retired members of the Indian Civil Service to calumniate Indian character and Indian womanhood.......... We are sure that our readers must have with difficulty suppressed their indignation at these filthy and unjust charges against our whole manhood and womanhood by an ungrateful Englishman like Mr. Smeaton, who has fattened on the salary provided by us, and is even now drawing a pension from India. He seems to have forgotten the historical fact that it was Lord Curzon's Convocation speech that kindled the unrest which it has taxed all the resources of British statesmanship to allay. The man is too insignificant to be considered by us seriously, and we must resist the impulse to return abuse for abuse. But the miserable wretch who does not hesitate to blacken the whole Indian nation, including our women, and who changes his politics as easily as the western sky in these days its colours, might have remembered that five years ago he advocated Home Rule for India. The fact of the matter is that Indian questions are really administrative, and not legislative. In spite of enlarged Legislative Councils and rights of interpellation and so on, our grievances will continue till Indians have a much larger share in the actual administration of the country than they have now. Indian members in the India Council, in the Viceroy's Council and, under the new scheme, in the Provincial Executive Council will, we are sure, considerably influence and improve the tone of the Administration. This is what galls Mr. Smeaton, the mean bureaucrat who now enjoys a pension from Indian revenues.......... In the pursuit of our national aims, we are not bound to regard the petty feelings of a renegade Civilian. Wherever our countrymen have been tried, they have been found fully up to the mark, and often superior to the European Civilian. In the High Court, as District and Sessions Judges, in the Public Works Department, in the Accounts Branch, the Post Office, and other departments, wherever a trial has been made, the results have been highly creditable to us. The European official now sees that the preserves hitherto monopolised by his kith and kin are in danger.......... When a Civilian who has been 34 years in India and been a member of the Council of the Viceroy has the effrontery to resort to the despicable meanness of trying to secure his selfish object by making against us a sweeping charge of want of integrity and probity, and libelling our womanfolk, we think he is adding a grave insult to a long-endured injury, and rendering a distinct disservice to the British rule in India. Indians of all shades of opinion are agreed that our national efforts ought to be now directed towards securing for the children of the soil a substantial proportion of the higher posts in all the departments of the administration. Thus far individuals have at their own expense discharged the duty, but an organized national effort on a systematic scale is now urgently required. Large funds for each province, systematically organised and well managed, are now imperatively called for. Dr. Deshmukh's Hindu Education Fund indicates the direction in which our action ought to proceed.""

Recent statement of Lord Morley in the House of Lords regarding the partition of Bengal.

Gujaráti (25), 16th May; *Gujarát* (66), 15th May.

3. It is difficult to understand why Lord Morley should, after adversely criticising the ill-fated partition of Bengal, emphatically refuse to undo it. Lord Morley is a statesman of rare qualities. He is known to keep a careful watch on the course of events. The Indian people have been continually agitating against the partition as a grave mistake of Lord Curzon requiring a speedy measure to undo it. So far as the people of India call it a grave mistake of Lord Curzon's Viceroyalty, Lord Morley is at one with the people. But he has declared that he would be no party to the reversal of the measure. He is not bold enough to face the situation; he wants people to put up with the wrong done to them. The verdict of history will be against Lord Morley, and he will go down to posterity as a weak statesman. [The *Gujarát* writes:—It seems Lord Mac-Donnell has committed a heinous offence, in the eyes of Lord Morley, by speaking against the partition. The reply Lord Morley gave was unusual enough. The partition has been a thorn in the side of the Government of India for the past two years. In spite of this fact Lord Mac-Donnell was run down as having given utterance to an indiscreet statement. The *Bengalee* of Calcutta guesses Lord Morley's declaration to be a sop to Lord Curzon and his party. We do not know how far it is true when it is said that the establishment of Executive Councils in Bengal is tantamount to undoing the partition. The Bengalis are not prepared to accept the Reforms, which they hold are of a doubtful nature, till the Partition is undone. Lord Morley is responsible for the success or otherwise of the reforms. In these remarks of the *Bengalee* we find a key to the minds of the people. When a Moderate leader like Surendranáth Bannerji thinks thus about the Reforms, it would be interesting to know how the Convention leaders will welcome the scheme.]

The Reforms and Muhammadan representation.

Indian Social Reformer (4), 23rd May.

***4.** "The desperate anxiety displayed by the London Committee of the Moslem League to close all avenues of election to Muhammadans except their own special electorates is perfectly intelligible to those who know something of the actual state of things in India. Mr. Amir Ali and his colleagues want to gag Muhammadan opinion in so far as it does not fall in with their own views. They are afraid of the cunningly contrived structure of the Moslem League being exposed, if independent Muhammadans find their way into the Councils. They are ready, and even anxious, to withdraw entirely from the general electorate, and to be allowed to elect the full complement of members that they claim, through special electorates. It is not for them to consider what the effect would be if the Hindus made a similar demand. Mr. Balfour's speech in the House of Commons, cynical as it was, tore to pieces the sophistries of the position. 'You give excessive representation to the Muhammadans,' he said. 'What is there to prevent a future Government from giving similar representation to the other communities?' None that we can think of. On the contrary, we expect that scarcely a year will pass without the Government having to meet one or more demands for special electorates. As it will be impossible to meet all these demands, there will be discontent and dissatisfaction. No Indian can read the proceedings in the House of Commons in Committee and at the third reading without a sense of humiliation. Is it worth while, we have asked ourselves, to get these political privileges at the cost of aspersions at the national character such as those of Mr. Smeaton, Mr. Rees and others?"

Comments on the Jain Graduates' Association's memorial to Government as regards separate representation.

Oriental Review (11), 19th May.

5. "When Government thought of granting separate representation to the Muhammadans, it was feared by responsible publicists of the country that the effect of such a concession to a particular community would be disastrous. Such effects are already seen in mutual recriminations which the Hindus and Muhammadans indulge in against each other and in racial and sectarian passions being roused. But the poison will not stop its ravages here. It has permeated the system and poisoned with its virus each and every component part of it. Last year there was a section of the Parsee community which asked for separate representation in Legislative Councils. Fortunately the wise and far-seeing leaders of this community prevented it in time from taking a suicidal step, and no representation was made to Government on the subject. This year it is the Jain community, at least as represented by the Jain Graduates' Association, that is affected by the poison of racial aloofness and national disintegration. This community has represented to Government that it is wholly different from the Hindus and being an important minority ought to be given a separate representation.......... There may be a difference in some particulars between two sects or communities, but this does not divest them of their character or their genius. It is, therefore, wrong to maintain, as the Jains seem now to be doing through interested motives, that the Jains and the Hindus are distinct entities. Not only that, but the Jain Graduates' Association which is composed of Shwetámbar Jains only has no status to speak in the name of the Jain community. It sounds very well to speak of the Jain community demanding this thing and that, but it is carefully concealed that this community itself is divided into three sections between whom there is a wide disagreement on many questions. A body like the Jain Graduates' Association belonging to one of these sections can, therefore, speak in the name of only that section and not of the whole community. Even with regard to its own section one may well be permitted to ask whether it represents graduates only or the whole section. As matters stand thus, it would not be advisable for Government to accede to the wishes of the Jain Graduates' Association in the matter of separate representation."

Alleged partiality of Government towards Bengal in the matter of the Council Reforms.

Ráshtramat (44), 22nd May.

6. After all this bluster, India is to be blessed with some mutilated concessions, and only Bengal is to get an Executive Council as the Lieutenant-Governors of other Provinces are not willing to be burdened with Councillors. What has Bengal done that the authors of the constitutional reforms should treat it so favourably? They pour blessings on a Province which is the home of political riots, and where Europeans are openly insulted in public streets. Have the United Provinces and the Punjáb been neglected because they have not followed the ways of Bengal? The Bengalees are harassing the bureaucrats by demands and protests, and the situation in that Province is a disgrace to any civilised country. Thefts, dacoities, bogus cases and tyranny of the police are the order of the day in Bengal. It has even gone further. It has resorted to assassination. Mr. Kennedy's wife and daughter were killed by a bomb, and the Bengalees honour Khudirám as a great patriot. Kaniyálál was honoured with a right royal funeral. An attempt was made on the life of the Lieutenant-Governor. The murderers of Nandlál are not as yet traced. But still Bengal is a great favourite of Government. It is difficult to dive into the political purposes Government desire to serve by this policy.

Suggestions *re* the celebration of the Empire day in India.

Sánj Vartamán (36), 21st May; **Jám-e-Jamshed* (29), 24th May; *Bombay Samáchár* (62), 21st May; **Akhbár-e-Islám* (60), 24th May.

7. Lord Morley's scheme of reforms has at last passed the two Houses of Parliament, and nothing remains to be done now except the framing of the details of the scheme by Lord Minto's Government. We wish this work would be completed by November, and in case it is, the public would like Government to appoint for the holding of the first sitting of the new Legislative Councils the 2nd of November, the day of the Queen's Proclamation. That memorable day has been rendered more memorable by the Royal Message on its 50th anniversary. It is the duty of the Indian people to see that it is duly solemnized in India in proportion to its importance and its far reaching effects. In England the people have introduced the Empire day celebrations and have fixed the 24th May for that purpose, but if there is any one day which is more appropriate to be fixed upon as the "Empire day" than any other date, it is the 2nd of November with which the memory of the Gracious Queen will always be connected and on which India's Magna Charta was

granted. The Earl of Meath, the great apostle of the Empire day, declares "Responsibility, duty, sympathy and self-sacrifice to be the watch-words of the celebrations." If this "responsibility and duty" teaches the Colonials to kick out the Indians from the Colonies, then adieu to such an Empire day. Such high-handed policy, which creates obstacles in the path of loyalty, received one severe blow on the 2nd November 1858, and another on the same day of 1908. If the Colonials are to be taught their duty it would best be done by fixing upon the 2nd November as the Empire day. [The *Jám-e-Jamshed* writes:—Although this day is observed in some parts in India, still we do not see that enthusiasm which one would expect. For this lack of enthusiasm, Government as well as the public are to blame. Government should declare it a public holiday and the public are sure to celebrate it with due *éclat*. The *Bombay Samáchár* writes:—We wish the 2nd of November to be fixed as the date for the first meeting of the new Legislative Councils. Some enthusiastic Englishmen want us to celebrate the Empire day, but the date—24th May—which they have decided upon is inappropriate. The date should be one that would induce a fellow-feeling among people in the various parts of the Empire. And the 2nd of November would be such a date. The *Akhbár-e-Islám* makes similar remarks and adds:—If in addition Government be liberal-minded enough to release on the 2nd November all Indians who are deported or imprisoned in connection with the unrest, it will enable Indians to celebrate the day with joyous enthusiasm, and the praises of Lord Minto will be sung throughout the country.]

Why Indians are indifferent to the idea of the celebration of the Empire day.

Indu Prakásh (42), 22nd May.

8. It is no wonder if Indians remain thoroughly indifferent to the idea of celebrating the Empire day. It would have been right to glorify the unity of the Empire if its several constituent factors had been placed on a footing of equality and if there existed no jealousy between them. But that is not the case. India is being treated as a step-child by England. The colonies are enjoying every kind of privilege, while Indians, who have emigrated to British colonies to earn their livelihood, are persecuted and insulted by the white colonials. When the question of the redress of their grievances is brought before the Imperial Government, they wash their hands clean of the matter. It is idle to expect Indians to be proud of the Empire if they are not granted equal rights along with its other self-governing members. A few admirers of Lord Meath, the originator of the idea, may celebrate the Empire day in this country, but they are not the real exponents of public opinion.

Nationalism has given a new life to the people of India.

Shakti (86), 15th May.

9. Nationalism is the one remedy for saving the Indian people from utter destruction. The spirit has taken deep root in the hearts of the people. Self-reliance and self-help have been the fruits of a gradual revolution in our physical, mental and moral faculties. The full significance of the teaching of the Vedánt, "I am Brahman, the world is my family", was hitherto completely lost on us. Each lived his isolated existence, but Providence has employed several forces to bring us all together. Successive calamities like plague, famine and poverty have levelled the barriers and knit us together into a mighty nation, and the resulting nationalism is like a potent, life-giving stream. Wherever this stream runs, self-respect and patriotism blossom forth. It is said that the flow of this stream will be checked by Government. They will surely fail in their efforts. Not an iota of the new spirit that is coursing in our veins will be wasted. Where a nation holds up its head, no power on earth can exercise its authority over that nation even with the help of veteran soldiers. A Tilak or an Arabindo or a Pal might be spirited away as seditionists. But when from the lowest to the highest, each and all, will insist upon having a share in the administration of his country, upon whom will Government fix as seditionists? Every village, town and city is affected by this new spirit. It has taken hold of the hearts of the people as it is the one chance of their salvation.

The new life is lived by hundreds and thousands of people. It has engrained in them the ideas of self-reliance and patriotism. To attempt to stifle such ideas is to attempt to destroy the people's life itself. It is futile and chimerical even to dream of extinguishing the ideas and ideals of 300 million people.

Alleged apathy of Government towards legislation in favour of social reform.

Indian Social Reformer (4), 23rd May.

*10. "In almost every country in the world, the State has a recognised function in respect of social and moral progress. Such progress should, no doubt, proceed largely from non-official effort, but there are some matters where State aid is essential and in all matters the moral support of the State is of the greatest value. In British India, the reformer not only receives no countenance from the State but, oftentimes, he finds the State ranged on the side of obstruction. Take the recent cases of the Bills introduced in the Viceroy's Legislative Council by the Honourable Dr. Rásh Behári Ghose and the Honourable the Tikka Sáheb of Nábha. Dr. Rásh Behári Ghose's Bill had for its object the better protection of religious endowments, and the Tikka Sáheb proposed to legalise a form of marriage said to be extremely common among a certain class of Sikhs. Both the Bills received strong support from enlightened and thoughtful members of the communities concerned. The Bills were allowed to be introduced and were read for the first time in the Council. But there they have stopped. Neither of the gentlemen has been re-nominated to the Council on the expiry of his term of office and the Bills have been dropped. Englishmen often point to the backwardness of social reform among Indians as a proof of their incapacity. What have they got to say to the indifference and apathy which under the name of religious neutrality is displayed by Government towards attempts to give legislative effect to the enlightened sense of the community on subjects which require legislation?"

Comments on the action of the Madras Government in degrading two Indian officers.

Oriental Review (11), 19th May.

11. "It is painful that such a travesty of justice should be possible in British India, still more painful that the Madras Government should proceed to degrade two of its highly placed officers and dismiss two subordinate officers as the result of such an inquiry. The fire-eating Anglo-Indian Press of Madras is naturally gloating over this result and flinging in the face of Indian people insults poisoned with malice and race-hatred............ We shall in this connection draw the attention of Government to the grave evil underlying these taunts and insults flung at Indian people. Some of the foremost Indian and English publicists are of opinion that anarchical crimes in Bengal were due to the minds of Indian youths being inflamed by the sneering and contemptuous way in which Bengalees as a race were spoken of since the time of Lord Macaulay. In fact, Barendra Ghose's first words in his confession were, 'We wanted to teach people to dare and die.' This is a psychological phase of the question which the Anglo-Indian papers may treat with indifferene, but which no government understanding its responsibilities can afford to ignore... ...... In the absence of any specific reasons for the punishment of Mr. Kershasp the public is left to form its own conclusions, and there is a generel feeling in the country that Mr. Kershasp has not suffered for what he did at Guntur but for his scathing comments in his now famous judgment in the Bezwáda sedition case, against which Government appealed. That judgment of Mr. Kershasp was remarkable not only for the legal learning displayed by him, but also for the absolutely impartial spirit in which he tried the case. The public may not be justified in connecting this judgment and the recent degradation of Mr. Kershasp as cause and effect, but there is at least no doubt that the judgment had rendered him odious to the Anglo-Indian world. We quote the following from the judgment to show how it runs counter to the prejudices of Anglo-Indians......... 'An idea seems to prevail in some legal circles that seditious utterances poison the minds of the people. But that is a misleading analogy.......... Seditious utterances are symptoms, not causes of discontent.' No wonder, that Mr. Kershasp had come into disfavour with the Anglo-Indians and with Government."

Comments on the Bengal Government's orders in connection with the suppression of riots.
Mahrátta (9), 23rd May.

***12.** "Mr. F. Duke, the officiating Chief Secretary to the Government of Bengal, appears to be a most thorough-going bureaucrat. He has drawn the attention of the Commissioners of Divisions to a way of suppressing riots, which he seems to think to be more safe and sure than the existing practice.......... When the riot assumes dangerous proportions and the proper time for firing comes, 'it must be done in such a way that the fire shall be immediately effective'! The line of argument followed by Mr. Duke in the light of what he calls 'experience' is most dangerous. If the official experience about the uselessness of blank cartridges and the practice of firing over the heads is to justify 'an immediately effective' firing of ball-cartridges into a mob, what steps would the bureaucracy take when this method too is found to be ineffective in quelling a riot? The Bombay mill-hands' riot of last year is an instance in point, in which, it may be remembered, many a volley of the police rifles was answered by more vigorous showers of stones. If the argument of Mr. Duke be pushed a little further, its logical conclusion would be a justification of the use of small cannon against an over-excited but unarmed mob....... We are firmly of opinion that if the authorities show some sympathy towards the feelings and sentiments of the masses and a cordial co-operation with their leaders before the masses take to a career of madness, there would be no necessity for Government to have recourse to even blank cartridges or to the practice of firing over the heads, much less to the 'immediately effective' method of firing ball cartridges."

Treatment of under-trial prisoners in Bengal.
Praja Bandhu (34), 23rd May, Eng. cols.

***13.** "The subject of the treatment accorded to under-trial prisoners in Bengal has by this time reached a critical stage, and the Government cannot afford to neglect it any further. Mr. Arabindo Ghose in the course of an interview with a representative of a Bengali newspaper has recently given a shocking account of the treatment accorded to him in jail. Stated in brief, the food supplied to him was not only of a very inferior kind, but 'it was freely mixed up with grit, husk bran and hair and various other things, while the pot-herb contained grass, dried leaves of trees and many other things'.......... Food of this kind can hardly be called fit for consumption, even of a convict. The case of an under-trial prisoner is still stronger.......... It is one of the most important canons of criminal law that no one is to be looked upon as guilty so long as his guilt is not adequately proved. The jail authorities in Bengal, however, are either not aware of this fact, or have conveniently forgotten it. In any case the treatment accorded at present to the under-trial prisoners, as brought to light by Mr. Ghose, scarcely reflects credit on those responsible for it.......... Another matter that ought to engage the attention of the authorities is the highly objectionable practice of confining under-trial prisoners in solitary cells in the jail. So far as we are aware it is only proved criminals, and that too of a dangerous type, who are confined in such cells. The system of treating under-trial prisoners like such persons is nothing short of a grave scandal, and deserves to be put a stop to without any further loss of time."

Transfer of the seat of Government to the hills.
Pársi (33), 23rd May, Eng. cols.; *Rást Goftár* (35), 23rd May, Eng. cols.

***14.** "The much vexed question of where the habitation of the local Government should be permanently fixed has been discussed from every possible standpoint and yet we are just where we were. But there is no reason why we should remain in that position. England, ages ago, settled that problem. The Government of that vast Empire is directed from within that gloomy, forbidding range of bricks and mortar over which Big Ben keeps ever faithful watch and ward. Spring, Summer, Autumn and Winter, year in, year out, gather within its stately walls, the country's trusted Senators.......... We quite agree that our Governor and his Councillors' comforts should be studied to the utmost, but at the same time 'there are others.' Suppose if our local captains of commerce flitted about from hill-top to hill-top, taking with them their trusty right-hand office men, leaving their bankers and brokers to pursue them in their peregrinations, where would be the commercial world—the operations of which so largely interest Government? The answer is obvious. In these days of electric fans and other aids to comfort there is not much to complain of on the part of those who are called upon to dwell, for a not unreasonable length of years, in India's sunny clime. The High Court officials have shown that it is perfectly possible to continue the Court work all the year through practically without interruption. The whole thing resolves itself into a matter of arrangement. When the weather is trying and little or nothing is doing, by all means let His Excellency and his Councillors hie them to the hills, leaving behind a limited number of reliable servants. His Excellency Sir George Clarke has given ample evidence of the possibility of residing and working in the capital of the Presidency he controls, and it is devoutly to be hoped that his excellent example will be followed by the Governors who succeed him." [The *Rást Goftár* writes:—"The expected expansion of Legislative Councils in India has resuscitated the old controversy of the annual exodus of local Governments to the hills.......... A change for the better seems to have come over the Governments of the various provinces, and Sir Edward Baker has set an example in Bengal; and we suppose that the system of seasonal migrations has reached the beginning of the end. We in Bombay need feel no anxiety that the Government here will persist in the old practice, while others are striving for an improvement. Sir George Clarke has stayed in Bombay during the months which his predecessors employed for a trip to the hills, and we may count upon him to set a wholesome precedent in this matter."]

Comments on the Bombay Government's Press Note with regard to remission and suspension of Land Revenue.

Indu Prakásh (42), 22nd May, Eng. cols.

15. "The latest instance of the unsatisfactory character of the Revenue policy of the Bombay Government is the recent Press Note issued by Government for general information.......... The Press Note has formally given the official sanction to the practice which has been in existence of making distinctions between landlords and tenants in the matter of the grant of remissions of land revenue.......... Whenever it is duly proclaimed that in a certain place the crops have failed, there prominently comes in the question of partial or total remission of revenue or its suspension. The over-anxious Revenue officers generally show a great amount of zeal in the matter of revenue collections and are generally in the habit of over-estimating the crops and under-estimating the severity of the famine. It is also an unfortunate experience of the rayats that they are somehow or other unable to obtain the full advantage of the rules in the matter of revenue remissions....... Then there is the distinction which is often made by these officers between landlords who get their lands cultivated by tenants and those who actually cultivate their own lands. The recent Press Note from Government has, as it were, given formal permission to these officers to revive the old system. This Note, however, seems to go further than the old practice. It makes a double distinction (1) between actual cultivators and landlords and (2) between landlords who are money-lenders and those who are not. We need not say that though the system may be defended on theoretical grounds, it is bound to prove unnecessarily complicated in actual practice. Simplicity should be the aim of all systems and policies which have something to do with large masses of illiterate people, but the present Press Note instead of simplifying matters is sure to make them more complex. It is sure to become a veritable hardship in the case of landlords and a great source of trouble to the Revenue officers themselves. To differentiate a landlord who acts as a money-lender to his tenant from one who does not do any such thing is to waste energy and time over an impracticable distinction. We think, however, that His Excellency must not have been well advised in this matter and that as soon as he is able to realise the effects of the proposed measure he will see his way to set the matter right."

Indian Spectator (5), 22nd May.

16. "About two years ago, when the Bombay Government passed certain rules relating to the suspension and remission of land revenue, it was stated in a general way that landlords would get the benefit of those rules if they would in their turn bestow a corresponding benefit on their tenants. No legislation seems to have been considered expedient to ensure the filtration of this benefit from the landlord to the tenant. A Press Note issued last week shows that certain executive arrangements have been ordered. The Collector cannot accept a mere promise from the landlord to forego a portion of the rent due by the tenant, corresponding to the remission granted. Satisfactory documentary evidence of the actual remission of rent will have to be furnished to the Collector. At the time of the collection of revenue, the landlord will be required to produce to the village officer a written acknowledgment signed by the tenant that a portion of his rent has been remitted, and in the presence of the village officer the landlord will be required to pass to the tenant a written discharge for the amount. No undue influence or colourable transactions should be possible when so many precautions are taken, if the tenant is a man of even ordinary intelligence. If notwithstanding all that is written on paper in the presence of the village officer, the tenant privately pays to the landlord more than Government wish him to pay for fear of being turned out or for any other reason, who can save him, and how can Government detect the landlord's bad faith and mulct him?"

Jagadvritta (119), 23rd May.

***17.** The *Jagadvritta* expresses its approval of the orders recently issued by Government on the subject of the grant of remission of land revenue to persons who lease out their lands to tenants, and says:—But landlords will not fail to set at naught these orders, for their tenant being completely under their control will be made to pass receipts as the landlords may desire. There is one remedy to avoid this. Wherever remission is granted, the officials should make personal inquiries of the tenants themselves, and the landlords who may be found to be guilty of fraud should be severely punished. We also suggest to Government that they should prohibit the practice whereby landlords, in case of arrears of rent, bind their tenants to pay one and one-fourth or one and one-half the usual amount during the next ensuing year. The tenant being helpless agrees to pay the increased amount, but this cannot be a legal agreement. The law must prohibit the practice of charging interest on arrears of agricultural rents. Much of the agriculturists' indebtedness is due to this evil practice.

Periodical fixed assessments of land revenue and their alleged evil effects.

Kaiser-i-Hind (30), 23rd May, Eng. cols.

***18.** "After having resolutely defended for years together the land revenue policy of periodical fixed assessments, the *Pioneer* of Allahabad now veers round and praises what in one of its recent issues it has called the policy of 'fluctuating' assessments. It rejoices that assessments of this character in certain districts in the Punjáb are 'becoming increasingly popular.' Why? Hear the great official ventriloquist. Because 'the people realise the great merit of the system in adopting the revenue demand of each holding to the produce of the year, and though it has disadvantages, these are more than counterbalanced by a relief from fixed assessments in bad years.' The Financial Commissioner points out certain other minor advantages of this system and confidently recommends its adoption in districts 'where the crops are variable in area and out-turn.' The Financial Commissioner praises the system, and the *Pioneer* in duty bound must praise it also. But the question the student of Indian land revenue assessments has to ask is this: Why did they persistently and resolutely adhere for over fifty years and more to the periodic assessments?......... From times immemorial the rulers of India had remarkably well understood this one important, nay vital, agricultural fact, that only a certain percentage of the actual crop of each year should be taken as the share of the State. It was a highly commendable principle founded on experience of centuries. It worked automatically. If the season was good and the crop abundant, the ryot got his share and the State its own without any injustice to either.

If the crop was deficient, the State shared with the ryot its deficiency.........
What was there to have prevented the present rulers from following the wise system of their predecessors? Its beneficence has been amply proved by centuries of practical experience. But new rulers from the West believed in their own infallibility......... The Punjáb Government, late in the day, has discovered that the fixed assessment in the newly formed Canal Colonies have proved most detrimental to the material interest of the Colonists. Political reasons also—the bitter discontent of the retired Punjáb soldiery settled in the Colonies—have contributed something towards the change of policy which now announces the advantages of fluctuating assessments. Thus, after a hundred and fifty years, they have just begun in the remote Punjáb to revert to the wise policy of the predecessors of British rule in India. So much for British statesmanship in land revenue."

Adverse comments on the proposal to hold Mámlatdárs responsible for the correctness of the Record of Rights and Mutations Register.

Satya Shodhak (147), 16th May.

19. It appears from the Annual Report of the Department of Land Records for the year 1907-08 that it is in contemplation to burden the already overworked Mámlatdárs with the additional task of paying special attention to the supervision of the Record of Rights and to the register of Mutations. It is also proposed to make the Mámlatdár make good any loss Government may have to suffer through his remissness in that respect. A Mámlatdár has at present to attend to multifarious matters, and if this new duty is forced upon him, it is likely that his efficiency as an officer may suffer. It is, therefore, advisable in the interest of the public not to increase the Mámlatdárs' responsibilities till the contemplated scheme of the separation of the Executive and the Judicial functions is brought into force.

Complaint about Mr. Deshpánde of Belgaum not being allowed to see his lawyers.

Rásthtramat (44), 19th May, Eng. cols.

20. "Those who will look through the facts of the case now instituted by the Kurundwád police will certainly be astounded at the boldness of the officers concerned in dealing with the accused, Mr. Hanmantráo Deshpánde, and in refusing or avoiding an interview between the accused and his counsel. Since we wrote last on this subject, fresh details have reached us and they cast a lurid light not only on the conduct of the Kurundwád police, but the manner in which the Kolhápur police assisted by that special officer, Mr. Wallinger, is taking an active part in this campaign of lawlessness. Mr. Hanmantráo is a British subject, being born at Belgaum, and he was arrested in a small village called Mázgaon under Kurundwád without a warrant on the night of the 3rd instant. The prisoner was then on the 4th instant taken to Belgaum before Mr. Guider and subsequently before the Assistant Political Agent there and brought back to Mázgaon. On the 5th the accused was placed before the Second Class Magistrate of Kurundwád, Mr. Bhide. A complaint was filed against accused on charges under sections 201 and 411, but no facts were given and the case was remanded to the 14th instant, the accused being removed to Wadgaon, a neighbouring village under Kurundwád, and subsequently on the 7th to Kurundwád itself. Under alleged orders from the Political Agent, Kolhápur, the accused was taken to Kolhápur on or about the 11th instant. On the 14th the Wadgaon Magistrate granted a fresh remand of two weeks apparently in the absence of the accused, who reached Wadgaon at night on the 14th after the remand was granted and was then promptly taken back to Kolhápur where he is supposed to be till the present moment. All this time Mr. Hanmantráo was removed from place to place and not allowed to see any of his relations or even his counsel. The services of Messrs. Baptista, Bar.-at-Law, H. L. Pátil, senior pleader, V. R. Sávnur, B.A., LL.B., and V. V. Bhadkamkar, B.A., LL.B., are engaged on behalf of the accused, and all these gentlemen are strenuously trying to get an interview with the accused, but the same is not yet granted for reasons best known to those who are in charge of the prisoner. In this connection also there are some interesting facts which point to the ingenuous methods adopted by the police and the Magistracy of the State assisted perhaps by Mr. Wallinger who is a recent special creation for the Southern Mahrátta Country. Messrs. Baptista, Pátil and Sávnur arrived at Kolhápur on the 12th, and Mr. Baptista wrote to Major Wodehouse, the British Political Agent, requesting permission for an interview with Hanmantráo. Major Wodehouse had no objection, but the prisoner was in custody of the Kurundwád State. Mr. Baptista stopped at Kolhápur and Messrs. Pátil and Sávnur went to Kurundwád to obtain permission of the Chief for an interview. The Chief deputed a special officer, Mr. Godbole, with them to Kolhápur to arrange for an interview. They all arrived at Kolhápur on the night of the 13th, but the accused seems to have been spirited away early next morning by Mr. Wallinger, who is playing the manager in this wonderful case. The Chief was wired to and informed of the strange conduct of this officer, but to no purpose. Mr. Wallinger, in reply to an inquiry, informed Mr. Baptista on the 15th that the accused was at Wadgaon. The prisoner was not in Mr. Wallinger's custody, however, and he refused even to furnish information as to who had charge of him. At Wadgaon Mr. Bhadkamkar sought an interview with the accused, but was refused both by the police and the Magistrate, and the accused was not allowed the usual right of signing the *vakálatnáma*. The scrupulous or unscrupulous jealousy which the police are exhibiting in their exclusive liking for the prisoner leads naturally to a suspicion that they have some unholy intention in keeping the person of the accused all to themselves. Of late so many cases of police misbehaviour have come to light, that the public naturally feel a degree of concern when the police are found to shillyshally in the matter of allowing the prisoner to be seen; and when the Magistracy is suspected to be dancing to the tune of the police, then the inference becomes inevitable that the police may be wanting to do things to which a counsel for the accused may be a serious hindrance. The removal of Mr. Hanmantráo to Kolhápur is highly objectionable and even illegal, as even the Political Agent has no authority to order the removal of the accused from one State to another. It amounts to wrongful confinement of the accused by the Kurundwád police abetted by Mr. Wallinger."

Comments on the *Deshasevak* case of Nágpur.

Mahrátta (9), 23rd May.

***21.** "Our readers are already aware of the decision of the case against Mr. Ogale, editor of the *Deshasevak* of Nágpur, under section 108, Criminal Procedure Code, and 500, Indian Penal Code. Mr. Bomanji Mancherjee, the trying Magistrate, ordered Mr. Ogale to furnish two securities of Rs. 1,000 each and a personal recognisance of Rs. 1,000, the Magistrate remarking that this sentence was passed both for the good of the public and the accused. The writings in question were published in the issues of 18th January and 1st and 8th February. The notice issued by the Government at the commencement of the proceedings stated that the three articles were defamatory while only one of them was seditious. That was the charge of the prosecution, but the Magistrate in his decision considered all the three articles as both defamatory and seditious. The article of the 18th January referred to the conviction for sedition of Mr. Kolhatkar, the former editor of the paper; it stated that almost all prosecutions for sedition in India ended in convictions, and that it would not be quite improper if any one would infer from them that a Judge who is only a servant of Government is not the proper person to decide such cases. What the writer says is that as Government sanction and set up such prosecutions, the very servants of Government who are paid and maintained by them are not the proper persons to give impartial justice in such cases, and such an inference is justified by the history of almost all sedition prosecutions in India. He suggested that such cases should be tried before Commissions or third parties, *viz.*, before juries. The second article under charge referred to the Queen's Statue case, and expressed the opinion that the people thought that justice had not been done in the decision of the case. The third article in question commented on the refusal of the District Magistrate of Poona to grant bail in the case of Mr. Khare, editor of the *Kál* of Poona. The defence counsel argued that if newspapers were to be taken up before law courts as guilty of a public offence for giving their dissentient opinions on judicial decisions, then all higher courts will have to be dealt with inasmuch as they often differ from the decisions of the lower courts, and not unoften pass severe and condemnatory comments on them. The Oriental Translator stated that he was 'instructed to say' that the articles were 'seditious and defamatory'; he himself had no independent opinion. He stated that none of the persons alleged to have been defamed ever complained to him or to anyboby else about their defamation. The prosecution did not produce any evidence as to defamation. The defence counsel, Mr. Gokhale, argued the case very ably. He pointed out that a parliamentary paper recently issued showed that out of 57 prosecutions under section 124 A, Indian Penal Code, during the two years 1907 and 1908, only one ended in an acquittal. He argued that in ordinary cases the proportion of acquittals was 41·6 per cent., while in seditious cases it was barely 1·7! He also pointed out that to say that some of the assessors, having no knowledge of the language in which articles were written, were not thoroughly qualified to adjudicate, did not amount to defamation. Notwithstanding this eloquent and clever defence, not only did the Magistrate uphold the prosecution but enhanced the degree of offence by considering all the articles both defamatory and seditious. This is in consonance with the traditions of high-handedness and injustice in a non-regulated province like the Central Provinces ruled by an autocrat."

Comments on the Alipore trial.
Gujarâti (25), 16th May.

22. The *Gujarâti*, in the introductory paragraphs of a lengthy article on the result of the Alipore trial, recalls the ways and means said to have been resorted to by the antagonists of reform in the Indian administration. The paper then observes that the appointment of Sir Lawrence Jenkins as Chief Justice of the Calcutta High Court and the strength of character displayed by Lord Morley have served to restore public confidence in British justice, and remarks:—The Calcutta police has been defeated in its purpose of ruining Mr. Arabindo Ghose. The Calcutta police, the Bengal Government and the prosecuting counsel had strained every nerve to get Mr. Ghose convicted at any cost, and yet Mr. Beachcroft has acquitted him. The punishment that has been awarded to the other accused in the case is no doubt severe, and it is naturally hoped that the appeal Court would order material reductions in the heavy sentences. As observed by Mr. Beachcroft in the course of his judgment it rests with the executive to show mercy towards the accused, and we shall wait to see how the Government takes up the hint. It is indeed surprising that the impartial attitude of Mr. Beachcroft in this case has not stirred up the latent activities of Anglo-Indian critics. They have, it seems, taken quietly Mr. Beachcroft's exposition of the misdeeds and malpractices of the Calcutta police. From all that the Sessions Judge has said in this connection it is necessary that Government should inquire into the doings of the police at an early date. As remarked by him the police have left no stone unturned in bringing the guilt home to Arabindo. The famous letter of 'the sweets' has been taken as a fabrication by Mr. Beachcroft, and this raises the important question as to how the police came by that letter. When a prosecution like this was instituted in the name of the King-Emperor it was but expected that the prosecution would be conducted in an open and above board manner and nothing allowed to tarnish the King's name. But the contrary has been the case in the Alipore trial. The indiscriminate action of the police has endangered the life and property of many an influential person in Bengal, and it is the duty of Government to investigate it. The Sessions Judge also passed strong remarks against the conduct of Mr. Norton and charged him with unnecessarily prolonging the case by adducing evidence irrelevant to the questions at issue. Why the Bengal Government should have gone the length of engaging Mr. Norton for the case, we do not know. But in view of the fact that the Advocate-General Mr. Sinha was there, Mr. Norton's engagement was a serious blunder on the part of the Bengal Government. Their second mistake was that they blindly accepted as true everything that was presented to them by the police. They did not care to see whether a *primâ facie* case was made out or not and allowed the police a free hand, with the result that the

whole of Bengal became convulsed to a degree. At this stage we cannot but commend the patience, the perseverance and the impartiality of Mr. Beachcroft in this case. But had he refrained from passing such severe sentences his action would have redounded to the credit and prestige of British justice. The conduct of the Calcutta police as proved throughout the trial cannot be justified under any circumstances, and drastic measures are necessary for the eradication of the mischief-making element in it. As for those who have been acquitted it is the bounden duty of Lord Minto's Government to see that they are fully compensated for the annoyance they have been put to for such a long time.

Gujarát (66), 15th May; *Rájasthán* (82), 15th May; *Arya Prakásh* (21), 16th May.

23. The result of the Alipore trial has thoroughly exposed the hollowness of the allegation that a serious conspiracy had been planned against the authorities in India. Considering the matter from all sides we cannot but find therein the hand of interested wire-pullers. That the prosecution was mainly directed against Arabindo Ghose is now amply proved. But British justice has refused to receive him as a sacrifice which the prosecution desired to offer. Arabindo's crime was that by preaching the doctrine of *swarájya* to his countrymen he aimed at elevating them in the scale of nations. Despite the clearness of his views several Anglo-Indians and interested persons sought to identify his party with that of the anarchists. But now that the truth has been established, these mischief-loving people stand out in their true colours. Arabindo's patriotism has brought upon him untold miseries, but now that the veil is lifted up, Government should see for themselves and read the signs of the times correctly. [The *Rájasthán* observes that Mr. Beachcroft by acquitting Mr. Arabindo Ghose has set at rest the over-excited brains of the Anglo-Indian community, and remarks that Government with a view to have Mr. Arabindo punished has wasted public money. It praises Mr. Ghose for his high qualities of the head and the heart and justifies his attempts at inculcating the idea of *swarájya*, &c., as fraught with immense good to the country. The *Arya Prakásh* also expresses satisfaction at the acquittal of Arabindo and ridicules the attempts made at identifying him with the party of bomb-throwers.]

Jám-e-Jamshed (29), 20th May.

24. After an eventful trial of one year Babu Arabindo Ghose has come out innocent of the offence charged against him. The Police officials of Bengal, however, have not come off unsullied. Although Arabindo from the very outset pleaded his innocence, the police, without properly examining the matter, got up evidence to prove his guilt. It was only because Arabindo was well-known for his literary attainments and patriotism that a fund of nearly 50 thousand rupees was subscribed in response to his sister's appeal, and he was enabled to engage an able counsel for his defence. What would have been the fate of an ordinary person if he had been placed in a similar position? Babu Arabindo Ghose also complains about the treatment he received in jail. The low quality of the food supplied to him and the inconveniences he had to undergo were sufficient to break down the health of even a robust man. In view of the fact that such facts are likely to produce a bad impression on the minds of the public it is the duty of Government to publish their explanation in the matter, and if they find any truth in the allegations made by Arabindo Ghose, to make the necessary changes in the treatment accorded to under-trial prisoners.

The Abkári policy of the Bombay Government.

Indian Social Reformer (4), 23rd May.

***25.** "The reply given by the Government of Bombay to the memorial of the Temperance Council a fortnight back and their Resolution on the suggestions of the Government of India regarding the taxing of toddy, taken together, show that, so far as the Abkári Department is concerned, the Local Government are determined to be guided by their pre-conceived notions irrespective of public opinion as well as of the suggestions of the Government of India. The claim of local Governments to greater independence of the Government of India must rest on the closer association of the former with the views and interests of the public. If there is one subject connected with the administration more than another in regard to which there is such a large and spontaneous consensus of public opinion, it is the Abkári system. The public feeling is based on the best instincts and traditions of the people, and owes little to the efforts of agitation and agitators. And yet, Government choose to take a perversely hostile attitude towards the principle of allowing the people an effective voice in controlling the growth of the liquor traffic. We do not think that this attitude can be maintained for any length of time. The Temperance movement is one which goes to the root of social and domestic life, and public opinion must, and will, insist on having a deciding voice in regulating and controlling the liquor trade. Sir Arundel Arundel, late Home Member of the Government of India, in the course of an article on Decentralisation in the current number of the *Nineteenth Century*, has a pointed reference to the Abkári administration. 'As a former Commissioner of Excise,' he writes, 'I would remark that in my view the really effective method of discouraging the consumption of alcohol would be to make the revenue entirely imperial, as in the case of salt, and give to Provincial Governments no inducement to increase the revenue for the benefit of the Province. At present if the receipts from the excise on spirits and toddy show a falling-off in any district, the subordinate officers concerned are inclined to consider it a reflection on their own efficiency, which they should earnestly set about to remedy.' It is superfluous to point out the bearing of these observations on the recent official pronouncements in this Presidency on Abkári administration."

Comments on the Government Resolution with regard to the toddy trade.
Mahrátta (9), 23rd May.

***26.** "Though toddy is generally classified under the general term of 'intoxicating drink', it is much more harmless than any kind of country or foreign liquor. Fresh toddy at the moment of extraction does not contain alcohol at all, and is not only not intoxicating but, on the contrary, it is said to be health-giving and nutritious. Even at the highest point of fermentation it does not contain more than 13 per cent. of spirit. Its price also nowhere exceeds 1½ anna a quart bottle. Toddy begins to ferment after 48 hours and becomes unfit for consumption, though vinegar can be produced from it. Under these circumstances, fresh and unfermented toddy, being less injurious physically, morally or materially, ought to get a kind of preferential treatment in comparison with other intoxicants. The Government of Bombay have issued a long Resolution last fortnight dealing with the recommendations of the Excise Committee and the suggestions of the Government of India with regard to the question of toddy. The reasonable and logical position which Government ought to take with regard to this question is to make fresh and unfermented toddy duty-free, and not only to restrict but to prohibit the consumption of stale and fermented toddy. But the Government of Bombay have followed a middle course and laid down their policy as one of encouraging the drinking of fresh toddy and allowing the purchase and consumption of fermented toddy in moderation. According to this policy they have suggested that toddy-shops should be gradually reduced and should be replaced by the grant of tree-foot booths and hawkers' licenses. The Government of India recommended the exemption of fresh and unfermented toddy from taxation as is the case in the Madras Presidency. But the Bombay Government are opposed to this suggestion, because they say, sugar cannot be profitably extracted from the Bombay toddy as is possible in Madras. If the Bombay Government and the Abkári Department are really so anxious to help the sugar industry in this Presidency, they can do so by either allowing the manufacturers of sugar to make rum from *ráb* or buying it themselves from them for turning it into rum."

Bombay Samáchár (62), 17th May; *Rást Goftár* (35), 16th May.

27. Though there is no abundance of palm-trees at present in Surat and other toddy-producing districts, toddy has maintained its popularity among the people who avoid all other intoxicants. We have now and again commented upon the rather mischievous policy of encouraging the use of intoxicating liquors of inferior quality instead of toddy.

In reply to the suggestions made by the Government of India the Bombay Government have taken the opportunity of clearing up many points that have hitherto been the cause of much misunderstanding. Government are desirous of checking the excessive consumption of the beverage. It is impossible to fix a uniform rate of taxing the tapping of trees. The present rates in Surat have been fixed with due regard to the conditions actually existing in the district. The same is the case with the other toddy-producing districts. Considering the fact that the present rates are high enough for the poor of the district, it is ridiculous to suggest any increase in them. Government are anxious to stop the auctioning of shops and in the near future we will have the satisfaction to see the practice completely done away with. They are also convinced of the evil effects resulting from keen competition and have decided upon a system of selection which will leave shops and booths to certain persons who will pay fixed license-fees to Government. The selection, we suggest, should not be left only to the officers; local committees should also be consulted in selecting the licensees. There is no industry followed in Bombay of extracting sugar from the juice of the palm. It is also true that the people of the Bombay Presidency are not fond of sweet toddy. This hardly means that the tax on sweet toddy should not be taken off. If the tax is abolished, it is likely that the tappers might take to the industry of extracting sugar from sweet toddy. It is also possible that sweet toddy would be freely used in place of the fermented stuff. The object of the licensed tree-foot booths was to promote the use of unfermented and cheap toddy. We regret there is no law to prevent the consumption of fermented toddy. It is highly necessary that steps should be taken in this direction. [The *Rást Goftár* makes similar comments and expresses satisfaction at the new arrangements made by Government for the use and sale of toddy. It is of opinion that the arrangements will prove beneficial to the toddy-drinking people.]

The Bombay City Criminal Investigation Department.

Pársi (33), 23rd May, Eng. cols.

***28.** "It is an open secret that within a very short time the *personnel* of the Criminal Investigation Department of the city is likely to undergo certain changes. The most important of these will be the appointment of a fairly highly-placed Police official from the districts to take charge of the Department. At the present time it is in the charge of an officer of proved ability—Superintendent Sloane, and it is somewhat difficult for the ordinary layman to understand why what must be presumed to be superior intellect is required to direct this very important branch of the police service. However, the fiat hath gone forth, and it is useless to criticise the decision of those who sit in authority over us, but at the same time it must be remembered that this addition to the Force means a considerable addition to the cost of its up-keep and the question arises whether results will justify this. At present the work is controlled by one who is admitted to have won his spurs, and in these days when every anna saved is an anna earned, it behoves us all to ponder over the matter carefully."

Comments on the notice issued by the District Magistrate of Ratnágiri forbidding the sale or exhibition of the portraits of Khudirám Bose and Tilak.

Kál (120), 21st May; *Ráshtramat* (44), 19th May.

29. Taking advantage of the powers conferred by the District Police Act, the District Magistrate of Ratnágiri has forbidden the sale or exhibition of the portraits of Khudirám and Tilak. All thoughtful people will doubtless pity the official class for the dulness of understanding betrayed by the latter in issuing such an order. Mr. Tilak's portrait has by this time become so very common, and his name has become so familiar even with little children in distant villages, that he would not be forgotten for a considerable time to come. In Bombay, where the Governor himself resides, lakhs of Mr. Tilak's portraits are sold, and yet His Excellency the Governor does not take it ill at all. In this matter the District Magistrate does not appear to have shown himself to be conversant with human nature. It would be hard to find in the Ratnágiri District a single man who does not know Mr. Tilak; but the name of Khudirám Bose was not known to many before the above order saw the light. The District Magistrate has made the latter's name more widely known, and has thus been guilty of indiscretion. He has invested Khudirám's name with importance by associating it with that of Mr. Tilak. [The *Ráshtramat* says:—By abusing the power conferred by the District Police Act, the District Magistrate of Ratnágiri has made an exhibition of his own folly. It cannot be denied that Mr. Tilak always directed his efforts to check-mate the high-handedness of self-willed officials, but that circumstance does not, we think, give a right under the law to any one to prohibit the sale or possession of his portraits. We suggest that the people of Ratnágiri should take the matter before the higher authorities and obtain their decision thereon.]

Sami-Sánj (84), 19th May, Eng. cols.

30. "The Zilla Magistrate of Ratnágiri has prohibited the sale of the portraits of Khudirám Bose and Bál Gangádhar Tilak and other deportees. We shall not deny the right of the local authorities in any place to take such precautions as they feel themselves called upon to take for the maintenance of peace and prevention of the spread of sedition. But we should always favour the idea of such prohibitory orders coming from the head-quarters of Government. Why should it be wrong to sell and exhibit certain portraits in Ratnágiri, which are being freely sold and hung in every *pan-supari* shop in every other place?"

Alleged need of a Commission of Inquiry for investigating cases of Police oppression.

Sánj Vartamán (36), 20th May, Eng. cols.

31. "During the last week there have been no fewer than a dozen instances reported and published in the newspapers of police oppression exercised in different parts of the country, particularly those where unrest and sedition prevail the most. It may be regarded as the good fortune of the country that all these cases should crop up about the same time so as to attract the attention of Government and the public to an evil, which has of late grown out of all proportions, and which has very properly been regarded as one of the main causes of the present disturbed state of India.......... The high-handed, and in some cases most wicked actions of the police have been the themes of the judgments of some of the highest courts in the country.......... The case, which has been recently disposed of by Mr. Justice Hunt in the High Court at Trivandrum in respect of the riots that recently took place in Southern India, is one which calls without a day's delay for a public inquiry.......... The most important part of Mr. Justice Hunt's judgment is where he refers to the cause of the riot, and where he gives it as his opinion formed from the evidence in the case 'that the whole friction was due entirely to police oppression.' We have all along contended that the present disturbed state of the country, including the past and recent deportations, was mainly caused by the police, and we are glad to find ourselves supported in that contention by no less an official than the Judge of a High Court.......... The Government of India are probably better acquainted with the details of cases of police oppression that were brought to light only within the last week—not to refer to numerous other cases of a similar description—and it behoves them in the interest of the whole country to hold a public inquiry as to the rotten state of the Indian police, who are responsible for good many other things besides sedition and unrest in the country."

The Indian Police and sedition trials.

Rást Goftár (35), 23rd May, Eng. cols.

***32.** "The strictures of the Travancore High Court on the prosecution evidence in the riot case of the city are a sad commentary on the police of this country.......... It is natural that the judiciary should take a severe attitude in offences against the State, and may be disposed to treat lightly any discrepancies which may be noticed in the evidence on the side of the prosecution. This renders the position of the accused persons all the more precarious, for they have to prove their case in the face of incalculable difficulties. For, in the first place, people in this country are averse to giving evidence spontaneously when the police is the prosecuting party; and when the charge is one of an offence against the State, any attempt to befriend the accused may bring the witnesses for the defence into serious trouble, or at least into bad odour as men ill-affected towards Government."

Alleged boycott of popular newspapers by Government officials.

Ráshtramat (44), 20th May.

33. The bureaucrats want us to give up the boycott, but they are showing by their actions that they themselves appreciate its principle. European and Native officers have been removed from service because they have been found to favour the *swadeshi* movement. Government officials are not ashamed to prohibit the sale of the photographs of those who are in the bad graces of the powers that be. We fail to understand why Government should not take to task those of its officers who prevail upon public libraries to stop subscribing to certain newspapers simply because they openly criticise the actions of Government. These officers have made it a point to boycott the critics of Government and to favour those that stoop to play the part of sycophants. However, it rests with the people to defeat these sinister proceedings of the designing officials against popular newspapers.

Comments on the appointment of Mr. Lucas as Acting Commissioner in Sind.

Phœnix (12), 19th May; *Musáfir* (51), 15th May, Eng. cols.

34. "The appointment of Mr. W. H. Lucas to succeed Mr. A. D. Younghusband, Commissioner in Sind, proceeding on leave has been gazetted. We are at a loss to understand why Mr. Lucas has been allowed to supersede Mr. Barrow and Sladen, two officers who had given as complete a proof of efficiency and fairness as any officers could possibly give. But above all things, it is impossible for us to suppress our keen sense of disappointment and mortification at the passing over of Mr. Mules. We defy any one to dispute our statement that nobody's appointment as Commissioner in Sind would have given as much satisfaction to the people of Sind as that of Mr. Mules. If a plebiscite were taken, all divisions, whether territorial or communal, would with one voice proclaim him the fittest chief for the province. .... What with his clear brains, quick grasp of things, remarkable despatch of work and an extensive knowledge of Sindhis, their customs and prejudices, Mr. Mules's services to the Province have been most valuable. The question of the superior merit of Mr. Lucas or this and that Civilian does not fairly come in......... Here is a man who has served his King and his country nobly and truly for over thirty years and has endeared himself to the people. In that service he has become grey and is now on the verge of retirement. He has no more prospects of advancement. The Commissionership will be a solace to him in his old age. It will be a comfort to the people to know that those they love are loved of the Government. Mr. Robert Giles was made a Commissioner on the eve of his retirement. Why not Mr. Mules?" [The *Musáfir* writes:—"We feel bound to say that it would have been better if Mr. Mules, who has once before filled the appointment with credit, had been given charge of the Province......... Government would have earned the gratitude of the public by honouring true merit."]

Comments on the orders of the Collector of Kaira *re* provisions supplied to Government servants on tour.

Mahi Kántha Gazette (73), 16th May; *Surat Akhbár* (88), 17th May.

35. The tours of the District Officers in their respective charges ought, in all truth, to inspire confidence and joy in the people amidst whom they tour, and must result in their good. But as we are all aware no such result is ever realised, and the people, on the contrary, look forward to these tours with misgivings and fear. From the highest to the lowest, all classes are subjected to numerous hardships at the hands of the officers and their subordinates, and the people are relieved when they know that the camp is to be shifted from their part of the country to another. The village Bania has to supply provisions at ridiculously low rates; the farmer has to leave aside agriculture and to supply a number of bullock-carts to convey the baggage of the officials, for an absurdly low recompense, and the low caste people have to perform the menial duties even without the least recompense. No doubt, Government have issued, from time to time, orders to prevent such hardships, but as we all know, they have remained till now, in the absence of hearty co-operation of the District officials, dead letters. We are glad, however, to note that Mr. A. K. Káma, the Collector of Kaira, has issued a circular to his subordinates to desist from these long established practices and to buy provisions from the market at market rates. Mr. Káma has thereby entitled himself to the gratitude of the public, and we earnestly wish that his example will be followed by other District and Agency officials. [The *Surat Akhbár*, on the other hand, writes :—Strong measures are no doubt necessary to prevent the officials from decamping from a place without paying up their bills, but at the same time care must be taken that these measures do not interfere with the system of their buying provisions from fixed shops and at fixed rates. For if they do, the officials will be left at the mercy of the village shop-keepers who will try to squeeze as much as possible out of them, and that too without furnishing them with provisions of good quality. Mr. Káma's circular is surely the outcome of pure benevolence, but we cannot help saying that it is very likely to lower the efficiency of the administration.]

A comparison between Shiváji and Tilak.
Shri Shiváji Vijaya (148), 19th May.

36. If Shiváji obtained *swarájya* for his countrymen by means of his sword, Mr. Tilak has by his sword, *viz.*, pen, created in the hearts of his countrymen a craving for *swarájya*. The task of Mr. Tilak has been even more onerous and arduous than Shiváji's. As he has always placed before his countrymen the ideal preached by the Bhagavad-Gita, he may be fitly called an incarnation of God Krishna. He has disillusioned the minds of many people and showed them the way to freedom and has taught his countrymen the lesson of patriotism. He did not like to be a creature of Government and so to deceive his own countrymen. He never became a slave of his environments, but shaped them according to his own will. Like Shiváji, he could have effected a revolution by means of the sword, but the present circumstances of the country require the use of the pen more than that of the sword. A revolution in thought must first be effected. He, therefore, prepared the minds of the people by his writings. At the time of Shiváji it was necessary to draw the sword, but the present state of things is quite different, for peace is reigning in the land and only two lakhs of soldiers have been found sufficient to preserve order throughout the country. It would be sheer madness to think of the sword under such circumstances. Mr. Tilak saw that Indians had forgotten their own position, and that though fully qualified to carry on *swarájya* they were diffident about their own capacity to govern themselves. He also found that they had not been shrewd enough to understand that *divide et impera* was the guiding principle of our rulers. While Indians were fast degenerating in this manner he told them that if their ancestors were thoroughly competent to rule themselves they were not the less competent to do it. He asked them, therefore, to throw off their despondency and to make an effort to obtain *swarájya* under British supremacy. He thus frequently awakened his countrymen to a sense of the necessity of working for the good of their country. As Shiváji adhered to his cause through thick and thin, so Mr. Tilak has never given up his principles, though for this he has had to undergo the hardships of prison life. Both Shiváji and Tilak have sacrificed their lives for the sake of their country. Mr. Tilak is the only man with whom there has been agreement between speech and action. Whoever makes an impartial study of the lives of Shiváji and Mr. Tilak will find an exact similarity in their characters.

Arabindo Ghose—his self-sacrifice for his country.
Shakti (86), 15th May.

37. The *Shakti* after giving a short sketch of the career of Arabindo Ghose writes :—His recent arrest, trial and release are within the knowledge of everybody. Highly talented, Arabindo Ghose is a selfless and a great man. Had he chosen he could have filled at present the same position which he who recently tried him holds. Or he would have flourished as a successful lawyer. He would have been the pride of the Educational Department. At least he was promised a better post than the one which he held under the Gáekwár. But he disdains riches, happiness and comforts. No doubt, there are people whose spare time is

occupied in the service of the country. There are others to whom politics is a game to be played at the fag end of the day. Many a philanthropist contributes handsomely to some national fund or other. But where is the man who like Arabindo has sacrificed on the altar of patriotism his all, his earthly belongings, his heart and soul, the very ties of relationship?

Jain holidays recently sanctioned by Government.
Sami-Sánj (84), 19th May, Eng. cols.

38. "It was undoubtedly very good of the Bombay Government to have tried to satisfy the demands of the Jains. But we are not quite sure if they have proceeded about it in the right way by suggesting that the Christian Holidays should be maintained intact in the calendar, and an attempt made to placate the Jains by curtailing the existing share of the other native communities. If one were to look honestly at the matter, the verdict would be that the four days assigned to Easter, the four days to Christmas, and again the four days to New Year, not to mention the stray ones here and there, ought to be cut down, if necessary, to satisfy this new demand."

Alleged injustice of a circular issued by the late Collector of Hyderabad.
Al-Haq (49), 15th May.

39. The circular issued by Mr. Pratt, a short time before his departure from Sind, wherein he directed that such of the Zamindárs in the Hyderabad District as already held 500 acres of land should not be granted more land, has spread great dissatisfaction and discontent among the Zamindárs concerned. Without any remunerations the Zamindár has hitherto been helping Government in matters which, if minded by officers themselves without that help, would entail considerable expenditure on Government and trouble on officers. In the interests of Government themselves and of the poor loyal Zamindárs, we request the serious consideration by the present Collector of this subject and hope that he will see his way to cancel or recommend the cancellation of the circular.

Claims of the Hindus of Sind to be represented on the Provincial Council.
Lárkána Gazette (50), 15th May, Eng. cols.

40. Commenting on the recent election by the Sind Zamindárs of a representative on the Provincial Council, the *Lárkána Gazette* writes:—"Surely the present system of election will hardly bring a seat to a Hindu, as four-fifths of the voters are Muhammadans and their sympathies will naturally go to their co-religionists, of whatever merit.......... But since we feel now that a Muhammadan is not regarded by the Hindu public as a fit representative of the Hindus, we must ask that a Hindu be also given a seat in the Council. Sind has to send four members. One will be Mr. Bhurgri. The other is to be elected by the Chamber of Commerce which being composed almost exclusively of Europeans always sends a European representative. There thus remain Local Boards and Municipalities. In the former, the Muhammadans preponderate, and it is extremely unlikely that they will return a Hindu. As for Municipalities let us hope that they will elect a competent Hindu. We do not know whether Professor Shaháni stands any chance of being returned by those bodies, but if there is no such likelihood, we would remind His Excellency the Governor of Bombay of his promise to the Sind Sabha that if no Hindu is elected, Government will be prepared to use their power of nomination to satisfy the claims of the enlightened, progressive and prosperous Hindus of Sind and hope that His Excellency will be pleased to nominate Professor Shaháni who is admitted on all hands to be one of the fittest persons to represent the Hindus of Sind."

Injustice to the people of Bungaldero (Lárkána) alleged to be done by the Collector of Lárkána (Sind).
Al-Haq (49), 15th May, Eng. cols.

41. "Mr. Baker, Collector of Lárkána, by yielding to the interested representations of his subordinate officials has given ample cause to the people of Bungaldero village for dissatisfaction and complaint. It appears that a plot of land in the village had for a long time been reserved for the use of the public for digging earth therefrom. This piece was converted into a building site to the great inconvenience of the public. The

Muhammadans of the village submitted petitions to Mr. Baker praying for a grant of the site either to them for their *Idgáh* or to the homeless poor for building houses thereon. Mr. Baker made a verbal order to the effect that the site would be given to the applicants. Hearing of this order, two Government servants offered to buy the site for Rs. 400 and 15 respectively. .... Mr. Baker came again on the 16th February last to see the spot. The people of the whole village with one voice complained to him of the great inconvenience arising from want of an earth-pit. Thereupon, in supercession of his former verbal order, Mr. Baker made another declaring that the land in question would remain an earth-pit and not be sold as a building site. .... In contravention of all previous orders, the land was sold to the Government servant who had offered *Rs. 15* only and not to him who had offered to pay Rs. 400—and this, despite a distinct previous order directing sale of the site by public auction. It is almost certain that the land, if put to auction, would have fetched two or three thousand rupees."

Municipalities.

The insufficient water-supply of Bombay City, and a suggested remedy.
Jám-e-Jamshed (29), 22nd May, Eng. cols.

42. "If a score or two of resolute house-owners were, in the interest of their tenants, to take up the attitude of passive resistance and when the Municipal Bill Collector went his round, to tell him 'No water, no cess', the effect could not fail to be salutary and even electric. The action would be at least morally justifiable, if not legally so; and though fraught with certain inconveniences it would impress the Corporation and the Government with the scandalous, almost shameless, treatment that is meted out to the citizens of the 'First City in India' in regard to the supply of one of the barest necessities of life...... We are compelled to say that there is nothing to match the barefacedness of the Bombay Municipality in charging the people the water-rate and not supplying the water.......... And could an attitude of passive resistance—the refusal of payment for an article never received—be unjust or immoral when resorted to by a people after long years of bitter complaints, of endless suffering in health, of abject unavailing requests and entreaties?"

The Collector of Ahmedabad and the Ahmedabad Municipality.
Praja Bandhu (34), 16th May, Eng. cols.

43. "We understand that Mr. Sladen, the Collector of Ahmedabad, has addressed a letter to the local Municipality in which he has given that body to understand that on its agreeing to appoint as chief officer a Government officer of the rank of Deputy Collector on a monthly salary of Rs. 500, the Government will be prepared to grant it the further concession of having $\frac{2}{3}$ elected Councillors instead of $\frac{1}{2}$ as at present. This shows that Mr. Sladen is not satisfied with the resolution passed some time ago by the Corporation. He evidently holds the view that in the first place no one but a Government servant is competent enough to do the chief officer's work, and in the second place he must be of the rank of Deputy Collector. This is virtually tantamount to saying that the requisite ability for the work does not exist outside the select circle of a very small class of Government officials —a proposition which we are not prepared to subscribe to. We have no hesitation in saying that it is not difficult to select the right sort of man for the post from among the larger class of educated people who are not in Government employ, for it is quite obvious that ability and intelligence are not the sole monopoly of Government servants. Then again the letter addressed by Mr. Sladen is more or less in the nature of a threat, and directly goes against the views publicly expressed by the head of the Bombay Government not long ago at Karáchi. We are certainly no blind admirers of the Municipal administration of this city, and have more than once taken it to task in these columns both for its sins of commission and omission. There is undoubtedly ample room for improvement, but we do not think it can be introduced by none but a Deputy Collector appointed as chief officer. In support of this we may cite the instance of our present secretary who belongs to the rank of Deputy Collector, and although not called chief officer, virtually enjoys all the powers of one, but who in spite of all that has been pronounced by the discriminating public to be a failure. With this sad experience before us we are inclined to think that it would be far better not to restrict the field of selection in the manner proposed by the Collector. The Municipal Corporation of an important progressive city like Ahmedabad ought to be allowed a free hand in this matter, but if the authorities insist upon granting the concession only under certain conditions, it is pertinent to inquire whether it is worth while having it. This is quite an important aspect of the matter, and the Corporation as a whole ought to bear it in mind while disposing of this question of the appointment of the chief officer."

Inadequate representation of Muhammadans on the Ahmedabad Municipality.

Political Bhomiyo (79), 21st May, Eng. cols.

44. Suggesting a redistribution of Municipal wards in Ahmedabad, the *Political Bhomiyo* writes :—"The Muhammadan population consists of one-fourth of the whole population of the city according to the last census. Therefore, they can justly claim one-fourth of the elected seats. As we have already pointed out, the Muhammadans have not yet been able to secure the seats due to them since the principle of election was introduced. The question naturally arises what has been the cause of this. The answer to this is not far to seek. The wards have been so constructed as to divide the Muhammadan quarters into unequal parts and join them to neighbouring Hindu quarters. Such is the case with the Kálupur, Dariápur, Sháhpur, Jamálpur and Ráikhad wards. The Muhammadan population in these wards fully warrants the construction of separate Muhammadan electorates, which can easily be empowered to select their own representatives from amongst their co-religionists. Kálupur is the largest and can have the privilege of returning two. The Municipality is a trust in which all communities of the city have an equal interest, and it is nothing wrong to give the rightful their due. The trust is now abused inasmuch as it is in the hands of some of those who have the least right to it and withal fail to do the duty they owe to their constituents......... The Jains have been set up as a community against the Muhammadans. Even if these people claim to be distinct from the Hindus, which in reality they are not, they are no formidable rivals to the Muhammadans inasmuch as they are only one-fifteenth of the population of the city. The Parsis are also mentioned, but they are only a drop in the ocean, being a little over twelve hundred in number."

Unsatisfactory state of affairs in the Ahmedabad Municipality.

Gujaráti Punch (27), 16th May.

45. Commenting on Ahmedabad Municipal affairs, the *Gujaráti Punch* writes :—The main responsibility for the efficient discharge of the functions of a Municipality lies on its President and members and more especially the elected members. It is their duty to see that their administration removes the difficulties of the public. But no one will say that this duty is being properly performed by the Ahmedabad Municipality. The elected members pay greater attention to bringing themselves forward than to the improvement of the administration and occupy themselves with useless discussions. We have time and again drawn attention in these columns to this deplorable state of affairs, but to no purpose. We do not urge that members should not express their independent views, but it is unbecoming the dignity of Councillors to make the Municipality a battle-ground for showing off their combative powers. We have often inveighed in our columns against the useless waste of time in the Municipal meetings. But now this scandal has assumed such proportions that it is high time for the President, the more sober among the Councillors, and the public to move in the matter. Though the President has the power to check such useless waste of time, he does not and evidently cannot do so. Under these circumstances, it becomes the duty of the public to raise its voice in the matter, and with a new election approaching, the time has now come for doing so effectually. The public have already tasted the bitter fruits of their faulty elections, and it is necessary that in the coming election they should remove those Councillors who are uselessly wasting the time of the Municipality, and return those only who are more competent, sober and experienced.

Alleged serious obstruction on a public road in Ahmedabad.

Praja Bandhu (34), 23rd May, Eng. cols.

***46.** "Every one passing by the Richey Road must have noticed the serious obstacle to all kinds of traffic, both pedestrian and vehicular, generally offered in the afternoon by a large number of idlers and loafers who waste their time in what is known as *Jota* gambling. It is strange that the police have so far not made any very serious attempt to put a stop to this evil which is a fruitful source of accidents. At times these persons in their mad zeal almost wholly block up the way, and then it is extremely hazardous to drive or walk along the road. If under the present law the fraternity cannot be convicted of gambling—although about that too we have our doubts—nothing ought to prevent the police from prosecuting them for causing obstruction on a public thoroughfare. We are afraid a prosecution or two for this offence will not suffice to root out the evil, but frequent prosecutions followed by deterrent punishments will be necessary for the purpose."

Complaint about the Government nominations to the Broach District Local Board.

Broach Mitra (22), 9th May, Eng. cols.

47. "It is not very long since we deprecated the failure of our Taluka Local Board members to select the best man as their representative for the Zilla Local Board. Now we have to express our regret at such a failure on the part of Government in their nominations for the same.......... The failure of the first may be excused as the class concerned is not properly enlightened. The Government can have no excuse to offer when they not only fail to add the name of Mr. Málji in the list of nominees, but purposely omit the name of K. B. Aderji Dalál."

Native States.

Affairs in the Rádhanpur State.

Political Bhomiyo (79), 21st May.

48. In the first of a series of contributed articles the *Political Bhomiyo* writes:—The Muhammadans in the village of Sami under the Rádhanpur State are oppressed by the Hindus, so much so that the latter pay 14 annas to them for an article worth one rupee, while charging one rupee two annas for selling a similar article to them. The Dewán pays no heed to these matters, and if people go to him to complain he scolds them and drives them off, because being a Hindu himself he hates the Muhammadans. These people are quite illiterate, and if too much harassed might resort to physical force. It is necessary, therefore, to bring about a better understanding between the two classes. Again, the Dewán has, by his intrigues, driven off Mr. Chunilál Ráichánd, who had worked as Treasury Officer for the last six years, and had by introducing the British system of accounts brought the department to a very good condition. Mr. Chunilál's post has at the Dewán's recommendation been given to a Nágar, Jaisukhrám, who is paid ten rupees extra for discharging the duties of the office in addition to his other duties. Since this man's taking charge of the office, it is doubtful if vouchers are properly kept, for the only two people who are acquainted with the working of the Treasury Office are the Dewán and Jaisukhrám, both of whom are Nágars and work hand in hand like brothers. There are two more Nágar clerks in the Huzur office, who along with the Dewán and Jaisukhrám transact all secret and confidential work. It is rumoured that three thousand rupees were spent in entertaining the Political Agent when his camp was last at Rádhanpur. The Daftardár to the Political Agent, who is also a Nágar, is in league with these two Nágar officers and so the people cannot complain to the Agent.

The claims of the present Mir of Khairpur (Sind) to the *gádi*.
Musáfir (51), 15th May., Eng. cols.

49. " We learn that there has arisen a dispute as regards the succession to the *gádi* of Khairpur. Mir Imámbux, who is at present the ruler, is alleged not to be the rightful heir and his son is reported to have better chances of success. Mir Imámbux after coming into power has effected many useful and necessary reforms in the State, for which the people are very thankful to him, and it will be a pity if hereafter his claims and merits are overlooked. We hope, the Government of India, with whom lies the final decision, will support the present ruler."

Intelligence extracted from the Press.

Proceedings of the fourth Sátára District Conference at Wái.
Mahrátta (9), 23rd May.

***50.** " The fourth Sátára District Conference was held at Wái on the 15th and 16th instant. Mr. K. P. Khádilkar of Poona was the President of the Conference. More than a hundred delegates from all the tálukas in the district were present at the Sessions. Mr. Káthavate, Chairman of the Reception Committee, welcomed the delegates, and reviewed the past eventful year. Mr. Khádilkar referred to Mr. Karandikar's speech at the recent Kolába District Conference wherein he had pointed out the justice and legality of demanding *swaráj* ; and stated that as the Calcutta High Court had legalised the demand for *swaráj*, the demand was in no way a transgression of the bounds of law, but was only a legitimate aspiration on the part of the people. He said that the word ' boycott ' was less controversial than the word ' Congress ', and referred to the keen contest which raged before the word ' Congress' was accepted into common parlance. He thought that in course of time the controversy about ' boycott ' would also cease, and the word would not be so dreaded as it is now in some quarters. He observed that the dread was a mere spectre without any real substance in it. He contended that the principle of boycott was not a new one, but could be found in the Hindu religion referred to as renunciation. The *yama* and *niyama* of the science of Yoga embodied the same principle. He proved the necessity and value of discipline as represented by the *swadeshi* and *boycott* movements. After discussing important subjects such as Municipalities, Local Boards, Temperance, Village *Punchdyat* System, Forests, etc., the President closed his speech. The proceedings of the Conference then commenced, and several resolutions were passed. The resolution on the increasing consumption of intoxicants in the district emphasised the necessity of sending preachers to various places. The Conference resolved that the Paisa Fund should be paid more attention to in all parts of the district. The Sabha was of opinion that the *swadeshi-boycott* movement was of great value and no progress was possible unless it was resorted to. The Conference held that, as the official majority in the District and Taluka Local Boards did not make the institutions as useful to the rayats as they ought to be, an attempt must be made by the people of the district to ensure and secure more effective popular control over them. There was a resolution also about Arbitration Courts. A resolution was also passed about the grievances of third class passengers in railways. The Zilla Sabha was of opinion that the circular recently issued by the Government of Bombay in connection with students and public meetings was very comprehensive and infringed the natural rights of the guardians. Mr. Dádá Sáheb Karandikar moved the resolution about a United Congress requesting the leaders of all parties to sink their differences in order to present a united front in all National affairs. The President emphasised the necessity of the resolution being passed unanimously, and the resolution was accordingly unanimously carried. The Sabha resolved that a congratulatory telegram be sent to Babu Arabindo Ghose on his honourable acquittal. The resolution on National Education passed at the Calcutta Congress of 1906 was accepted by the Sabha, and it was resolved that an attempt should be made to open institutions for imparting National Education in that district. Some other minor resolutions were also passed. The whole proceedings were marked by earnestness and enthusiasm. The resolution for holding a united

Congress, was, it will be remembered, passed at the Kolába District Conference also. This shows that the trend of opinion is not towards the Conventionist Congress.”

Proceedings of the *Anjumán-i-Ahbáb* meeting of Muhammadans *re* Turkish affairs, and comments thereon.

Bombay Samáchár (62), 17th and 18th May; *Akhbár-e-Islám* (60), 18th May; *Sánj Vartamán* (36), 18th May; *Khabardár* (75), 21st May.

51. Under the auspices of the *Anjumán-e-Ahbáb* a meeting of the Muhammadans of Bombay was held at the Jakeria Masjid on Sunday the 16th May to settle the difference of opinion prevailing among Moslems in connection with the revolution in Turkey and to forward the resolutions that may be passed to the Turkish Prime Minister. Moulvi Din Muhammad was in the chair. The Secretary of the Anjumán having explained the circumstances under which the meeting was held, Moulvi Abdullatif Munir deplored the lot of the *ex*-Sultan Abdul Hamid, praised the high qualities of Abdul Hamid as a ruler and regretted that the *ex*-Sultan should have been deposed. Moulvi Abdul Kalám A'zád saw no need of calling any such meeting and advised the assembled Muhammadans to let Turkey take care of itself and its affairs as many of the misdoings of Abdul Hamid were not known in India. Two other persons having supported the first speaker, the meeting adopted a resolution regretting the deposition of Sultan Hamid. The second resolution offering congratulations to the new Sultan was proposed by Haji Sidik Ikhlas; but Mr. Ali Muhammad Bhimji having sought to add a rider thereto recognising the new Sultan as a defender of the Muhammadan faith, a good deal of opposition was expressed in the meeting which broke up in confusion without any resolution being adopted. [Commenting on the proceedings of the abovementioned meeting the *Bombay Samáchár* elsewhere writes :—It is deplorable that no due care should have been taken by the organisers of the meeting against treading on dangerous ground. The meeting was inadvisable inasmuch as the affairs in Turkey lie beyond the control of the Indian Muhammadans who have no interest in the Sultan beyond his being their religious head. As such the new Sultan has immense opportunities to annoy the Indian pilgrims to Mecca if he was so minded, but the fact that no steps have yet been taken in that direction at Constantinople should have been regarded as a fair proof of the good intentions of Muhammad V towards his co-religionists in India. Though the circumstances under which the *ex*-Sultan is deposed are not satisfactory, the Bombay meeting should have thought twice before saying anything against the new Sultan. It is not yet too late to mend all the mischief that has been done by the meeting It remains with the Anjuman to hold another meeting at an early date and pass such resolutions as may be deemed advisable under the circumstances. [The *Akhbár-e-Islám* questions the authority of the *Anjumán-e-Ahbáb* to convene such a meeting and adversely criticises the attitude taken up by the Anjuman with regard to the new regime in Turkey. It remarks that by such a belated and thoughtless action the Anjuman has made itself a butt of ridicule. The *Sánj Vartamán* and the *Khabardár* both comment in much the same strain as the *Bombay Samáchár*.]

Account of meetings to congratulate Arabindo Ghose on his acquittal.

Mahrátta (9), 23rd May.

*52. “Maháráshtra has expressed its satisfaction and joy with regard to the acquittal of Babu Arabindo Ghose. At Sholápur a public meeting was convened to express joy at Babu Arabindo's release, under the presidency of Mr. Sámant, pleader. At Násik a public meeting was held under the presidency of Mr. Pátankar, pleader, for the same purpose. At Amraoti a public meeting was held to congratulate Babu Arabindo. Messrs. Asnáre, Harkare, Gokhale and Shámráo Deshpánde spoke in the meeting. A meeting of the Bombay National Union was held in the hall of the Union under the presidentship of Mr. Rahimtulla Khán to express joy at the honourable acquittal of Babu Arabindo Ghose. At Akola a public meeting was held for the same purpose. A meeting to congratulate Babu Arabindo Ghose on his acquittal was held at Nágpur on Sunday last under the presidentship of Dr. Gadre. Three resolutions were passed at the meeting, the first offering thanks to God, the second thanking Mr. Dass, Mr. Arabindo's counsel, for his able defence, and the third praying that the C. P. Government might review Mr. Achyutráo Kolhatkar's sentence, in view of the decision of the Alipore Judge that there was nothing seditious in Mr. Arabindo Ghose's speeches."

Sánj Vartamán (36), 17th May.

53. At a meeting of the Bombay National Union held on the 15th May 1909, under the presidentship of Mr. Rahimtulla M. Khan the following resolution put forward by Mr. Nene was unanimously passed :—" This meeting of the members of the Bombay National Union rejoices at the honourable acquittal after a prolonged trial of Shriyut Arabindo Ghose. It also desires to assure the gentleman that it never for a moment entertained any doubt about his innocence, and to tender to him its deep sympathy for the suffering he has undergone for the sake of his country, and prays to God that he may be spared for many a year to serve his country as heretofore."

Gujarát (66), 15th May.

54. A meeting was held at Bhadeli, taluka Bulsár, district Surat, under the presidentship of Shriyut Haribhái Kunvarji Desái, to express satisfaction at the acquittal of Babu Arabindo Ghose. Resolutions were passed congratulating the Babu on his release and thanking Government for the same and requesting them to mitigate the sentence passed on Barindro Ghose and others.

Publication of Arabindo Ghose's public letter of thanks.

**Mahrátta* (9), 23rd May; *Sánj Vartamán* (36), 19th May.

55. The *Mahrátta* and the *Sánj Vartamán* publish the following letter addressed to them by Babu Arabindo Ghose.—" Will you kindly allow me to express through your columns my deep sense of gratitude to all who have helped me in my hour of trial ? Of the innumerable friends, known and unknown, who have contributed each his mite to swell my defence fund it is impossible for me now even to learn the names, and I must ask them to accept this public expression of my feeling in place of a private gratitude. Since my acquittal many telegrams and letters of congratulations have reached me and they are too numerous for me to reply to them individually. The love which my countrymen have heaped on me in return for the little I have been able to do for them amply repays any apparent trouble or misfortune my public activity may have brought on me. I attribute my escape to no human agency, but first of all to the protection of the Mother of us all who has never been absent from me but always held me in Her arms and shielded me from grief and disaster, and secondarily to the prayers of thousands which have been going up to Her on my behalf ever since I was arrested. If it is the love of my country which led me into danger, it is also the love of my countrymen which has brought me safe through it."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th May 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[illegible] the Supreme Judge that there was nothing seditious in Mr. [illegible] speeches.

58. The meeting of the Bombay National Union held on the 16th May 1909, under the presidentship of Mr. [illegible], when the following resolution put forward by Mr. [illegible] was unanimously passed :—"This meeting [illegible] the members of the Bombay National Union [illegible]

CONFIDENTIAL.] [No. 22 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th May 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34 ...	2,000
34	Praja Bandhu	Ahmedabad ...	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70 ...	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do. ...	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B. ; (Chitpáwan Bráhman) ; 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
46	Sardesái Vijaya	Sáwantvádi ...	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
48	O Anglo-Lusitáno... ...	Do.	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind) ...	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind) ...	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
51	Musáfir	Karáchi (Sind) ...	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32 ...	1,800
52	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 23 ...	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35 ...	1,000
55	Sookhree	Karáchi (Sind) ...	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued*.				
61	**Bhárat Vijaya**	**Baroda**	**Weekly**	**Jivanlal Chhaganlal; Hindu (Audich Tolákia Bráhman); 28.**	**About 500**
62	**Bombay Samáchár**	**Bombay**	**Daily**	**Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.**	**4,400**
63	**Broach Samáchár**	**Broach**	**Weekly**	**Ardeshir Dinsha Gándhi; Pársi; 53**	**400**
64	**Cutch-Kesari**	**Bombay**	**Do.**	**Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 33.**	**1,500**
65	**Din Mani**	**Broach**	**Do.**	**Nathalal Rangildas (Bania).**	**200**
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak; (Bania); 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh; Hindu (Khadaith Bania); 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán; Muhammadan; 50.	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri; Madh Bania; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff; Hindu (Bania); 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin); 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Ka'narese—*continued.*				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	Mara'thi.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhmán); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	**Mumbai Vaibhav**	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	**Mumbai Vaibhav**	Do.	Weekly	Do. do.	2,000
134	**Mumukshu**	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Kcshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Urdu.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 1(*a*) Anglo-Indian Empire (English); Weekly; Charles Palmer.
No. 3(*a*) Elphinstonian (English); Quarterly.
No. 15(*a*) St. Xavier's College Magazine (English); Quarterly.
No. 15(*b*) Students Brotherhood Quarterly (English); Quarterly.
No. 18(*a*) Swaráj (English); Fortnightly; Bepin Chandra Pal, London.
No. 43 has ceased to be published.
No. 48(*a*) O Goano.
No. 57 has ceased to be published from 23rd May 1909.
No. 63(*a*) Buddhi Prakásh (Gujaráti); Monthly.
The present editor of No. 67 is Purshottum M. Pandit; Hindu.
No. 68 has ceased to be published.
No. 119(*a*) Jagamitra (Maráthi); Monthly; Krishnáji Narhar Ponkshe, Poona.
No. 143 has ceased to be published.
No. 158 (*a*) Vinod (Maráthi); Fortnightly; Belgaum; Dattátraya Rámchandra Kulkarni, Sháhpur.
No. 162(a) Sunrita Vádini (Sanskrit); Weekly; Appásharma Ráshivadekar.
No. 170(*a*) Kashful Akhbár (Urdu).
No. 170(*b*) Mufid-e-Rozgár (Urdu); Weekly; Hazi Mahmood Hussain.

Politics and the Public Administration.

Celebration of the Empire Day.
Indian Spectator (5), 29th May.

1. "Notwithstanding all the concessions made to the educated classes, Muhammadan as well as Hindu, the new Imperialistic idea does not seem to have made any fresh progress among them.......... It is just possible that the high appointments and other concessions granted by the present Government have made more persons than before feel that they should be thankful for being British citizens. But the diffusion of that sentiment has not shown itself in connection with the Empire Day celebration. Without disparagement of the intelligent, amiable and leading citizens who took part in the celebration this year—citizens whose example deserves to be followed all over the country—we may yet state that they would have been imperialists, concessions or no concessions. Possibly those who have been busy discussing the concessions, and protesting how highly they value them, and how effectually they averted a mutiny, will in future years express more openly their genuine appreciation of the idea of being included in the British Empire.......... But the present time may not be opportune for an open and enthusiastic avowal of an idea so dearly loved by an unpopular Viceroy. His successor, at any rate, seems to have realised the inexpediency of forcing the imperialistic cult upon the people: even the Royal Message of November last was not made an occasion for popularising that cult. The tide in the affairs of imperialism may rise some months hence. So far two Indians have been appointed on the Secretary of State's Council, and one on the Executive Council of the Viceroy. Let other appointments be also accomplished facts, and the Legislative Councils be actually enlarged. Next year, perhaps, the Empire Day celebration will be more popular. Why be in a hurry?"

Kaiser-i-Hind (30), 30th May, Eng. cols.

***2.** "The Empire Day finds no satisfactory response among the Indians for two very good and cogent reasons. Firstly, because it is asked, why the British above all other nations of the world, should indulge in such gushing and effusive sentimentality about it when they themselves acknowledge their freezing phlegmatic character.......... It is also asked whether they have not times out of number brushed aside all sentimentality from the Indians. Not to refer to other instances, take only the latest touching the partition of Bengal. Have they not all along pooh-poohed it as so much 'sentiment'?......... Surely, if, as the ardent advocates of 'Empire Day' are intent on persuading Indians, sentiment is everything and must be sedulously cherished, why have the rulers of the British Indian Empire hitherto refused to respect the sentiment of more than one-third of the population of British India, the population which, apart from its numbers, has been recognised as the most intellectual of all the races there?......... Leaving alone sentimentality, may it be asked whether there can be any genuine response to 'Empire Day' in India from the point of view of politics?......... An 'Empire Day' celebration in which the Indian honestly feels that he cannot be a conscientious participator, because he has never been given the full rights and privileges of a citizen of the British Empire, is not one which can ever be promoted in this country. Make the Indian feel that he is a full-fledged British citizen, and 'Empire Day' will be a living reality, not the sickly phantom that it is to-day."

Praja Bandhu (34), 30th May, Eng. cols.

***3.** "The *Times of India*, the organ of jingo Imperialism on this side of India, regrets the fact that the Britishers in Bombay did nothing in the way of celebrating the Empire Day, and extols the handful of Hindus who mustered at a temple for their praiseworthy loyalty in observing the day with suitable éclat. We do not know the exact strength of the meeting, but we may say this much without offence, that except two or three all are unknown to fame.......... As loyal subjects of the Empire we have every motive to wish for the stability of the British rule in India, and we furthe think it the bounden duty of every one of us to assist Government activel in securing this object. There is, however, not much in our present state t arouse any enthusiasm in us for such imperial celebrations. We may say, without offence, that we are not members of the British Empire in any real sense of the word.......... We have secured internal peace and freedom from external aggressions, and in a stinted measure the benefits of Western education. We would not by any means belittle these boons, but the fact is undeniable that we are not in any practical sense citizens of the British Empire. While India is an open field to every white subject of the British Empire, some of India's bravest sons, like Mr. Gandhi and his comrades, were, at the very moment when the good folks of Bombay were singing praises in honour of the Empire Day, eating the jail bread provided in the prisons of the Transvaal. In British Columbia, our countrymen are hunted out, because they compete with white men in the open market. The Australians will not allow a ship manned by Indian Lascars to touch their shores. In the face of these and many more ugly facts that can be mentioned, is it possible for any self-respecting Indian to join these Imperial festivals?......... In their own country, Indians have been excluded from the higher posts of the administration, and this for no reason that can stand an impartial scrutiny.......... When Indians will realise that they have got the full rights of British citizenship and that their own countrymen are admitted to most of the responsible posts in the administration of their own country, it will be time for them to think of taking part in such celebrations. At present, as far as the higher administrative posts are concerned, they are aliens in their own country, and cannot bring themselves to join such artificial rejoicings."

Comments on the Secretary of State's despatch respecting the recruitment of Civil Medical Officers in India.

Jám-e-Jamshed (29), 25th May, Eng. cols.; *Indu Prakásh* (42), 28th May, Eng. cols.; *Dnyán Prakásh* (40), 28th May.

4. "The Secretary of State's despatch about the Indian Medical Service has been received with warm approval in native circles, and we should not be surprised if it is looked upon as a charter of their rights by the members of the medical profession generally.......... The monopoly of filling all the important and lucrative posts in civil employ allowed to the Indian Medical Service, at times in defiance of every consideration of efficiency and public interest, has been carried to the verge of becoming an abuse; and it is not a day too early that an attempt has been made to mend matters. Fears are entertained in some well-informed quarters that the despatch of the Secretary of State will remain for long merely the expression of a pious opinion, and that no immediate improvement is likely. Certain passages of the despatch, indeed, support that view, but those of us who have marked the sincere desire for reform manifested by the Government of Lord Minto and the provincial administrations, may well take a more hopeful view of the possibilities of the fulfilment of this new character.......... It is not necessary here to dilate on the evil system of reserving all the important posts in civil hospitals and medical colleges for men of the Indian Medical Service. The monopoly has interfered with the efficiency of the hospitals and with the prospects of the students resorting to the colleges.......... It has been argued that the taking away from them of the monopoly the Indian Medical Service men have hitherto enjoyed in the matter of filling high civil appointments, will tend to deprive the Service of its attractions and may ultimately lead to a difficulty in recruitment. It is to be wished that such an argument had never been employed, for it only emphasises the viciousness of the system hitherto in vogue. Government should fill every available post with the best men procurable in the profession and not undermine the efficiency of the Service for the sake of finding employment for any particular class of men. Our large civil hospitals and colleges, as for instance, the Sir Jamshetjee Hospital and the Grant Medical College, are so many trusts in the hands of the Government.......... If merely for the sake of reserving valuable prizes for the I. M. S. men and thus keeping the Service attractive the efficiency of these institutions is to be ignored, what becomes of that trust? Undoubtedly public exigencies are a great consideration, but indefinitely to subordinate every consideration of public justice, public efficiency and public

interest to considerations of expediency is a policy fraught with peril and danger too great and serious to be ignored, and sure to meet with a retribution which can never be contemplated with equanimity." [The *Indu Prakásh* and the *Dnyán Prakásh* write in a somewhat similar strain.]

Bombay Samáchár (62), 24th May; *Sánj Vartamán* (36), 24th May; *Akhbár-e-Soudágar* (19), 24th May.

5. Among the steps Lord Morley has been taking to remove the injustice done to Indians in contravention of the Queen's pledges, may be mentioned his desire to reform the Indian Medical Department and to throw open its doors to deserving Indians. The existing system of recruiting men for the department has caused immense mischief besides the neglect of the country's needs of more fully equipped medical schools and laboratories. Certain appointments having been set apart for members of the Indian Medical Service, it has been seriously apprehended that the establishment of more Medical Schools and Colleges would necessitate the employment of more I. M. S.'s adding to the already enormous medical charges. To avert any such contingency Government have turned a cold shoulder to any proposal leading to the establishment of a new medical college. This course has naturally resulted in the depletion of competent medical aid in the country and frequently led to the importation of professional experts from England. This had attracted Lord Morley's attention, and since August 1907 the Secretary of State was in correspondence with the Government in India. As in other matters, the Government of India heartily took up Lord Morley's suggestions, and as a result of their deliberations have expressed their opinion that certain appointments now held by the members of the Indian Medical Service could conveniently be set apart for competent medical men, whether Indian, European or Eurasian. Lord Morley with the concurrence of Lord Minto has accordingly decided that a third of the appointments now held by the I. M. S. should, as vacancies occur, be filled by qualified Indians. The manner in which these appointments are to be filled up leaves no doubt that the good intentions of the liberal State Secretary would be fully translated into action at no distant date. Again, it is satisfactory to note that Government have acknowledged the need of improving the existing medical colleges and adding to their number. In this connection, so far as the Bombay Presidency is concerned, the need of one more medical college has been amply proved, and it is the duty of the existing representative bodies to approach Government with a request to carry out this much needed reform at an early date. [The *Sánj Vartamán* in reiterating the comments made by the *Bombay Samáchár* welcomes the reform and expresses a hope that the doors of public service so far as other departments are concerned will be thrown open to Indians in the near future. The *Akhbár-e-Soudágar*, however, expresses a doubt whether the appointments set apart for the Indians will be really given to them at the cost of the I.M.S. and consequently suggests the creation of a separate independent medical service for the Indians having no connection whatever with the I.M.S.]

Gujaráti (25), 30th May, Eng. cols.

***6.** "It appears that Lord Morley was struck as early as 1907 with the unfairness of a system which, as at present constituted, opens no prospect of advancement to the best of Indian medical graduates.......... Lord Morley has done well to insist that no further increase on the civil side of the service should be allowed and that no appointment must be made in succession when a new civil appointment has fallen vacant, involving an addition to the cadre of the Indian Medical Service. It remains to be seen how far this emphatic recommendation is going to be observed in practice. The Government of India have arrived at certain conclusions regarding the conditions subject to which steps can be taken to encourage the growth of an independent medical service in India, as distinct from the Indian Medical Service. The limitations proposed are so many that it is doubtful if there will be any genuine reform of the anomalous, artificial and unjust system that has hitherto prevailed effectually and stopped the progress of our medical men in various directions. We decline to admit that Japanese medical students are morally and intellectually superior to Indians, but it is well known what progress they have made in different departments of science under a free, natural and honest system. Any measures calculated to remove artificial barriers are, of course, to be welcomed and we await with no little concern the final decision which the Indian Government may arrive at after consulting the local Governments."

Pársi (33), 30th May, Eng. cols.

***7.** "Correspondence has just been published which had passed between the Secretary of State and the Government of India on the subject of measures to promote the growth of the 'independent medical profession in India.' The Government of India practically give away their case, as against a substantial reduction in the number of I. M. S. officers in Civil employ, when they admit that as things stand at present, 'about one-third of the officers holding civil posts could not be spared for military duty, even in the event of an emergency so grave as to require a general mobilisation of the army in India.' These are electric times, and a spark in a moment developes into a furious conflagration. Does it stand to reason, therefore, that there should have so long existed, and should still continue to exist, such a state of things? It simply proves that this arrangement has been merely in the nature of a makeshift, and that the time has now come so to organise the Civil Medical Service as to make it unnecessary for even a single unit of the I. M. S. to be detached from his legitimate field of action......... The Government of India think 'that certain administrative posts must continue to be held by senior members of the I. M. Service, including some of the important Civil Surgeoncies, Superintendencies of Lunatic Asylums, appointments in the Assay Department, the Chemical Analyser's Department and about half the professional (professorial?) appointments in the various medical colleges.' We readily accept the first portion of the foregoing claim. For we cannot possibly imagine even a prodigy of the 'independent Medical Service' acting as Surgeon-General in any of the Presidencies. But as for the penultimate and last claims, we humbly take leave to question their pertinence. Surely, a member of the 'independent medical profession', a child of the soil, will be better able to take charge of a Lunatic Asylum, to understand the language, whims, moods and idiosyncrasies of its unfortunate denizens than a youthful or even a veteran member of the Indian Medical Service? As for the Chemical Analyser's Department, can it for one moment be maintained that men like Drs. Bose, Ray, Rao, Surveyor and Professor Gajjar are not fully qualified to take charge of it? As for the 'professional (professorial?) appointments in the various medical colleges,' that bids fair to be the most debatable plank in the contemplated platform of reform in the Indian Medical Service. We should, therefore, rather postpone a consideration of that item till our next issue."

Gujarát Mitra (26), 30th May, Eng. cols.

***8.** "The publication of the correspondence on the subject of the Indian Medical Service that passed recently between the Government of India and the Secretary of State must have come as a surprise to many as it lacked sound and careful thought and expert guidance necessary for the consideration of so important a subject. The correspondence in question will fall far short of satisfying the aspirations of either the Indian Medical Service or that large and growing class of Indians in the Subordinate Civil Medical Service or pursuing their independent profession.......... We are struck with the indifference of Government towards that particularly useful subordinate Medical Service the members whereof as a rule are trained men of merit and capacity, and who have proved their fitness in a striking way in whatever sphere of duty they are placed by Government. We trust Government will consider first the claims of these men rather than venture on the doubtful course of employing private practitioners. The re-organisation of the subordinate Civil Medical Service, or the creation of a Civil Medical Service as distinct from a Military Service, is called for, in our view, as being most imperative."

Adverse comments on the alleged delay of the Benchers of Gray's Inn in calling to the Bar two Indian students in England.

Rdshtramat (44), 29th May, Eng. cols.

9. "The Benchers of the Inner Temple have recently disbarred Mr. Shyámji Krishnavarma and the Benchers of Gray's Inn are delaying the call to the Bar of Mr. Sávarkar and Mr. Sinha. The latter have not yet taken any definite step; but the disbarring of Mr. Shyámji and the delay in calling the two young gentlemen, both spring probably from the same motive, and it is scarcely dignified for these institutions of such great reputation to busy themselves with the imaginary seditious propaganda in India. In his letter to the *Times* Mr. Shyámji points out that people who fought against the British Government in the Boer War have not been disbarred, whereas a man who merely advocated the independence of his country is visited with punishment by a body which is supposed to shape the judicial mind of the Empire. Whatever difference of opinion may exist regarding the opinions and methods of Mr. Shyámji, that cannot be any justification for disbarring him without so much as a definite charge against him.......... If the action of the Benchers of the Inner Temple in disbarring Mr. Shyámji is unjust, that of the Benchers of Gray's Inn in delaying the calls of Messrs. Sávarkar and Sinha is still more so. Against these two Indian students no charge has been preferred and they have not been told why their call is delayed. Their supposed connection with the imaginary seditious movement in India is suggested by the papers as the cause of the delay; this is nothing more than an irresponsible hint. If such famous institutions as the Temples and Inns are induced to take serious action on mere vague suppositions, then the days of English justice are truly numbered, and we must prepare ourselves for an era of lawlessness and injustice. It is, however, suggested that Messrs. Sávarkar and Sinha may prefer an appeal to a Committee of Judges sitting under the Lord Chancellor in the House of Lords. We have now to wait and see how far the Committee of the House of Lords will maintain its position of eminence."

Comments on the alleged boycott of Shyámji Krishnavarma in England.

Gujaráti (25), 23rd May.

10. Mr. Shyámji Krishnavarma's name has been removed from the list of members of the Inner Temple. The reason is not far to seek. His idea is to achieve the regeneration of India by force, and he approves of the anarchical methods which recently appeared in this country. Although we do not at all agree with these views, it is a matter of surprise to us to find an Indian gentleman disbarred like this, simply for avowing certain ideals or approving of certain things. It matters little to Mr. Shyámji if his sanad is taken away as he has never cared to practise as a lawyer. But it is easy to understand the grounds upon which he has been disbarred. A similar attempt to boycott him was made by the Oxford University, when they tried to return the endowment fund of Mr. Shyámji's Herbert Spencer lectureship. The Indian public can never look upon such action with favour. The lectureship has nothing whatsoever to do with the individual opinions of its founder, and the action of the University is not so much an insult to him as to the great philosopher in whose honour it was founded. If any Indian had taken such action, the Anglo-Indians and their organs would not have failed to move heaven and earth. We know not what to say about the civilisation and ethics of a nation which can accept as undefiled the moneys smeared with the blood of the Kaffirs, steeped in the blood of the poor, or stained by the murders of the workmen, when they come from a Rhodes, a Rockfeller, or a Carnegie.

English rule in Ireland.

Kesari (124), 25th May.

11. In the thirteenth article on Ireland and India the *Kesari* writes:— Despite five hundred years of repressive administration the hope of an independent nationality did not die out of the hearts of the Irish people, and though many of them emigrated to foreign countries to escape the misrule in Ireland, their sympathies and those even of their remote descendants were always directed towards political activities in their motherland. It is well known that Wolfe Tone was helped in his revolt by the

Irish in France, while the Fenian movement received material support from Irish settlers in America, who also lately gave pecuniary help for the Home Rule movement. The Irish have been so much oppressed by England that a feeling of revenge for the wrongs suffered is ever uppermost in an Irishman's heart, and he is ever ready to deal a blow to the Englishman. The Union of the Irish Parliament with that of Great Britain did not materially benefit Ireland; for while opening up the country for free trade, the Union left it at a very great disadvantage owing to the former restrictive policy of England. When it was found that Ireland was rife with sedition and was likely to rise in revolt, England introduced a conciliatory policy with respect to that country, but even at that stage English politicians did not display any liberality of mind. It was only during the ministry of Lord Melbourne that Ireland was fortunate enough to secure a sympathetic Viceroy in the person of Thomas Drummond, but these statesmen met with opposition from every quarter and so could not carry out the reforms which they had in view and which would have obviated future troubles. The opposition encountered by Lord Melbourne made his successors averse to any liberal policy with respect to Ireland, but Mr. Gladstone espoused its cause and succeeded in relieving it of many of its pressing grievances, though even he could not secure Home Rule for it.

The deportees should be liberated in order to prove the beneficial character of the Reforms.

Mahrátta (9), 30th May.

***12.** "The despotic regulation of 1818 is a necessity in that country only where freedom of thought is to be strangled under the pretext of maintaining order and peace. Why is it that the bureaucracy in India look upon the ideal of *swaráj* as dangerous? It is not dangerous in Japan, it is idolised in the land of the Young Turks, it is worshipped all over Europe. But they say that it is dangerous in India because there exist many real reasons for discontent which the Nationalists exploit for the furtherance of their cause. It is for the existence of these reasons that the lofty ideals of Nationalists are not allowed to run their natural course. Circumstances make a thing dangerous, though of itself it may not be so. Is not the India Councils Bill intended to change these circumstances? The Nationalists do not hail the Bill as a land-mark in the constitutional history of India; but Lord Morley does it. To be consistent with himself, Lord Morley is bound to think that a new era has been ushered in by his Bill, demolishing those old circumstances which made liberty of thought, speech and press a dangerous institution in this land. Does Lord Morley believe it to be so? Has he faith in his own handiwork? If he has not, he has no right to find fault with the Nationalists for not praising him to the skies like the immoderate Moderates; but if he has, then let him be consistent with himself by releasing the deportees and giving general amnesty to all political prisoners. The regulations are yet to be framed, sanctioned, and promulgated, but after a few weeks the actual operations of the Bill will commence. If at that time Lord Morley fails to act up to his convictions, he will be condemned for sanctioning a measure in which he himself had but very little faith."

The decision in the Alipore trial and the reforms show that Government are alive to the importance of conciliating public opinion.

Hindu Punch (116), 26th May.

13. The Anglo-Indian papers who have played the principal part in poisoning the minds of the English bureaucrats against the Indian people and have induced them to adopt Russian methods of government in this country have evidently been nonplussed by the decision in the Alipore trial. They have now the impudence to declare, that had India been under Russian rule, the accused in the case would have been summarily sentenced without any trial and that it is only the British nation that has dealt out to them even-handed justice. These wiseacres do not seem to understand that conditions in Russia and India differ widely from each other. There is a party of anarchism in the former country, but to cope against it there is a loyalist party there which vastly outnumbers the anarchists who can, therefore, be dealt with in a summary way. The teeming millions of India, on the other hand, are ruled over by only a lakh of Europeans, and it is to the interests of the rulers to conciliate the good-will of the ruled, so that the brightest jewel in the English

crown may not be lost. The politicians in England are not short-sighted like our bureaucratic officials, and they fully realise that they cannot afford to lose the confidence of the Indian people. The new reforms and the appointment of Mr. Sinha to the Viceregal Executive Council illustrate the truth of our statement. It is nothing but bare justice that has been meted out in the Alipore trial.

Alleged initiation of press censorship in India.
Shakti (86), 22nd May.

14. The District Magistrate of Poona is resorting to dubious tactics in the matter of checking the growth of sedition. Mr. Bhágwat, proprietor of the *Vande Mátaram* press, Poona, was about to publish a book called "Indian Nationalism". By order of the District Magistrate the police took charge of the manuscript copy of the book, the matter already printed and the matter that was composed. The District Magistrate has ordered the destruction of the manuscript and the printed matter. The order is the first of its kind and is a departure from the usual practice of subjecting a book to scrutiny after its publication. The order reminds one of the practice in Russia of submitting a writing to Government previous to publication. The nature of the Magistrate's order will make people suspect Government of trying to institute such press censorship. For Government to give people grounds for harbouring any such suspicion is not only undesirable but objectionable.

An appeal to the people of Maháráshtra to imitate the Bengalis in their actions.
Sudhákar (154), 29th May.

15. In Maháráshtra the boycott movement has practically come to an end since the conviction of Mr. Tilak. O people of Maháráshtra, if you want to keep pace with the Bengalis, follow in their footsteps. But be careful not to imitate them in every respect, for along with their substantial progress in *Swadeshi*, Boycott and National Education, some youngsters among them, inspired by false patriotism, have resorted to the use of the bomb. You should keep yourselves quite aloof from this anarchical propaganda. Even if you find cases of injustice perpetrated by the rulers of the land, let not your patriotism transgress the limits of the law.

Brahmin pretensions to superiority over non-Brahmins.
Indian Social Reformer (4), 30th May.

***16.** "One of the most significant signs of the times is the growing revolt against the supremacy of the Brahmin caste. This supremacy is, no doubt, much more limited than it used to be. So far as the State is concerned, all castes are equal. The Brahmin and the Pariah are equal subjects of His Majesty. Whatever pre-eminence the Brahmin enjoys in the public service and the professions is due largely to his inherited aptitude. No non-Brahmin so far as we know takes exception to such pre-eminence. What is objected to is the attempt made to bolster up the social pretensions of the Brahmin with the help of the education and success in life attained by members of this caste at the present day. A non-Brahmin Association has been started in Madras to protect the interests of non-Brahmins. As the non-Brahmins are rent by innumerable caste jealousies among themselves, it will be interesting to see how this Association works. It is clear that they have found or hope to find a common ground in their antipathy to the Brahmin. When the Brahmin speaks of a common national platform, non-Brahmins naturally demand that there should be a common social platform before there can be a national one. So far as we can see, the Brahmins, as a class, are still not much inclined to abate their pretensions. Some sections, indeed, would seem to seek to divert attention from their own supercilious claims by pointing to Government as the chief obstacle in the way of the attainment of national ideals. But the dodge will not serve, and the time is not far distant when the Brahmin will be relegated to the background by the unanimous hatred of all classes, if he does not see fit to display a more brotherly feeling towards other castes."

Proposal that all Indian Christians should declare themselves to be natives of India and join together to get their interests represented on the reformed Councils.

O Anglo-Lusitáno (48), 22nd May.

17. "If the Hindu community, otherwise so split up by caste and racial distinctions, have joined together to get their interests represented on the reformed Councils, it appears quite feasible that the Indian Christians might do the same, cemented as they are by manners, customs and religion. That the voice of such a body should be heard with effect, it is essential that not only the Goans, East Indians and Manglorians should join hands as suggested by one of our correspondents, but the Protestant section of the sons of India, who form a fairly large number, should unite with them under one patriotic flag, and then only can the Christian community carry weight and make itself felt as a power in the land. With a population numbering three millions, the native Christians could form a compact body of no mean magnitude and bring their influence to bear upon Government for a share in the political pie.......... The Christians, however, labour under a great disadvantage, in that they are considered natives or Europeans according to the humour of the ruling class. It is, therefore, incumbent on the Indian Christian communities, a large portion of whom bear Portuguese names, and are consequently thought to have European blood in their veins, to clearly specify that they are genuine natives of India. This is a great step in gaining the confidence of the authorities and the sympathy of our Indian brethren. We must glory in not having adulterated blood, and in being the children of India, which was a great nation when Europe lay in darkness and ignorance, and which shall yet be great, if her sons are true and not ashamed of their 'mother' just because she is at present clothed in poor garments.......... The Hindus and Muhammadans have taught us the way; it remains for us, the Christian communities of India, to follow in their path and by a bond of union and asserting our rights as natives, we may yet hope to be heard and to have our legitimate share in the administration of the country with the rest of the Indian people."

Comments on the treatment of under-trial prisoners in the Alipore bomb case.

Indu Prakásh (42), 25th May, Eng. cols.

18. "The ill-treatment of the accused in the Alipore case when under trial calls for severe criticism. Just imagine the police engaged in searching for evidence to condemn a number of men who are afterwards proved to be as innocent as new-born babes, while all this time their work of keeping up jail discipline was being neglected, so much so, that one of the inmates (Narendro Gossain) was actually murdered in open day-light and in the presence of a number of men! The solitary confinement to which the under-trial prisoners were subjected was really a new feature of the treatment accorded to the accused in the Alipore trial. We were under the impression that it is only the particularly troublesome convicts who were subjected to this sort of punishment. The inconvenience and hardships to which the Alipore accused were subjected in respect of diet are most harrowing indeed. The 'lapsi' which Mr. Arabindo is reported to have described in detail in the interview with the *Sanjibani* reporter and the 'comforts' of solitary cell life which he has alluded to, deserve to be thoroughly inquired into by the authorities concerned. We fear that such treatment is not really sanctioned by the laws and regulations applicable in the case of under-trial prisoners; if so, the persons in fault must be brought to book as soon as possible both in the interests of justice and humanity. Will the Bengal Government pay a little attention to the jail code in force in the Province? We hope it will."

Comments on the Madras Government's order on the Guntur riots.

Pársi (33), 30th May, Eng. cols.

*19. "In a recent number we discussed briefly some of the issues raised by the Guntur riots and how they affected Mr. Kershasp, their greatest victim, and gave it as our opinion that his was a case which gave rise to a suspicion, well-grounded or not, that the Indian official is liable to be treated with injustice in certain circumstances. A perusal of the Government order on the Guntur riots and their sequel, just issued from Ootacamund, does not in the least incline us to change our mind. A more undignified and vitriolic, yet withal unconvincing Government resolution we have scarcely seen. It sounds more like a philippic from an exasperated counsel for the prosecution than a thoughtful, sober and dignified judgment.......... What is most painful is that, in spite of so many irregularities in the inquiry, Government should have issued such a stinging resolution with the utmost assurance and conviction.......... One cannot, therefore, but condemn the rabid tone of the order issued from Ootacamund. Even taking for granted, for the sake of argument, that Mr. Kershasp was everything he is alleged to be, and that Government were right in pushing him down several rungs of the official ladder, they could have done it in a decent manner, with the dignity that one expects (and sometimes fails to find) in a Presidency Government. The Government of Madras have committed an unpardonable sin in this respect. We hope they will not repeat it, or other provincial Governments take their cue from the Southern Presidency. We must say that we are not (and we do not believe the public is) satisfied with the sequel of the Guntur riots as it stands in the light of the Government Resolution."

Rást Goftár (35), 30th May, Eng. cols.

***20.** Commenting on the Guntur riot case and the reduction of Mr. Kershasp, the *Rást Goftár* writes:—"We cannot make a secret of our opinion that if the officer concerned had been a European, the case would have put on a very different complexion. There would have been no gloating over the supposed misconduct of the officer, no public denunciation, no trumpeting of his alleged weakness and no attempt at degrading him in public. No means would have been spared by his brother officials to exculpate him even if the charge had been well-grounded, and every argument that could gloss his misdemeanour would have been employed, every point in his favour would have been strained and every extenuating circumstance exploited to rescue a brother officer from infamy. All inquiry would have been withheld, if possible, and if instituted, the inquiry would have been conducted *sub rosa*."

The *Hind Swarájya's* appeal to the Gujaráti public for help.
Hind Swarájya (67), 16th May.

21. Hundreds of rupees have been spent and innumerable troubles undergone by us in the publication of this paper. Its editors have, in the discharge of their duty as independent writers, been sent to jail. The paper had to be stopped for want of funds. Again, with a view to ruining this paper, a rival paper bearing the same name had begun to appear at Surat, but has now stopped, after having dealt a heavy blow to us. Our paper belongs to the popular party, as is proved by its name, and by the fact of its editors rotting in jail. Not one paper has undergone what this paper has in its efforts to serve the country. And therefore we strongly recommend this paper for encouragement at the hands of the public. The Bombay public is not contributing a single pie towards the expenses of this paper because they are afraid of its very name. Pandit Manibhai had advanced a sum of Rs. 1,000 towards the maintenance of the paper, which has kept it going up to now. But unless the public come forward to help it, the paper will have to be stopped. If, O Gujaráti brethren! you have any regard for the country, prove yourselves worthy sons of your mothers by assisting us to the best of your abilities. If you fail to do so and the paper stops, it will be taken as a weakness on your part by Government, and all our labours in publishing this paper and incurring Government's wrath will go in vain. We are prepared in case we get the requisite help to increase the size of the paper and to write in stronger language.

Lessons from the Sátára District Conference.
Kesari (124), 25th May.

22. The Sátára District Conference which was recently held at Wái dealt with several questions of local interest, such as the bribery case against some members of the Wái Municipality, the withdrawal of the right of election from the Vita Municipality, the bomb prosecution, etc. It appears that these matters have long exercised the minds of the public and have engendered a new spirit in the minds of the people of Sátára, and there are signs that should any officer act high-handedly in the Sátára District in future he would not find the people as submissive and tame as heretofore. Difficulties give rise to resoluteness of character. The greater the number of resolute men in any place, the greater will be the check on official despotism, and the less will the officials be disposed to do harm to the people.

Mr. Lawáte's letter on His Excellency the Governor of Bombay's reply to the Bombay Temperance Council.

Indian Social Reformer (4), 30th May.

*23. "Mr. S. G. Lawáte of Poona sends us a proof copy of a letter in which he has brought together certain facts connected with the administration of the Abkári Department in answer to His Excellency the Governor's strictures on the memorial of the Temperance Council......... Mr. Lawáte refers to the anomalies of the present auction system under which a shop-keeper often pays six rupees per gallon for liquor which he is prohibited from selling at more than four rupees...... To our mind, however, the evil is not inherent in the auction system which has the great advantages over other systems of ensuring publicity and thus preventing jobbery and corruption. The defect pointed out can be automatically overcome by fixing the minimum price at the same level as the cost price or, in other words, by insisting that no shop-keeper shall sell liquor at a rate less than what he actually paid at the auction. We remember making the suggestion some time last year in these columns, but no notice has apparently been taken of it. Government take no notice of anything that appears in an Indian paper unless it be seditious. We see that Mr. Lawáte, also, makes a similar suggestion in his letter. This is a matter well within the competence of Government. That is, evidently, why it has not found favour with the authorities. While we are heartily in favour of decentralisation in certain matters, there are certain other subjects—the Temperance question being one of the most important of them—with regard to which we are constrained to believe that the Government of India and the Secretary of State are likely to take a juster and more reasonable—not to say, more responsible—view. Whether, however, it is the Local Government or the Government of India that have to deal finally with the matter, we earnestly trust that they will bear in mind that this is not merely an administrative question, that high moral issues are involved and that the reputation of Great Britain as a righteous and right-loving country is at stake. It is also well worth their while to consider if it is sound policy—to say the least of it—which compels people who seek humbly to work in the social and religious spheres to take the field as critics of Government and agitators."

Adverse comments on the appointment of Mr. Glazebrook as Sheriff of Bombay.

Sánj Vartamán (36), 24th May, Eng. cols.

24. "The honour of Shrievalty is generally reserved for citizens who have done some service to the city. Mr. Proctor's appointment was received by the Indian community with entire satisfaction and delight, because his services to the city were as numerous as they were of a valuable and enduring character. Mr. Glazebrook's public services are *nil*, with the exception that he several years ago acted as Secretary and Treasurer of the Famine Relief Fund. He may be a shrewd and sagacious merchant and a gentleman possessing some influence in the community to which he belongs, but he is not, therefore, entitled to an honour which should be scrupulously reserved for those who can devote their time, energy and money for public good. Mr. Glazebrook is a perfect stranger to the Indian public, and all sorts of surmises are made as to why the local Government should have selected him for the post. Is it true that the Shrievalty goes a-begging among the European community, who would not sacrifice their time and labour without adequate remuneration? They seem to believe in the old adage that every labourer is worthy of his hire."

Comments on the Bombay Government's Press Note with regard to remission and suspension of Land Revenue.

Praja Pokár (81), 26th May; *Deshi Mitra* (24), 27th May.

25. Commenting on the Bombay Government's Press Note with regard to remission and suspension of Land Revenue, the *Praja Pokár* writes:—While granting the concession to the tenant, Government do not look to the loss consequent on a bad season to the owner of the land who has purchased it for a large sum, or has received it as a legacy. We do not understand the reason which actuates Government in making this distinction. When the tenant is freed from the burden of paying rent to the landlord, should not the landlord, too, have some share in the benefit? Would it be unjust if the tenant and the landlord were allowed to share the benefits of the concession half and half? Such an arrangement would also improve the relations between the tenant and the landlord, for under the arrangement as it stands at present, there is a likelihood of estrangement between them. [The *Deshi Mitra*, on the other hand, considers Government's action as praiseworthy and as beneficial to the agriculturists, saving them from the clutches of the landlord.]

Comments on the memorial submitted by the agriculturists of Borsad against the impressment of their carts by Government servants on tour.

Gujarát (66), 22nd May.

26. The *Gujarát* reprints the memorial submitted to Government by the agriculturists of Borsad complaining of the unjust impressment of their carts by Government officials on tour, and remarks:—It is hoped His Excellency would do justice to the petitioners. The complaint is not confined to the Borsad Taluka alone but is heard in all the districts of Gujarát. Any interpellation on the subject in the local Legislative Council by the Honourable Mr. G. K. Parekh would result in a satisfactory solution of the question to the intense relief of the poor agriculturists.

Comments on the Government Resolution on the suggestions of the Government of India *re* the taxation of toddy.

Pársi (33), 23rd May.

27. In their Resolution on the suggestions of the Government of India regarding the taxing of toddy, the Bombay Government declare that they desire to see fresh and unfermented toddy supplied to the masses. But the Government policy as pursued during the last quarter of a century goes against this statement as would appear from the fact that since 1885, the year of the Abkári Commission, though the population of Bombay has increased enormously, not only has the then existing number of palm trees dwindled down but the toddy shops have also been reduced. Does not this fact go to show that while Government have one object in view, the steps taken by the Abkári Department go entirely against its fulfilment? It is clear, therefore, that the consumption of toddy is not at all encouraged at the cost of intoxicating drinks, but is systematically checked by the Abkári Department. Again, Government have disapproved of the existing system of auctioning toddy shops and recommended instead the creation of tree-foot booths for the sale of toddy. However commendable the object of Government may be, their suggestion appears to be far from practicable. Palm trees are not to be found in every part of the city, and the people who drink toddy would not like to travel a great distance for their usual dram. The result will be that toddy-drinkers in order to save this trouble will prefer to repair to liquor-shops, and the sale of liquor will thus be encouraged. While on this subject we cannot refrain from remarking that during the last twenty years the expenses of tapping trees have increased more than two-fold, and that this together with the restrictions imposed on the importation of toddy into Bombay City from Salsette has raised the price of so innocuous a drink as toddy. It is commendable that Government should be anxious to prevent the adulteration of toddy; but can no effective measures be adopted which, while putting a check upon toddy merchants, would close the door of private income against Abkári officials and servants of the lower grade? All that has been said by Government in this connection in their resolution looks good on paper, but its success depends on the manner in which it is carried out. Again, we cannot subscribe to the view taken by Government in support of the present excise duty on toddy. Compared with beer, toddy is a non-deleterious intoxicant as seen from the Chemical Analyser's Report; and yet while the duty on beer per gallon is one anna only, that on toddy amounts to two annas or two annas and a half. If according to the Government report toddy is a non-intoxicant, we do not understand the reason why it should be charged twice as heavily as beer. The cry against the working of the Abkári Department has of late assumed such a serious aspect that the matter needs be threshed out by an independent and representative Commission.

Adverse comments on the conviction and sentence of the conductors of the *Tarun Hindu* newspaper of Akola (Berar).

Ráshtramat (44), 26th May.

28. Strange things are happening in Berar and the Central Provinces, and it would not be an exaggeration to say that law is murdered in those provinces. When an editor of a paper is arrested for sedition, others conduct the paper in his name for some time, but in defiance of this well-established practice Messrs. Bamangaoker and Amrutrao Patil have been tried under the Press Act and sentenced for conducting the *Tarun Hind* during the detention under arrest of its editor, Swami Anandanand. When the province of Berar was taken over by Lord Curzon from the Nizam it was fondly hoped that justice at least would reign there, but the bureaucratic officials have been resorting to a form of tyranny never experienced in the proverbial misrule of the Nizam.

Adverse comments on the Hebbal (Mysore) shooting case.

Jám-e-Jamshed (29), 29th May, Eng. cols.

29. Commenting on the result of the Hebbal (Mysore) shooting case, the *Jám-e-Jamshed* says:—"We shall directly ask if there is any right-thinking Englishman in this country, official or non-official, who is satisfied with this verdict, and believes that a punishment so light, and inflicted with so much show of seriousness by the Judge, could be held satisfactory? Cases are on record in which even the best behaved of native citizens have been for paltry offences fined Rs. 100 and more, and sentenced to rigorous imprisonment for years. Will the present sentence satisfy any right-minded Englishman, let alone an Indian? If there is anybody who is prepared to answer the question in the affirmative, to him we should be disposed to put another simple question—does he believe that this sort of justice will satisfy the most loyal and devoted of Indians and will long keep India loyal and contented towards the British *Ráj*? We should, however, respectfully ask them, how long are acts like these to be repeated, how long is India of the British to enjoy the unenviable notoriety of being the one civilised country on the face of the world where alone such accidents frequently occur?......... We should doubt very much if with the possible exception of notorious Congo, there is any other country governed by a civilised Power in which such *Shikar* accidents occur."

Alleged hardship inflicted by the Forest Department on the inhabitants of certain villages in the Sátára District.

Mahrátta (9), 30th May.

***30.** "While commenting in our issue of the 16th instant on the Government Resolution about the working of the Forest Department for the year 1907-08, we said that the administration of the department is such that one wonders whether the Forest is meant for the ryot or the ryot is meant for the Forest. The grievances of the villagers of Kumbhárgáon, Dháınni and Kuthåre of the Pátan Taluka, Sátára District, which were formulated in a petition read at the last Sátára District Conference, clearly illustrate our foregoing remark. The present forest of the Kumbhárgáon was formerly non-existent as the whole of it was *gáyaran*. Subsequently it was taken over by the Forest Department, but some portion of it was kept open for grazing purposes on the stipulation of an annual grazing fee to be paid by the villagers. This arrangement continued up to last year. The villagers paid about Rs. 80 as grazing fee for the year 1908-09; but after a few days they were quite surprised when they were told that the forest opened for fee grazing had been closed for a period of three years, because the forest offences of this village had been too numerous for the Department to continue the concession! The villagers prayed the authorities to allow grazing at least for that year, and in the event of their prayer not being acceded to, to return the grazing fee. The higher authorities, we are told, confirmed the prohibition and refused to return the grazing fee! Then followed the usual method of forest administration on the part of the lower forest officers. The village does not possess much cultivated land; therefore, the forest boundary in some cases reaches the very doors of the houses of peasants. So, it frequently happens, that as soon as the cattle come out of the house, they are pounced upon as trespassers in closed forests and driven to the cattle-pound. The poor agriculturist is thus forced to sell a bullock or two in order to pay the cattle-pound fee and the fine inflicted for this so-called forest offence. The Forest revenue of Kumbhárgaon is ordinarily about Rs. 150, including the communal grazing fee; but during the ten months only of the last official year, during which the above order has been in force, the villagers were made to pay about four or five hundred rupees as *Kondwáda* fees and fines! Do not the Government of Bombay and the Forest officers know what it means to the poor, indebted, half-starved agriculturist to lose the right of grazing and to pay so much money into the bargain? We earnestly call the attention of His Excellency to this typical instance of communal punishment resorted to by the Forest Department, which, in our opinion, is not only unjust but positively cruel; because it equally punishes the dumb cattle and their scarcely less dumb masters."

Comments on the speech of Mr. Syed Ali Imám at the meeting of the Moslem League, Lucknow.
Akhbár-e-Islám (60), 28th May.

31. If the Muhammadans are dissatisfied with what they receive from Government they should approach the authorities in a spirit of perfect loyalty. We have no sympathy with Mr. Syed Ali Imám who on the occasion of the meeting of the Moslem League at Lucknow is reported to have advised the Muhammadans to bully and threaten Government into acquiescence whenever their demands for rights and privileges are rejected. Considering the fact that Nawab Viqar-ul-Mulk of Aligarh presided on the occasion, we doubt very much if Mr. Ali Imám gave expression to such sentiments. Under the circumstances, it is desirable that Mr. Ali Imám should publish the full text of his speech in order that Muhammadans may not be placed in a false light before Government. The interests of Muhammadans will be safe only if they persevere in the course of loyalty to Government that they have followed up to now.

Military expenditure in India.
Kaiser-i-Hind (30), 30th May, Eng. cols.

***32.** "In our recent issues we took some pains to demonstrate how fallacious was Lord Kitchener's pretext of 'Efficiency' and 'Insurance' with which he attempted in the Viceregal Legislative Council, during the recent Budget discussion, to vindicate his army policy in India......... That speech or defence in the Council, it seems, has roused the wrath of a former Military Member of the Council, no other than Sir Edwin Collen.......... It is only when flint and steel clash that there is good fire, and we are rejoiced at the fire Sir Edwin has kindled. Now we are 'only laymen.' We do not at all presume to offer any opinion on the merits of technical military details—details apart from military finance. But the on-looker will no doubt perceive how two military 'experts' differ, though all the while we, poor laymen, are haughtily warned off to desist from criticising where 'experts' alone are supposed to speak with authority......... The on-looker, after the manner of Sir Roger de Coverley, can say that there is much to be said in favour of what either side has urged. So far good. 'But what about myself,' interpolates the tax-payer who, all the while that the experts are upholding their respective 'policy,' is asked to 'pay, pay, pay'? .... The methods of the two schools differ All the same they make no difference to the tax-payer whose pocket is rifled in arithmetical progression by the one school as much as by the other......... Our military 'experts' guarantee security from external invasion, but will they guarantee security to the tax-payer from this annual invasion on his attenuated pocket?"

All sects have equal rights to the privilege of Volunteering in India.

Indian Social Reformer (4), 30th May.

*33. "We hope that there is no basis for the statement, going the round of the press, that the Government of India are considering a proposal involving an invidious distinction among Indian communities in respect of the formation of Volunteer Corps. While we certainly think that the restrictions in this matter may be wisely relaxed, we do not see that their relaxation only in the case of a single creed is warranted by reason or policy. Rightly or wrongly, a large section of Hindus have made up their minds that they have to expect to be differentiated against, and they will probably take the conferment of volunteering privileges on one section of the Indian population as of a piece with this general policy. But what about the Muhammadans? They have been told that they have political importance in the country beyond their numerical strength, and have been encouraged in the belief that Government set more store by their loyalty than by that of any other section of the population. They have told Government that they are the gate-keepers of India, a dynamic force unique among Indian communities, and that it will be disastrous for Government to incur their displeasure. How will Government justify to Muhammadans a concession in the way of semi-military training to a single community, from which the traditionally martial races of India are all excluded? We do not grudge our Parsi friends the concession they seem to seek, but Government will doubtless consider whether the indulgence cannot be extended with equal harmlessness to the other populations of India as well."

Detective Police ought not to be entrusted with the duty of popularising inoculation.

Prakásh (142), 26th May.

34. Evidence in the Sátára bomb case goes conclusively to prove that the accused Bháu, besides being an Inoculation Inspector, had to keep an eye on political agitation in the District. It is imperatively necessary in the interests of the public to know whether the man belonged to the Detective Police or was instigated to undertake this work by others. If he was really a detective, then the authorities displayed a miserable lack of foresight in entrusting him with the work of popularising inoculation. We hope some non-official members of the Legislative Council will bring this matter to the notice of Government.

Adverse criticisms on the Indian Police.

Gujaráti (25), 23rd May; *Shakti* (86), 22nd May; *Gujarát* (66), 22nd May; *Prajá Bandhu* (34), 23rd May.

35. In a lengthy editorial the *Gujaráti* recalls the circumstances leading to the Alipore trial, the Barrah dacoity case and the Trivendram Riots case, and endeavours to show that the mischief and the disturbances created in the country were due to the manipulations of the police and to nothing else. The paper then goes on to remark:—Is it not the duty of Government to institute searching inquiries into the present state of the country and to find out if it has not resulted from the useless confusion caused by the police? Ever since the distribution of prizes to the policemen who tracked Khudiram Bose and his accomplice, doubt has been expressed everywhere that Government have been put on the wrong scent. But the authorities had already grown over-suspicious, and everywhere protests were raised to curtail the liberty of the press and speech. In such a disturbed state of affairs Government omitted to take the only safe course open to them but indirectly gave an impetus to mischief-mongers. In the meantime the bomb made its appearance, and the police lost no time in taking advantage of the alarmist tendencies of Government. It is a matter of experience that the police find themselves at their best during a chaos. If the history of the riots and conspiracies, brought to light during the last twelve months, were critically examined, Government would be more or less convinced that rogues and *badmashes* have fully profited by the disturbances and feathered their own nests. They would also be convinced that many a representative Indian has been deported through the agency of such men.

Despite these glaring misdeeds of the Indian police Government have not thought of releasing the deportees. [The *Shakti* writes :—The misdeeds of the police have passed all reasonable bounds. There was no doubt about the general meanness of this force, but the gradual lifting of the veil over many a fabricated case exposes to public gaze the atrocities committed by them to bring influential Indians into the meshes of the law. From the Rávalpindi Riots case down to the most recent cases of that character the same painful story about the wicked doings of the police comes to our ears. In short, these protecting angels of the people have but played the *rôle* of devouring demons. Knowingly to lay upon innocent persons false charges, to be cruel towards them, and, in order to attain their mean and selfish aims, to fabricate false evidence has been the sole duty of the police. Is it a wonder that the masses should be astounded at the atrocities perpetrated by these wicked sinners with impunity? The *Gujarát* and the *Praja Bandhu* pass severe strictures on the doings of the Bengal police as revealed during the recent dacoity and other trials, and appeal to Government to muzzle this over-zealous force who are playing what might prove a dangerous game.]

Bhála (105), 21st May.

36. The police in every country are barbarous, tyrannical and corrupt. But their persecutions in subject nations like India are simply horrible. On account of the arrogant, despotic and self-willed behaviour of the Indian police, people at times indignantly express their preference of martial law to the rule of the police. Apart from their cowardice the police are dishonest and corrupt in the lowest degree. Hence their department has lately come to be looked upon with contempt and disaffection by the rayats. Their tyranny and high-handedness are one of the prominent causes of the discontent prevalent in India, and unless this cause is rooted out it is futile to expect peace in the country. Sir Andrew Fraser, however, brazen-facedly avowed friendship with them. The British Government, widely known for their even-handed justice, still make an exception in the case of the police. Being thus encouraged, the police think that they are on safe ground and that they can do anything with impunity. It is no wonder then if they place respectable citizens in the category of dacoits and even murderers, to satisfy their personal grudge against individuals. And the magistrates in India have become tools in their hands and have no control over them.

Alleged artfulness of the Belgaum Police in not allowing Mr. Baptista to see his client, Mr. Deshpánde, in a bomb case.

Kesari (124), 25th May.

37. It is rather strange that Mr. Baptista should have failed in his endeavours to see his client, Mr. Hanmantráo Deshpánde of Belgaum, who was arrested by the Kurundwád Police, in connection with a bomb case. The higher authorities, viz., the Chief, the Kárbhári and the Magistrate of Kurundwád have apparently no objection whatever to Mr. Baptista seeing his client, and the Political Agent of Kolhápur, and the Police Superintendent and other officials are also of the same mind and have issued orders authorizing Mr. Baptista to see Mr. Deshpánde. But such has been the artfulness of the lower petty police officers that Mr. Baptista has been unable to find out Mr. Deshpánde's whereabouts. Nor have the police informed either the Chief of the State or the Political Agent or the Police Superintendent of the place where the accused has been detained! This means that the inquiry into the bomb case against Mr. Deshpánde is being conducted not by any responsible Judicial officer but by the irresponsible police. It behoves the Bombay Government, before it is too late, to interfere in the matter for the sake of justice.

Allegations of maltreatment of rayats against the Mámlatdár of Dindori (Násik).

Ráshtramat (44), 27th May.

38. A correspondent writes, without date, to the *Ráshtramat* from Dindori in the Násik District as follows :—Mr. Advant, the Mámlatdár of this táluka, has struck upon a novel method of recovering land revenue from the rayats. The defaulters are beaten and made to rise and sit over and over again as a sort of punishment. People have been so treated at Jopul, Mohadi, Dakambe, Talegaon and other places and many of them have fallen ill on that account. Trimbak Pátil of Jopul had lodged a complaint against the Mámlatdár for assault, but it appears to have been decided against him inasmuch as the Mámlatdár's conduct has become more overbearing than before. About three days back Vináyak Hari, the officiating Kulkarni of Pimpalner, was given a slap in the face, while an old Pátil was ordered to be whipped. Not only has the Mámlatdár not been punished for these misdeeds, but he has been given a promotion of Rs. 25. As it is not likely that the District authorities will pay attention to this matter, it is hoped that Government will do the needful.

Comments on Government orders *re* pension of Talátis.

Praja Bandhu (34), 30th May, Eng. cols.

***39.** "We understand that Government have been pleased to announce that Talátis will now be treated like all other Government servants in the matter of pension on their completing the prescribed period, instead of getting Rs. 4 per month as at present. This was one of the grievances of this hard-worked but ill-paid class of useful public servants—the pivot of the Revenue Department—and we are indeed pleased to find that it is removed after all. The system of paying as pension such a paltry sum to the Taláti whether belonging to the lowest or to the highest grade may have possibly worked satisfactorily in earlier days when living was cheap and the work demanded of him was not quite so complex as at present. Again, while the scale of pay of other subordinates has been revised from time to time, there was virtually no such revision in the case of the Talátis. This naturally entailed no little hardship on them as a class, and probably drove some of them to be dishonest. Under these circumstances the recent concession comes in our opinion not a day too soon."

Death of Mr. B. V. Joshi, Assistant Oriental Translator.

Sami-Sánj (84), 26th May, Eng. cols.

40. "The death of Mr. B. V. Joshi, Assistant Oriental Translator to Government, which took place at his residence at Koorla, day before yesterday, will cause deep and sincere regret amongst his many friends and admirers. Both as Assistant Reporter on the Native Press and as Assistant Oriental Translator to Government, Mr. Joshi filled posts which call forth not only conspicuous ability but tact, discretion and judgment of a high order as well. Those who knew him personally were always impressed by the sincerity and earnestness of his convictions, his high sense of duty, and his many lovable qualities of head and heart. In him the Hindu community has lost a promising member, and Government a devoted servant."

Complaint about the working of the Jámráo Canal.

Sind Journal (17), 20th May.

41. "The other day we were treated to a deal of unctuous talk about the anxiety of Government to make the Jámráo fulfil its original purpose. But the accounts that we have just received belie this fond hope. Under the orders of the Commissioner in Sind water must be made available to the lands on this, as every other, canal before the 15th May when indeed it is badly needed for cultivation; but it seems up to now the clearance of every minor taking off from the Jámráo main is not yet done. Of the Bareji minor, for instance, about three miles remain still to be cleared and the work is progressing at a phenomenally slow pace. At the present rate the Zamindárs depending on Bareji will not get water until at least 15 days hence, when it will be almost useless. The silting up of the mouth of Nára last year was due to the action of the Indus and beyond human control, but this clearance work could and should easily have been completed long ago. Again, hitherto the system of supplying water by rotation was not enforced at the outset of, but after, sowing operations. This allowed the lift land cultivators time to sow seed in the whole of the intended area. Now, however, rotation is to be employed from the very commencement, which means that only a portion of the land can be attended to. Rotation is bad enough for lift land at any time, but to apply it from the very outset is sure to prove disastrous. We trust the officers concerned will give these complaints their earliest and most earnest attention."

Alleged cause of a heavy rise in the price of building earth in Hyderabad (Sind).

Sind Journal (17), 20th May.

42. "The high prices of food grains form one of the burning topics all over India......... In Sind we have in addition been complaining bitterly of the high prices of timber and fire-wood due to the wrong policy of the Forest Department. The dearness of fuel raises the price of *pukka* bricks......... But what is more strange of all is that earth which is so largely used in building, particularly by the poor, is twice as dear here as it used to be a few years ago......... Formerly earth was allowed to be dug out from the canal bed by donkey-drivers or cart-men on payment to the Public Works Department of a trifling amount. The men were thus able to sell the earth cheap and earn a living themselves, while competition helped to keep down the prices. Now, however, it has pleased Government to change their policy and adopt the accursed contract system......... The contractor, of course, is a man of some standing and must make a profit. To pay to Government for the monopoly and fill his own pockets he must, of course, put a much higher price on each donkey and cart-load. The result is that the building material of the poor is about twice, sometimes even thrice, as dear as it was before the farming system was introduced. Is this a desirable condition of things either for Government or for the people? We hope the question will engage the most earnest attention of the local authorities."

Alleged assault by a European on Indian students in the Hyderabad (Sind) Cantonment.

Sind Journal (17), 20th May.

43. "Are we going to have a recrudescence of assaults by Europeans on young Indians who use the sacred Cantonment roads for their 'constitutional'? Last night while a knot of students were returning from their evening walk, a European on foot accompanied by a policeman came up and without the slightest provocation struck one of the company and skulked away. The policeman said it was the Protestant Chaplain, the *spiritual guide* of the *gora logs*! Is it not a scandal which Government may well take notice of, and why should not the injured student prosecute the assailant?"

Municipalities.

Are the Municipalities a boon to the mofussil towns?

Mahi Kántha Gazette (73), 23rd May.

44. In a rather lengthy article the *Mahi Kántha Gazette* writes:—However satisfactory the introduction of Municipalities might have turned out in the larger towns, the imposition by Government of such institutions upon places which are larger than villages but not large enough to come under the category of towns, has in no way proved beneficial to the people. Far from being so, they have been a burden upon those towns and in many places although the people have to pay taxes, nothing substantial has been done in the way of improving these places. Out of the money collected by taxation, Municipal towns have to contribute their quota towards the maintenance of the schools and the hospitals, which were before the introduction of Municipalities wholly maintained by Government. Thus Government are the only party benefited. They are taking large sums from the public by direct and indirect taxation, and it is they who should in fairness take up the burden of medical aid and education. As it is, what with the local fund cess and the Municipal taxes, the public have to bear a double burden, and yet do not get any adequate facilities. Either the places should be restored to their pre-Municipal status, or Government should be so liberal as to take upon themselves the burden of education and medical aid so that the Municipalities may be free to look to the other needs of the people.

Complaint about scarcity of drinking water at Harnai (Ratnágiri).

Satya Shodhak (147), 23rd May.

45. A Harnai (Ratnágiri) correspondent writes to the *Satya Shodhak*:—The scarcity of drinking water is acutely felt at Harnai during the hot weather, since its inhabitants have to depend for their water-supply on a single well. The passengers waiting for the coasting steamers also suffer from want of water. The inhabitants of the place had memorialised the Commissioner, S. D., in the year 1900 in connection with this matter, but nothing has come out of the movement. Our present popular and sympathetic Collector, Mr. Maconochie, has done his best to alleviate the sufferings of the people by deepening some of the local wells, but unfortunately he has met with little success in increasing the water-supply. Mr. Maconochie will lay the inhabitants of Harnai under a deep debt of gratitude if he makes arrangements to bring down a sufficient supply of water by means of water-mains from Asad which possesses an abundant supply of water.

Fires in Broach city.
Broach Samáchár (63), 27th May.

46. Commenting upon an outbreak of fire in Katopor Bazaar, Broach, the *Broach Samáchár* writes :—The Katopor Bazaar is the seat of business in Broach where in season merchandise worth lakhs and crores is stocked. An outbreak of fire in that locality involves, therefore, the destruction of valuable property and sometimes a loss of life. We have, on that account, been drawing the attention of the local Municipality to their short-comings as seen by us at the times of various fires, but no attention has been hitherto paid to our comments. The constant complaint of the Broach public at the time of fires is the deficiency of the water-supply. This will only be remedied by the construction of proper water-works for the city. Another complaint is that the machines for fighting fire are never in readiness and order at the time of emergency. During the last 18 months fire broke out in the Katopor Bazar about five times, and twice in Municipal buildings, yet the local fire brigade has continued in the same wretched condition as before. But for opportune aid from other sources, the fire which broke out on the 17th May would not have been got under and the whole market would have been burnt down.

Native States.

Comments on the sentence passed on a subject of His Highness the Jám of Jámnagar on a charge of treason.
Gujaráti (25), 16th May; *Hind Vijaya* (58), 19th May; *Káthiáwár News* (31), 19th May; *Political Bhomiyo* (79), 21st May; **Gujaráti Punch* (27), 30th May; *Káthiáwár Times* (32), 22nd May.

47. When Prince Ranjitsingji ascended the throne of Jámnagar the public looked up to him with high hopes and felt confident that under the guidance of such a cultured ruler the State of Jámnagar would rapidly advance and the old dark administration of his predecessors would for ever be a matter of the past. But we are sorry to say that the acts of Prince Ranjitsingji, since his coming to the throne, have falsified all these hopes. Soon after coming to the *gádi* he proceeded to England for the improvement of his health, leaving Prince Harbhamji as his regent in Jámnagar. We only voice the public opinion when we say that it was a fatal choice. But his subjects still hoped that on his return he would take up their cause and devote himself to the improvement of their condition. The Jám, on his return, instead of reforming the administration, busied himself in wasting public money, entertaining his cricketer friends from England. Justice, too, has been allowed to remain in a primitive state as in the past. But the sentence of 10 years' imprisonment and a fine of one lakh imposed on one Premchand, a cloth merchant of Bombay and a subject of the Jámnagar State, on a charge of alleged treason committed 10 years ago, is the crowning piece of mal-administration in the State. So far as the public report in Káthiáwár goes, the treason with which Premchand is charged consisted in helping Ranjitsingji's rival for the *gadi*, and thereby opposing the present Jám. Whatever it might have been, looking to the present administration of the State we venture to say that Premchand was not wrong in doubting the fitness of Ranjitsing for the throne. Perhaps the heavy fine of one lakh has been imposed on Premchand with the object of making up the loss caused to the State treasury by the Saturnalia in honour of the friends of the Jám. [The *Hind Vijaya* comments in a similar strain, but the *Káthiáwár News* defends the conduct of the Jám and remarks :—The action taken by the Jám against Premchand is not only just but merciful. For as the report goes, for the last few years certain persons have been engaged in hatching treason.

able plots against the Jám. The *Political Bhomiyo* too differs from the opinion passed by the *Gujaráti* on the administration of the Jám, and praises the high and noble qualities of Ranjitsingji, but refrains from criticising this particular action till the true facts are out. The *Gujaráti Punch* writes:—It is much to be regretted that the present Jám Sáheb who has imbibed Western notions of justice should give people cause to complain about his own sense of justice. The punishment meted out to Mr. Premchand Keshavji is surely tyrannical and unjust. Such actions engender distrust of the administration in the minds of the public as regards their safety. The people are horror-struck at the news. So long as the offence charged against Mr. Premchand is not made public, people will remain dissatisfied with the administration of the Jámnagar State. The *Káthiáwár Times* writes :—"This scandal has been exercising the minds of the public throughout the country. The cause of this is that the accused has not been allowed to be heard in a public trial which ought to have been held in the cause of justice. A First Class Native State like Jámnagar is expected to justify its action in the matter at no distant date since it affects its long-standing prestige. Whatever be the political reasons that might have forced the State to have recourse to such a *Rájvádi* policy in the past, it can hardly afford to adopt the same under the rule of so generous and justice-loving a ruler as His Highness the Jám Sáheb Ranjitsingji.]

Comments on the order of His Highness the Jám of Jámnagar calling upon his subjects to give honour to his late Vazir.
Gujaráti (25), 23rd May.

48. His Highness the Jám of Jámnagar has recently issued a proclamation, ordering his subjects to do the highest honour conceivable to Prince Harbhamji, the late Vazir, who is now on a short visit to Jámnagar. There is no doubt that they whose lot it is to obey even his slighest wish will do their best, though quite reluctantly. But as the facts are, the administration of Harbhamji is not only looked upon by all as unsatisfactory, but as mischievous. The illegal action against Premchand Keshavji is also said to be the Vazir's handiwork, and consequently the people who are aware of no good having come either to them or to the State from his administration are quite sick of him. The recent order of the Jám, therefore, adds insult to injury, and we earnestly wish that he would once for all give up such fuss and devote himself to the fulfilment of those high hopes which were entertained of him at the time of his accession.

Intelligence extracted from the Press.

Conference of the Kolis of Olpád (Surat).
Bombay Samáchár (62), 26th and 27th May.

49. With a view to improving the social and moral status of the Kolis of Olpád (Surat) a Conference was held at Olpád on the 22nd and 23rd instant under the presidency of the Honourable Mr. G. K. Parekh. Great enthusiasm prevailed on the occasion. The audience numbered about 4,000. The Mámlatdár of Olpád, the Sub-Judge, Messrs. Lálshankar Umiáshankar, Bamanji Edalji Modi, B. N. Bhájekar, and Jivanji Limjibhái were among those present. The president congratulated the leaders of the Conference on their laudable efforts to bring about reforms in their community and exhorted them to cultivate the spirit of self-reliance. He expatiated at some length on the evils of drink and appealed to them to give up the vice. Flesh-eating, he said, was forbidden by their religion. He advised them to eat flesh only on special occasions and thus make efforts to do without it altogether. He hoped that the resolutions they might pass would be strictly enforced and suggested the formation of committees that would see to such enforcement. Resolutions penalising the use of liquor, toddy and flesh were passed. It was also resolved to put a stop to other evil social practices by imposing fines on those who would break the resolutions.

Account of a temperance meeting at Surat.
Bombay Samáchár (62), 26th May.

50. A temperance meeting was held on the 23rd instant at Surat under the auspices of the "Niti Vardhak Mandali." The Honourable Mr. G. K. Parekh who presided on the occasion referred to the good work done by the society in influencing the Kolis of certain villages to give up the use of intoxicating drinks. Mr.

Bhájekar spoke on local-option in America and added that there was no reason why it should not exist in India even though it was unknown in Europe. He observed that this right was most beneficial to the people. He thanked His Excellency Sir George Clarke for his noble efforts to check the drink evil....... The president made similar remarks about local option. Khán Bahádur Bamanji Edulji Modi, Dr. Edal Behrám and Mr. Mohanlál Jhaveri made speeches suited to the occasion. The last speaker mentioned the good work done by the Mandali in bringing about a diminution in the number of animals slaughtered every day for human food.

Report of a *swadeshi* meeting at Ahmedabad.
Praja Bandhu (34), 23rd May.

51. Under the auspices of the *Swadeshi* Mitra Mandal a public meeting was held on Sunday last at the Premabhai Hall, Ahmedabad, under the presidentship of Mr. Jivanlál Vrajrái Desái at which an Arya Samajist preacher, Pandit Vishwámitra Kaushik Niruktácharya, delivered a lecture on "the message of the Bhárat motherland". The President having introduced the lecturer to the audience, the latter began his speech with describing the dream of a fakir who first saw a loving mother tenderly feeding her children and then, suddenly the scene changing, saw the same woman in the throes of agony. On his coming near, the woman called on the fakir to hear the message she was giving to her children, of whom he was one. The lecturer in interpreting the message to his hearers enlarged on the benefits of the ancient Gurukul system of education and the observance of *brahmacharya* up to the age of 25, and appealed to his countrymen to prevent the conversion of starving Indians to Christianity. He further exhorted them to take regular exercise and strengthen their bodies by taking nutritious food like milk and *ghee*. He then remarked that they were living in this land where cows were being slaughtered against the dictates of their shástras, and if this state of affairs continued, a time would come when they would hardly get any milk or *ghee*. The speaker, therefore, asked the assembly to protect the cow, to reclaim the fallen to the old faith, to elevate the depressed classes, to bury all differences in the matter of religion and to take the *swadeshi* vow though the scaffold should stare them in the face. One Vádilál having addressed the assembly on the use of *swadeshi* sugar the meeting dispersed with the usual vote of thanks to the chair.

Advertisement of Bepin Chandra Pal's London lectures to be published in Bombay.
Ráshtramat (44), 30th May.

***52.** The *Ráshtramat* publishes the following advertisement :—'Indian Nationalism: Ideals and Methods.' (Being the substance of three lectures delivered last December, at Caxton Hall, London.) By Bepin Chandra Pal. Will shortly be published. Price 8 annas. Names to be registered with :—The Vartamán Agency, Girgaon, Bombay.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd June 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 23 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th June 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken: and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ;	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natésh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B. ; (Chitpáwan Bráhman) ; 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Mìnocheher-Homji, B.A.; Pársi ; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaìra)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Náráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hirdu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Kcshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Urdu.				
168	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
169	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
173	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit ; Hindu (Jain) ; 38.	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 1(*a*) Anglo-Indian Empire (English) ; Weekly ; Charles Palmer.

No. 3(*a*) Elphinstonian (English) ; Quarterly.

No. 15(*a*) St. Xavier's College Magazine (English) ; Quarterly.

No. 15(*b*) Students Brotherhood Quarterly (English) ; Quarterly.

No. 18(*a*) Swaráj (English) ; Fortnightly ; Bepin Chandra Pál, London.

No. 43 has ceased to be published.

The present editor of No. 44 is Shriniwas Bhikaji Sir Desai.

No. 48(*a*) O Goano.

No. 57 has ceased to be published from 23rd May 1909.

No. 63(*a*) Buddhi Prakásh (Gujaráti) ; Monthly.

The present editor of No. 67 is Purshottum M. Pandit; Hindu.

No. 68 has ceased to be published.

No. 119(*a*) Jagamitra (Maráthi) ; Monthly ; Krishnáji Narhar Ponkshe, Poona.

No. 143 has ceased to be published.

No. 158 (*a*) Vinod (Maráthi) ; Fortnightly ; Belgaum ; Dattátraya Rámchandra Kulkarni, Sháhpur.

No. 162(a) Sunrita Vádini (Sanskrit); Weekly ; Appásharma Ráshivadekar.

No. 170(*a*) Kashful Akhbár (Urdu).

No. 170(*b*) Mufid-e-Rozgár (Urdu) ; Weekly ; Hazi Mahmood Hussain.

Politics and the Public Administration.

Suggestion that there should be more Indians in the India Office.

Phœnix (12), 2nd June.

1. "We are in entire accord with the suggestion of the London *Daily News* that more Indians ought to be appointed to the high posts in the India Office. This will impart to educated Indians a deep insight in the working of the Government of India and will open to them administrative lore which is of much value to men desirous of raising their nation. It is really anomalous that the India Office which is maintained by the Indian exchequer should be manned by an exclusively English staff, when the Government can easily get capable Indians to fill responsible posts therein. We trust that this excellent suggestion of the *Daily News* will not be lost on the Secretary of State for India."

The deportees and the Secretary of State for India.

Râshtramat (44), 1st June, Eng. cols.

2. "The last mail brought details of the Parliamentary proceedings regarding the Indian deportations. The Prime Minister's half-hearted reply to Mr. Macarness is most disappointing, and Lord Morley's attitude is provokingly unreasonable......... From the stiff answers that are elicited from the Secretary of State there is every reason to fear that the deportations are going to be another settled fact in Lord Morley's regime. The other day we got news that Babu Krishnakumar Mitra was going to try the justice-loving instincts of Sir Lawrence Jenkins by questioning the legality of the Government of India's action in deporting British Indian subjects without trial, on the ground that Regulation III of 1818 was *ultra vires*. The presence of Sir Lawrence in the Calcutta High Court inspires the people with some hope that the question will receive prompt and impartial attention. The British Government ought to be thankful to Sir Lawrence for having revived this confidence which was on the verge of disappearing altogether from the minds of Indians."

Protest against the action of the Benchers of Gray's Inn in delaying the call to the Bar of two Indian students.

Oriental Review (11), 2nd June.

3. "Mr. Shyâmji Krishnavarma has very few sympathisers in this country. And yet the way in which the authorities of the Inns and the Temples are exercising themselves to exorcise this country of the Devil of Sedition is amusing, though it is at the same time conjoined with much of the tragic element. The action of the authorities of the Inner Temple in striking off the name of Mr. Krishnavarma was not protested against here, because his foolhardiness and bravado have alienated the sympathy of his own people from him. They are disgusted with his strong anti-British tendencies. But for this, protests would have been raised at the high-handedness of the Benchers. These authorities have no right to interfere with the political views of any man, however misguided and foolish he may be. Moreover, these very Benchers did not take any action against men who had gone the length of fighting against the British in the South African War. These legal authorities have not rested satisfied with punishing Mr. Krishnavarma. They have recently refused to admit two Indian students to the Bar during the present term. The charge against them is that they have frequented India House and that one of them was manager of that institution. It does not require any sympathy for that institution to protest against such an autocratic action of the Benchers. If these students had been guilty of sedition, they ought to have been handed over to the police and been regularly prosecuted. Refusal to call them to the Bar ought to have followed their conviction. The method followed by the Benchers will create a bad precedent. It is not a mere incident on which we are commenting, but on the weighty principle underlying it, whether students in England are to be granted degrees and called to the Bar only on their making a declaration of their political principles. It may be remembered that some years ago one of the Inns proposed to make allegiance a qualification for call, but Mr. Chamberlain, then at the Colonial Office, prevented that action. The

present action of the Inns is in fact an encroachment on the liberties of Indian students. Colleges and Inns cannot usurp the authority of the police and pass sentences on students for their seditious proclivities, real or supposed. No one would quarrel with them if they were taking these steps after regular courts of justice had passed unfavourable judgments on their conduct. As it is, political opinion is an elastic term and College authorities will have a free hand in foisting their opinions on the students' world by the threat of expelling students from the College."

Adverse comments on the celebration of the Empire Day in Bombay.

Gujaráti (25), 30th May; *Arya Prakásh* (21), 30th May.

4. We cannot understand why the Empire Day has been celebrated by some title-hunters and flatterers of Government, for Indians do not believe that their country is within the pale of the Empire. Indians are looked upon by many Englishmen and Anglo-Indians as unfit for anything but to serve as hewers of wood and drawers of water to their European masters. In the colonies of the British Empire, Indians are looked upon as worse than dogs and are hated and hunted about and meet with imprisonment and outrageous treatment. How is it then possible that the Indians should celebrate the Empire Day while thus suffering ignominy? We are grateful to Lords Minto and Morley for the grant of reforms, but we cannot but look upon these reforms as hollow and unsubstantial, till the freedom and civic rights enjoyed by other members of the British Empire are allowed in full to India. Our sense of self-respect is still alive, and we have not yet forgotten our natural rights as men. The fact that we have been scrupulously kept away from freedom is uppermost in our minds and hence till the freedom and rights enjoyed by other parts of the Empire are given to us we cannot take part in the Empire Day celebrations. Those who do, go against the interests both of the State and of the nation, and are only deceiving their conscience and their God. [The *Arya Prakásh* writes:—We cannot understand what a subject nation can have to celebrate in the Empire Day. No nation with any sense of self-respect can dream of taking part in such a movement. It is a festival in honour of our subjection; and our subjection is a matter we ought to be ashamed of. Instead of this we dance without any sense of shame. The person who cuts our nose may be allowed to rejoice over it, but we cannot take pride in the operation. Such a thing would be opposed to human nature. How can we rejoice at the triumph of our enemy over us?]

Comments on the Secretary of State's despatch respecting the recruitment of Civil Medical Officers in India.

Kaiser-i-Hind (30), 6th June, Eng. cols.

*5. Commenting on the despatch on the Indian Medical Service, the *Kaiser-i-Hind* writes:—"Lord Morley would have belied his reputation for sincerity and honesty of purpose to render to Indians the justice they richly deserve, had he left this matter hanging fire for many a year, altogether undisposed. But it should be remembered that a Secretary of State's despatch is one thing and the carrying out of its instructions in its letter and spirit is another thing. Secretaries of State come and go. It is the permanent bureaucracy which has to put into execution his orders. It is this evergreen and flourishing corporation of the White Brahmins which is the real master of the situation. It is they who carry out the orders according as their interests and ambitions dictate.......... In nine cases out of ten the paper-promises remain paper-promises only.......... Let not our Indian medical men lay the flattering unction to their souls that because Lord Morley, as a just and conscientious statesman, has endeavoured to render them some justice, that therefore actual justice will be done. They may depend upon it that any number of ingenious, but far from ingenuous subterfuges will be in due course forthcoming to neutralise the spirit of the Despatch and make it absolutely worthless. Look at the disappointing, nay dismal, results of the recommendations of the Public Service Commission of 1886. Will any of our countrymen tell us whether they have at all benefited by it? Is it not the case that the whole thing has

been knocked on the head, and Indians are to-day worse situated than ever?......... Who cares for India and the Indians? The lusty cry is *India for the Anglo-Indian.* So let this huge scandal grow and with it let the Anglo-Indian grow fat and flourish till the time that retributive justice overtakes him."

Indians in the Transvaal.
Indu Prakásh (42), 31st May, Eng. cols.

6. "The Indian in the Transvaal, even such a highly educated and refined Indian like Mr. M. K. Gandhi, has now no place where to rest his head, and even in jail, he is treated worse than even the Kaffir or the veriest savage. Baffled in their attempts to force the Transvaal Indians to submit to the degrading regulations in the open field, the Colonial whites are resorting to means which can scarcely be called either honourable or even expedient.......... The treatment which is being meted out to the Indian passive resisters, who in any civilised country would be classed among first class misdemeanants, is nothing short of a crime against humanity. Witness the revolting and horrible treatment accorded to the indentured Indian labourer in Natal, which was made the subject of a recent question in the House of Commons by Mr. O'Grady, M. P. The story unfolded therein reads more like a page from 'Uncle Tom's Cabin,' than a fact of the twentieth century under the ægis of a world-wide and highly civilised Empire.......... And this is not merely a solitary instance. It is a rule rather than an exception. Witness the treatment meted out to Mr. Gandhi, who was made to dig and work by the public roadside in the burning sun and in a convict's dress and shackles, like one guilty of the most heinous crimes.......... While all these and other cruelties are being daily practised upon Indians by their Colonial lords, the paternal Imperial Government has not yet been able to right the wrongs. The mightiest and most beneficent of Empires whose citizenship we are asked to be proud of, has to hand over a portion of its subjects to the tender mercies of a race of people, who but five years ago were its deadliest foes! 'The equal citizenship' of which Lord Morley spoke, sounds like a hollow mockery of the truth witnessed in South Africa. As we have repeatedly remarked it seems vain to hope that substantial justice will be done to the Indian settlers....... The only thing possible seems to be to check effectively the emigration from India to these colonies. Hunger and privation in one's own country are far better than life-long suffering and degradation abroad.......... For such of those in the Transvaal as would like to return but are unable to do so for want of money, we would appeal to our millionaires in India and the Imperial and local Governments to devise some means to have them repatriated to India as the British Government did in the case of the Chinese labourers in the Rand mines."

Arya Prakásh (21), 30th May.

7. The *Arya Prakásh* publishes a rather lengthy article contributed by one Kanaiyálál of which the following is the purport:—Under the Boer Government in the Transvaal there was nothing like the present repressive policy of driving out Hindu priests from tram-cars, forbidding Hindu pedestrians the use of foot-paths, shaving the heads of their women, sending them to gaol in batches, giving them bad food and treating them with rigour. But now the very Indians who helped England in the Boer War have to dig on the public thoroughfares at full noon. Alas! English Government! that thou art indifferent in spite of so much *zoolum*, appears only to be the faint reflection of thy coming decline! This thought makes our heart tremble. We desire your rise and for that very reason we put the true facts before you, although in bitter language. If you cannot keep within bounds the over-arrogant Transvaal Bull to whom you have given *swarájya*, give us likewise *swarájya* and we shall soon see what happens. If you cannot bring yourselves to be so liberal, at least hand over to us the management of the Transvaal question and we shall see what Transvaal can do. If you consider us any way inferior to Transvaal, you are mistaken. We challenge you to prove that we are not superior to them intellectually. It might be that owing to the Arms Act we might be inferior to them in warfare, but even there one cannot say what the result would be if occasion arose. Until the Transvaal iniquities cease, the discontent in India cannot cease. Therefore, O British Government! awake yourselves from your apathy and indifference and remove the *zoolum* in the Transvaal.

Unjust repression of the ideal of liberty calls forth anarchical methods and movements among the people.
Swardj (18A), 16th Apl.

8. In the course of an article on the "Sanctions of Social Order" the *Swardj* writes:—"Anarchism as a social ideal, wherein there shall be no government either social or political, but each individual, whatever his capacity or training or character shall live as a law unto himself, which is the natural child of the protestant individualism of European social philosophy, has, therefore, absolutely no place and no room for growth in the scheme of Hindu thought and life. A good deal of what is characterised as anarchism by those who are interested in the continuance of the present political order in India, is not anarchism at all in the real acceptance of the term. It is only a desire to change an existing order of political government for one that is believed to be likely to serve the real interests of the governed better and suit their conditions and their character and history more closely than the existing state-organisation. Any desire for political change is not anarchism. To characterise the natural and legitimate ambition of subject peoples to attain autonomy and independence as anarchism, is a monstrous misuse of words, and indicates only the blind passion of interested opposition. But at the same time it cannot be denied that people who are not moved by any form of anarchical ideals may yet through impatience and thoughtlessness be driven to adopt anarchical methods for the realisation of their otherwise absolutely just and legitimate ends. This possibility must be recognised and should be avoided. Freedom is a legitimate ideal. Freedom is not anarchy. And it is within the legitimate rights of every individual citizen to preach this ideal and induce others to put forth their efforts for a due realisation of it. These methods of education and moral persuasion, even if directed towards an ultimate overthrow of any particular state authority or organisation among any people, however they may be disliked by those against whose authority they are ultimately directed, are neither immoral nor unjust, nor in any sense of the term, anarchical. On the contrary, those who try to repress and crush by force these legitimate methods of popular freedom and political advancement in any community have recourse to unlawful devices in the name of law, and adopt essentially anarchical proceedings in the name of Government. And it is these unjust and unwise repressions that, being anarchical in their inner character themselves, call forth anarchical methods and movements among the people."

Loss of faith in the British may lead to a violent revolution.
Swardj (18A), 16th Apl.

9. In an article entitled "India under the British Crown" the *Swardj* says:—"We started with a large hope in our future, which we were encouraged to believe would be realised for us by England. That hope has been killed, and the history of the last twenty-five years has been the story of what may be called a growing despair. In some, despair has been growing into desperation. But in the majority of the people loss of faith in the foreigner has called forth a new faith in themselves. And the future history of India will be determined by the fate that awaits this faith. If this faith also is forcibly killed, it will lead perhaps to a deeper despair than what India has as yet known. But let us all understand this, that profound despair is as much a source of weakness as it may also be a source of supreme strength to progressive movements; and that the difference between faith and despair in social evolution spells all the difference between peaceful progress and violent revolution."

Government have failed to establish any connection between the Nationalist leaders and anarchism.
Kesari (124), 1st June.

10. The Morley-Minto reforms have not been inaugurated in order to rally the Nationalists round the banner of Government. Government do not expect that the Nationalists will abandon their agitation, but they hope that the Nationalists will find their occupation gone as a result of the reforms. But these hopes are entirely misplaced in this matter. Though the India Councils Act can make the Moderates dance with joy, it can-

not break down the Nationalists. But how are Government going to bring into operation the provisions of the Act with their mind poisoned by the invectives which Mrs. Annie Besant has been uttering against the Nationalists or unclouded by any prejudices? In their words as well as their deeds, the Nationalist leaders are above suspicion. They have never spoken in enigmatical language. The Police officers may find their view a bit new, and the old Civilians long divorced from books may look askance at their doctrines. But Lord Morley or Lord Minto are not men who will be terrified by the discussion of the ideal of *swarájya*, for to them such views are not new. In England, Germany and France there are men who fearlessly advocate radical changes in the constitution of their respective countries. But they are not imprisoned without trial or suppressed under a charge of sedition, as in India. When Mr. Asquith was pressed to adopt coercive measures in Ireland, he declined to do so. The bureaucracy in India could have replied till now that Mr. Arabindo Ghose was being tried under a direct charge of being concerned in the bomb conspiracy and that they were going to establish a connection between Nationalism and bomb outrages. But both at Alipore and Kolhápur the attempt to involve Nationalist leaders in bomb conspiracies failed. The theory of Government has been proved to be false. Is it not then the duty of Government to declare that the Nationalist leaders are not unscrupulous and dangerous as suspected?

Alleged harassment of public movements in the country.
Ráshtramat (14), 4th June.

11. The *Ráshtramat* in the course of a contributed article writes as follows:—We are at a loss to understand why the promoters of the Shiváji festival, which has never been officially condemned by Government, should be continuously watched by the police. Meetings of Táluka and District Conferences are public functions at which Government officials are present under orders; why, then, should Police Patels go about the villages secretly making inquiries as to what people attended such meetings? This meddlesomeness on the part of the officials means indirect harassment of our public movements. Even under the Moguls, the people's course of life in backward villages was rarely interfered with, but now, Government seems to be possessed by a craze to know to what particular party a villager belongs, what newspapers he subscribes for, what guests he entertains in his house, and similar other things about him. Villages are at present overrun by detectives in the guise of preachers, *sadhus*, traders, &c., and they make only such reports as may fall in with the views of their European officers and thus much injustice is being done. It need not be pointed out that to harass the people for the sake of maintaining the prestige of Government will benefit no one. We, therefore, earnestly desire that a change may soon come over the present attitude of Government.

How the Italians found from experience that political rights could not be gained from the Austrians by mere deputations.
Bhála (105), 1st June.

12. The *Bhála* is publishing a series of articles on Italian independence. The first article deals mostly with ancient history. In the course of the second article the paper says:—The Italian patriots thought for a while that independence could be acquired by sweet eloquence and sent deputations to the Austrian Emperors to request the grant of political rights. But they came to know after a time that independence can be won only by manly methods and established secret societies in various places and prepared to raise the standard of rebellion. Their hearts were aflame with the spirit of independence and they yearned to spread their ideas amongst the masses. And they were perfectly right in their action. Independence is the essence of all civilisation and the root of all progress. The loss of independence can never be made up by anything else. Cowper asks the patriots to guard independence with a miser's care. Emerson says that "freedom all winged expands" and that it does not perch in a narrow place. The Carbonari Societies played a chief part in the organisation of secret societies in Italy. The discontent of the Italians broke into an open flame in 1820, and Ferdinand, dismayed by the sudden turn of things, hastily granted a constitution, but he went to Laybach against the wishes of the people to confer with the English and the Austrians. Setting aside all his solemn promises, he marched 50,000 Austrian troops into Naples, to crush the revolution. Ferdinand massacred the people like sheep and satisfied his lust for blood. But it is necessary that innocent blood be shed in order that a nation may arise. Otherwise, the seed of independence is not well planted in the hearts of the people.

Government's reliance on the police leads to trouble.
Gujarâti (25), 30th May.

13. If Government would carefully investigate, they would find the police at the bottom of the recent dacoities, riots and tales of political conspiracies in Bengal. At the present juncture Government do not repose any confidence in the public, while the public excited by the conduct of the police has no confidence in Government. Government keep themselves ignorant of the real state of affairs, and it is this which has led to the prevalent dissatisfaction. The outcome of this distrust is that Government see conspiracies and sedition where there are none, and the public have to suffer for nothing. There are certain peculiarities in the country's administration, which are responsible for these sufferings of the public. Thus in the Revenue Department the officer who collects less revenue is incompetent, while he who collects more is competent, no matter if the public has to suffer in consequence. In the Public Works Department that officer is clever who spends more, no matter if the money is misspent. Similarly in the Abkári, Forest and Police Departments, that officer is considered clever who obtains a large number of convictions, it matters not if poor and innocent persons are ruined. We do admit the propriety of giving high rewards and distinctions to those who detect true criminals; but as long as those officers who out of a desire for rewards get up false cases and fabricate evidence and try to ruin innocent people are not meted out the severest possible punishment, the police and the sister departments will not improve, nor will the public discontent and the outcry against the police stop.

Growth of a national feeling among educated Indians testified to by the Decentralisation Commission.
Indian Social Reformer (4), 6th June.

*14. "It is gratifying to note the frank recognition accorded by the Decentralisation Commission to the growth of a national feeling in India. Among the conditions making for greater centralisation are mentioned the spread of the English language, and the growth of solidarity and of a national feeling among the educated classes in the various provinces. The most emphatic testimony to this fact was borne by Sir Herbert Risley in his evidence before the Royal Commission."

Comments on the Government of India's Vesting Order *re* the Tata Institute.
Pársi (33), 6th June, Eng. cols.

*15. "We have heaved a sigh of relief on learning that the Government of India have at last issued the requisite Vesting Order relating to the Tata Research Institute. A perusal of this order necessarily gives rise to a variety of reflections. Ten years ago that prophetic *swadeshist*, Mr. J. N. Tata, made a proposal to the Government of India for founding an institute of research and endowing the same with immovable properties in Bombay, producing an annual net rental of not less than Rs. 1,25,000, 'and applied to the said Government for aid and co-operation.' The Government have undoubtedly extended their hearty co-operation. But whether their 'aid' has been equally sumptuous is a matter of opinion. At any rate, it can safely be said that it has fallen far short of what Mr. Tata must have expected. Had the Government of India's magnanimity been at all commensurate with Mr. Tata's expectations, the Institute would undoubtedly have been located in Bombay; if not actually in Bombay, at least in its immediate vicinity......... But the scheme had other claims upon the supreme Government for substantial 'aid'. The Institute was to be an All-India academy, the only one of its kind, and the Government of India, as the custodians of the education of the people, were morally bound to do at least as much in the matter as Mr. Tata. But they have done barely a fraction of it. As for the Vesting Order, it is all that such a document is expected to be. But it is our duty to notice briefly the policy by which Government's present action is dictated and the attitude which they propose to adopt towards the future development of the Institute. This cannot be better done than by having a glance at the views of His Excellency the Viceroy as embodied at the end of the Vesting Order. We are relieved to notice that, 'while sympathising with the far-reaching ideals of its promoters, the Viceroy has no desire to associate himself intimately with the actual administration of the Institute, or to claim a determining voice in the settlement of the lines of research to be followed and the methods of research to be employed.' For this voluntary Viceregal self-abnegation we cannot be too thankful. It almost prompts a feeling of gratitude when we learn that the 'Viceroy is indeed ready to assist in furthering, by all legitimate means, the great undertaking, which owes its origin to the generous philanthropy of the late Mr. Tata'."

Mahrátta (9), 6th June.

***16.** "The resolution of the Government of India in connection with the Tata Research Institute appeared last week in the *Gazette of India*......... Looking to the contribution of a private individual like Mr. Tata, and of the State of Mysore, one cannot refrain from remarking that the share granted by the Government of India is wholly inadequate to their prestige and income......... The Viceroy is the patron and the heads of the local Governments in India will be vice-patrons. The Standing Committee will have the power of reporting to the patron on the acts or proposals of the Council, and this report might be submitted to a Special Committee and final orders may thereupon be passed. In the constitution the official element seems to be largely predominant. The resolution states that the Governor-General in Council has no desire to associate himself intimately with the actual administration of the Institute or to claim a determining voice in the settlement of the lines of research or the methods of instruction. But the Government of India will exercise 'that degree of influence and control which is justified and rendered obligatory by the substantial grant-in-aid which they have determined to contribute.' The predominance of the official element and official control, we fear, may go so far as to render the Institute a completely official one. The strange feature with regard to the resolution is that the Government of India took nearly 10 years to think and to issue a resolution after they were officially informed of the project. Government profess their anxiety for the cause of industrial and scientific education in India. The Government, existing, as is often repeated, for the good of the people governed, ought to have brought into existence institutions like the present one long before of their own initiative. But in spite of the munificent start given by Mr. Tata and the substantial help rendered by the Government of Mysore, the Indian Government could not issue even a resolution vesting the powers and determining preliminaries earlier than 10 years after the scheme was put forward and five years after the death of the original grantor. That is the way of an anxious and benevolent Government!"

Gujaráti (25), 6th June, Eng. cols.

***17.** "It was in 1896 that the late Mr. Tata conceived the idea of vesting in trustees certain properties in Bombay worth thirty lakhs in order that their net income estimated at $1\frac{1}{4}$ lakhs might be applied towards the endowment of a Research Institute for India. The project has since passed through various stages of discussion, deliberation and even obstruction, and it will now afford satisfaction to Mr. Tata's sons and the public at large that the Institute is now fairly on the way towards being an accomplished fact. The policy which the Government of India propose to adopt in their relations towards the Institute is, in our opinion, unobjectionable, provided it is adhered to in the spirit in which it has been enunciated. They have no desire to associate themselves intimately with the actual administration of the Institute or to claim a determining voice in the settlement of the lines of research to be followed and the methods of instruction to be employed. They are in no way anxious to interfere with the free growth of whatever forms of intellectual activity and economic enterprise the Institute may encourage or create. They will content themselves with strictly exercising no more than that degree of influence and control which is justified and indeed rendered obligatory by the substantial grant-in-aid which they have determined to contribute. The spirit of this declaration is eminently sound and will, it is hoped, be scrupulously observed in actual practice by Lord Minto's successors. There is one remark in the resolution in question which calls for notice. It is observed that the results of the experiment that is now about to be tried will depend less upon the conditions of the project itself than upon the character and energy of those who may come forward to take advantage of the facilities for the advanced studies which it will offer. We do not dissent from this view, so far as it goes. But it does not, in our opinion, enumerate the other equally indispensable conditions of success. At the very start a good deal will depend upon the guidance and sympathy of the Professors with whom it will mainly rest to raise the tone of the Institute and inspire its *alumni* with the love of scientific and industrial knowledge and research. We are convinced that the future of the Institute will depend to a great extent upon the personality of the Professors as well as upon the character, devotion, energy and enthusiasm of their pupils. There are two other conditions of success which must not be lost sight of. The growing requirements of the Institute will have to be generously met by wealthy Indians in the spirit which animated its great founder who cared neither for titles nor any form of personal advancement. Secondly, although we do not wish that the *alumni* of the Institute should expect the Government to provide them with appointments as the goal of their ambition, it is but fair that the Government should utilise proved indigenous talent of a high order in the best interests of the scientific advancement of the country. Lord Curzon was afraid of having to face this inconvenient problem in course of time. Such craven fears will have to be cast aside, and the problem solved in the same spirit of courageous foresight and noble-minded generosity as inspired the great Parsi philanthropist in the conception of his epoch-making project."

Praja Bandhu (34),
6th June, Eng. cols.

***18.** "We cannot help remarking that the Resolution does not proffer any explanation as to the reason of the rather inordinate delay that has occurred in the fruition of a scheme possessing immense potentialities for doing good to Indian youths and which has hung fire for well-nigh a dozen years. We think the Government of India owe it to themselves as well as to the public to offer a satisfactory explanation in this connection. The general impression is that Lord Curzon, our *ex*-Viceroy, did not for some reason or other take kindly to the scheme, which impression has been materially strengthened by his subsequent attitude towards higher education. The delay becomes the more significant when one remembers the salient fact that the Government of India are not generally slow in moving. In support of this it will simply suffice to state that the Government of India have carried out momentous projects, as for instance that of the notorious Partition of Bengal, that have wrought immense changes, within an incredibly short space of time, and have passed objectionable legislative measures only at a single sitting of their Legislative Councils in spite of the strong and unanimous public opposition to them. A Government like this may not inaptly be expected to move with greater speed. But somehow or other they practically move at a snail's pace in certain beneficent measures for which the public has been loudly clamouring all these years, and thereby give ground for misunderstanding them. ...... Before closing we cannot but refer to the welcome assurance contained in the concluding portion of the Resolution that the Governor-General in Council has no desire to associate himself intimately with the actual administration of the Institute, and that the Government of India are anxious in no way to interfere with the free growth of whatever forms of intellectual activity and economic enterprise the Institute may encourage or create."

Bombay Samáchár (62), 2nd June; *Akhbár-e-Soudágar* (19), 1st June.

19. The *Bombay Samáchár* welcomes the Vesting Order issued by the Government of India *re* the Tata Research Institute and after incidentally referring to the difficulties Lord Curzon put in the way of the fruition of the scheme during the early part of his Viceroyalty goes on to remark:—It is highly gratifying that the Government of India have freely expressed their desire not to interfere either in the management of the Institute or in the matter of the researches to be conducted and the education to be imparted. This decision of Government affords the best opportunity to the supporters of National Education and the leaders of the *swadeshi* movement to give a tangible proof of their noble intentions. If they are really inspired with a desire to bring about the industrial regeneration of their country they should be prepared to support the Institute with sufficient funds to make it useful. The imparting of various kinds of education and the starting of experimental research would much depend on the extent of the funds at the disposal of the Institute, and the advantage accruing therefrom would be equally open to all whether they come from the British territory or any of the Native States. It behoves, therefore, our Native Chiefs to follow in the footsteps of the Mysore Government and come forward to give financial aid to so noble a scheme. By exercising the right of nominating their representative on the Board of Management these Chiefs would receive a guarantee that their money would be usefully utilised. [The *Akhbár-e-Soudágar* writes appreciatively of the decision of Government and appeals to the princely classes of India to finance the Institute with a liberal hand in order that it may soon become a National Institution.]

It is the duty of the heads of the different religious *maths* to assist in the Nationalist movement.

Pudhári (144), 30th May.

20. The Shankaráchárya of the Hampi (Bellary, Madras) *math* openly declared at a religious Durbar held at Bársi (Sholápur), that he would not remain an idle spectator, but would try to increase the glory of the nation without creating any ill-feeling. He approved of the *swadeshi* movement, supported the temperance agitation and advocated cow-protection. He also promised to take care that there would be no sedition in any of his movements. He said that he had made arrangements to hold a Conference of all religions at Sholápur and that he was going to invite all the heads of different religions in India as well as the Government officials to the said Conference. We welcome the pronouncement of the Shankaráchárya of Hampi. Those who would say that they cannot find *swadeshi*, *swarájya* and boycott in his message are requested to look deep into the matter and see for themselves. Some of our countrymen, among whom heads of religious *maths* may be classed, cannot give full vent to their thoughts. But religion can no longer remain a separate force as of yore, but must ally itself to politics. We call upon all the heads of other *maths* in other provinces to set afoot similar agitation and assist the Nationalists.

Comments on the Madras Government's order *re* the Guntur riots.

Indian Spectator (5), 5th June.

21. "There is something inexplicable in the action of the Government of Madras against two of their executive officers in connection with what is known as the Guntur riots case. The officers happen to be Indians......... Would the Madras Government have adopted this course of action and employed this sort of language had the officers been Europeans? Most of our contemporaries who have gone into the merits of the case incline to the belief that the local Government have tried to make a race question of it, in order to show that natives of India cannot face emergencies, and further that one of the officers is being punished for making light of a previous riot case which his superiors wished to be severely handled. The language of the Government Order in the present case seems to lend colour to these allegations. We have never seen such language used by a responsible Government against its own officers. There is something undignified in the language, tending to show that Government have a weak case which they are anxious to bolster up with strong language. Nor is an independent observer likely to be convinced by arm-chair heroics as to what an officer should have done in the face of danger. That a Civilian of Mr. Kershasp's training and temperament, or a police officer of the rank and experience of Mr. Subba Ráo, should have acted for the best in dealing with a half-drunk rabble, and that in spite of temptations to the contrary they did not like to exaggerate the nature of the disturbance, appears to be the only inference permissible in the circumstances. They may have erred in judgment, though it is difficult to see how their censors would have acted in their place despite all they now say on paper. It is easy to be wise after the event. What would Government have said had the mob been infuriated into committing murder and rapine? Government would then have probably deplored the lack of discretion betrayed by their native officers and their tendency to make much of petty disturbances."

Oriental Review (11),
2nd June.

22. "The public has never been able to understand the way in which the Madras Government have always dealt with its officers, but their latest order in the case of Mr. Kershasp and others has staggered everybody. To say the least, the language that is used in the Government order is such as is never expected from a responsible Government of so great a Province as Madras. The tone of the recent order is anything but dignified and shows that the cause of the Government must have been very weak indeed, and the lack of valid argument and cogent reasoning is made up by vituperative language.......... Leaving aside the language, when one reads carefully the resolution he is forced to the conclusion that the position of the Government has become desperate. And they have had to seek refuge by making inconsistent and confusing statements. It is widely believed that Mr. Kershasp has been penalised for his frank judgment in the Bezwáda sedition case. There is no doubt that the Parsi Civilian was a marked man, but the whole resolution distinctly shows that Mr. Kershasp, Mr. Subba Ráo and others were made scapegoats in the attempt to show the British public and Parliament that the natives of India were unfit for high executive posts. The Anglo-Indian Press of Madras as usual rejoices over these orders of the Madras Government, but will these papers tell us whether the so-called inquiry by Mr. Horne was a proper inquiry? In this connection we appeal to the Viceroy and the Secretary of State to send for all the papers connected with this case and inquire whether any, if not all, of the rules laid down by them for holding inquiries in such cases have not been violated.......... From the report we have had of this alleged inquiry we are inclined to believe that it was a scandalous piece of *ex-parte* investigation and that there was a conspiracy of the white people against these officers whose only misfortune was that they were all Indians.......... It is a very important question of great national importance, and we draw the attention of all Indian Civilians and uncovenanted servants against the danger of Government some day marring their reputation and disgracing them before the public if they happen to hold honest and independent views. Steps must be taken by them to approach the Indian Government and pray for an independent Commission to inquire into this unfortunate case....... That Mr. Kershasp did not show a bold front is the complaint of Government. May we ask what is the definition of 'a bold front? Was Mr. Kershasp, who was admittedly single-handed, to show his fist and defy the rioters who numbered thousands and were furious, and was he to hurl himself headlong among the surging mass of rioters? Has ever force succeeded in quelling a riot? What was our experience in the unfortunate riots of July last in Bombay? Until His Excellency Sir George Clarke came down from Poona no amount of military and armed police could pacify the rioters. It was Sir G. Clarke's sympathy and pacific words and promises of redress that quelled the riots....... Let us hope in the name of justice and impartiality that racial animosity will not be excited unnecessarily in this case. It is not a concern merely of the uneducated, indiscriminating masses. The educated Indians—the cream of

India—have a stake in the final solution of this unfortunate incident, and nothing will allay its suspicions once they have been aroused, except a full and searching inquiry held by a regular Commission presided over by a high judicial officer.......... There is one more point which strikes us as important in connection with this case. There have been many riots in the Madras Presidency recently, notably at Coconada and Negápatam, and several failures on the part of the Magistrates to quell the same though in all of them the Magistrates were always supported by armed police. May we ask the Government of Madras what steps they took against those officers who were Europeans and were they subjected to the same sort of treatment as Mr. Kershasp and Mr. Subba Ráo? Was ever in the past any European officer suspended before the riot was over and before the enquiry of the officer in question concluded? Did the Government of Madras follow precedents in the present case?"

Publication of a new paper named the *Young Moslem* in London by Mr. Syed Haider Riza.
Ráshtramat (44), 5th June, Eng. cols.

23. The *Ráshtramat* welcomes a new monthly journal of the Nationalist party edited and published by Mr. Syed Haider Riza in London, named the *Young Moslem*. "In the first number, Mr. Riza disapproves of the proposed separate Muhammadan electorates and condemns the view that Muhammadans should strive to secure for themselves more seats than their numerical strength justifies. The views of Mr. Riza are Indian and not sectional and as such we believe that he is destined to do a great service to the cause of Nationalism in India."

Alleged injustice of saddling villagers in Bengal with the cost of punitive police forces.
Shakti (86), 29th May.

24. It is unjust to saddle the cost of a punitive police force on the people. The police as a body are maintained to prevent and detect crime, not to manufacture sedition cases and bring up innocent people before courts of law. The police is manned by the dregs of society; no wonder then if they lord it over the people instead of preserving public peace. The villages lying between Dumdum and Barrackpur have been saddled with the cost of a punitive police force, as bomb-throwing at railway trains is very rife in that district. The result is that the rate of taxation in the villages is enhanced trebly by the Municipality. The inefficiency of the police was established last year when it failed to detect the murderer of Inspector Bannerji and to prevent the threatened murder of Gosain. Similar cases are within the knowledge of the people where the police not only did not prevent crime but were unable to detect it. Is it fair under these circumstances to burden the people with punitive forces? The best that could be done is to replace the present police officers by others who would acquit themselves creditably before Government as well as people. Offenders in the rank of the police should also be punished. If it is necessary to raise punitive forces, the cost should be met by curtailing the salaries of the present police officers who have been proved incompetent. And the worst of it all is that Europeans are not called upon to share the cost.

Appreciation of His Excellency the Governor of Bombay's work at Simla.
Oriental Review (11), 2nd June.

25. "It is a source of great satisfaction to the people of this Presidency to hear that His Excellency Sir George Clarke has been greatly benefited by the change to Simla and that he will be returning to Western India early this month. Absence of occupation is no rest to Sir George. We are, therefore, not surprised to learn that His Excellency has been thoroughly immersed in his work, and in consultation with the Viceroy and other high officers he has sought to solve some of the knotty problems that confront Western India. To us in Bombay the problem of the expansion and sanitary improvement of the City is the most vital. And there does not exist a greater or better man in this country to tackle it than His Excellency. He is sure to leave Bombay in a much better condition than he found it."

Alleged unlawful detention of the Inámdárs of Kalyán (Thána) by the Assistant Collector to enforce payment of certain dues.

Arunodaya (102), 31st May.

26. A Kalyán (Thána) correspondent writes to us :—Government have recently ordered that the emoluments of pátils, kulkarnis and other *hakdárs* of Inám villages, instead of being paid directly to them by the Inámdárs, should be disbursed through the revenue officials. The Inámdárs in the Kalyán Táluka having appealed against this order, had withheld the emoluments of their *hakdárs* pending Government's decision in the matter. But about twelve days back, while the Inámdárs were on a complimentary visit to the Assistant Collector at Kalyán, that officer made a demand for money, and when he saw that the Inámdárs were hesitating to comply with it, he at once called up a Police Hawaldár and ordered him not to allow the Inámdárs to leave the place. They were, of course, nonplussed and had to pay on the spot. They were not allowed even to go home to bring the money.

A suggestion for the increase of *tahal*-producing trees in the Thána District.

Arunodaya (102), 31st May.

27. Our cultivators are just now being trained by means of lectures and practical lessons how to cut *tahal* economically for *râb* purposes. We do admit that protection of *tahal* is necessary, but at the same time it must be borne in mind that to have plenty of *râb* for our fields, the trees from which the *tahal* is to be cut should also be plentiful. To accomplish this end, we would suggest that some restrictions should be put on the right of superior holders to cut down *injayaly* trees in their holdings, and the minimum number of such trees which must always be available per acre of land, should be fixed. Such restrictions will help to increase the number of *tahal*-producing trees, and agriculture will benefit by the supply of a sufficient quantity of *râb*.

Adverse comments on the proposal to make fresh toddy more easily available to the public than it is at present.

Bakul (104), 30th May.

28. Government seem to be over-anxious to supply fresh toddy to the people and for that purpose they intend starting tree-foot booths and granting licenses for the sale of toddy on public roads at people's doors. These proposed arrangements betray a serious moral degeneration that seems to be affecting the Abkári policy of Government. We are of opinion that in the interests of the public, restrictions on the consumption of toddy are as necessary as those on the sale of liquor.

Protest against the alleged unjust enhancement of income-tax in Nadiád.

Gujarát (66), 29th May.

29. The income-tax was first introduced as a temporary measure and was later on made permanent with a promise that the proceeds would be used towards such objects as fighting famine. But since its introduction, even petty officials like the village Taláti and the Patel have arrogated large powers to themselves. Even if the income-tax, inequitable as it is, is continued, the power of assessing it should at least be taken away from the petty officials with whom it is placed. In many cases, the tax is imposed through personal spite and malice, sometimes through a desire to please the superior officers, sometimes on the mere strength of anonymous communications. Appeals are lodged against the tax by the hundred, and all these are decided in a day. The result is that few get justice done to them. To take an instance, the income-tax in Nadiád has this year been enhanced by four thousand rupees. The people are all staggered by this. We should like to know in what way the town's income has increased as to justify this enhancement. The last two years have been years of depression in trade. It is estimated that the Nadiád people have suffered a loss of one lakh, and we hoped for a diminution in the tax. The enhancement is really a piece of injustice. It is necessary that the Nadiád public should convene a meeting and enter a strong protest against it. In view of the great dissatisfaction that this has created, is it not the duty of Government to appoint a commission of inquiry ?

***30.** "The judgment in the Midnapur Bomb case, which was delivered by the Chief Justice of the Calcutta High Court, Sir Lawrence Jenkins, on Tuesday last, will have the effect of dropping the curtain on a protracted and disgraceful drama of judicial persecution in Bengal...... The Midnapur case is one of those in which the end of the judicial proceeding ought to be but the beginning of an inquiry for the purpose of locating and fixing the blame for the scandalous acts of omission and commission which led to the judicial persecution of innocent people. According to the practice recently established in Bengal, the High Court might make a confidential report to the Executive Government upon the conduct of the police in this case. It is reported that Sir Edward Baker has already ordered an inquiry to be instituted into the Midnapur affair. We may confidently hope that, under the new conditions, Government will rise to the occasion, and mark with suitable measures their righteous indignation at the disgraceful exhibition which their subordinates made of their animus and wickedness in the discharge of their duty as public servants. The Midnapur case, however, is by no means a solitary instance of judicial persecution in India. In this unfortunate country, the Judicial Department and the Executive Department, in all but the highest grades, regard themselves as allied departments who ought to be friendly to each other in the interests of Government prestige, with the result that in every case, in which the interests of Government may be regarded as concerned, the injunctions of the unwritten code of honour and even the very explicit provisions of law are disregarded or deliberately violated and innocent men are subjected to indignities and sufferings, against which there is hardly any chance of protection......... What do we find the general trend of official behaviour in this country? We have no hesitation in saying that the general trend points to rank unconstitutionalism, so far at least as all but the highest grades of public service are concerned.......... For who can exhaustively count the victims, which the crudest or the vulgarest passion in the breast of the official acting under the pretence and colour of lawfulness, accounts for everyday in the arena of public life? The Penal Code, the Police Laws, and the Criminal Procedure, are so many sharp weapons in the hands of the police and the executive Government; and there is hardly anything in the sphere of action of public or private men which does not stand the chance of being made the ground of a criminal prosecution if the authorised agents of law mean to run a man down.......... Times of panic or of popular unrest, moreover, expose these weak points in the fiercest light; for then even the pretence of lawfulness is not kept up, and a war is declared to the death. Hence, during the last year, when all the above elements had combined to persuade the official to believe that he was under no obligation to obey the spirit or the letter of the law—when premium was put upon mere smartness, and discount upon slow-footed constitutionalism—the world could observe the revel of the official mind; in all its native colours. Hence, we had instances enough and to spare of unjustifiable arrests, unjustifiable detentions in prison, unjustifiable charges, unjustifiable attempts at fabricating evidence, unjustifiable cases of judicial bad temper, unjustifiable cases of judicial submission to executive authority, unjustifiable cases of judicial partiality, unjustifiable convictions and sentences and so on."

Comments on the Midnapur Bomb Case.

Mahrâtta (9), 6th June.

31. "The Government of Bengal would be well-advised in telling off a High Court Judge to investigate into the Midnapur scandals. If they really care to investigate into the whole truth, to allay public apprehensions, and to restore public confidence in the agents and the actions of the British Government, they will not grudge doing this. The importance of the matter cannot be exaggerated; and since the Government of Sir Edward Baker have recognized the need of an inquiry they might as well recognize the need of making it as thoroughly impartial and searching as they possibly can. It would be a kindness to themselves, let alone the public. There seem to be so few officers of the executive Government in Bengal who can be entrusted with the task."

Sami-Sánj (84), 2nd June, Eng. cols.

Oriental Review (11), 2nd June.

32. "The whole thing is gruesome reading, and it is no wonder that the public should be led to mistrust police stories of conspiracies and to resent courts of justice being made subservient to the police. It is often repeated that faith in British Justice is one of the props of the British Empire. If after cases like the Midnapur bomb case and the Barrah dacoity case this faith is shaken, it will not be the much abused 'political agitator' but the Executive which will have to be blamed."

Treatment of undertrial prisoners.

Shakti (86), 29th May.

33. It is an accepted principle of law that an accused is innocent until proved guilty, but this principle does not obtain in this country. In fact there are many matters in which we are reduced to the level of beasts. The imprisonment of accused persons under trial, although it might be in accordance with the law obtaining in India, is certainly opposed to the fundamental principles of justice, and only serves to encourage the police to harass the public. Although the police are mainly to blame for this, the public mix up the Government with the police, as no steps are taken by the former to bring the latter to book. The discontent thus aroused cannot be allayed even by a hundred Reform Schemes, for while the good effect of these is felt among a few educated persons only, the evil effects of the former spread among the whole public. The complaint of the public is not against the punishment of the guilty but against the incarceration of innocent persons under trial for long periods. Arabindo and sixteen others had to undergo solitary confinement while under trial, a punishment which even if they had been proved guilty would not have been meted out to them. Such treatment of innocent persons cannot but weaken the good relations between the rulers and the ruled.

Comments on the orders issued by the Mámlatdár of Sangameshwar (Ratnágiri) for keeping strict watch on all public movements and the District Magistrate's notice prohibiting the sale of the portraits of certain persons.

Bakul (104), 30th May; *Bhála* (105), 1st June; *Hindu Punch* (116), 2nd June; *Dnyán Prakásh* (40), 1st June.

34. The orders recently issued by the Mámlatdár of Sangameshwar (Ratnágiri) and the District Magistrate about keeping an eye on public movements and prohibiting the sale of the portraits of certain persons, have falsified the high hopes entertained by the public respecting the future of the Ratnágiri District during Mr. Maconochie's tenure of office, and have confirmed the fears which they inwardly entertained about the district coming in for its share of high-handed police and bureaucratic administration prevalent elsewhere. It appears as if the officials want the people to be their bondsmen in perpetuity. The order prohibiting the sale of Mr. Tilak's portraits will not diminish by a jot the esteem in which the people hold him for the services he has rendered to the country. It is really unfortunate that while Lord Morley is trying to gratify the political aspirations of the Indians and to take them into confidence, short-sighted officials are resorting to measures that are likely to lead to misunderstanding and to alienate the people's sympathies from Government. We hope that Mr. Maconochie will show his usual liberal-mindedness by revoking the unpopular orders. [The *Bhála* writes:—The District Magistrate does not seem to have gauged the love the people bear towards Mr. Tilak or else he would not have issued an order placing him on the same footing with Khudirám Bose. It is feared that the next step in the direction of high-handedness would be to prohibit people from even keeping in their houses Mr. Tilak's portraits. We think that the matter is worth taking to the High Court with a view to settling the legality or otherwise of the District Magistrate's orders. The *Hindu Punch* remarks:—The orders issued in the Ratnágiri District are quite in keeping with the Government's policy of antagonism towards the popular party. The *Dnyán Prakásh*, on the other hand, writes:—The violent utterances of the Extremists at public meetings and religious celebrations are responsible for the orders which the Mámlatdár of Sangameshwar has issued directing the village officers to keep a strict watch on all public movements, and we cannot blame Government for their stern attitude in the matter.]

Alleged indignity offered to the Jain community by the notice of the Magistrate, Abu, allowing Europeans to enter the Dilwára temples with shoes on.

Sánj Vartamán (36), 2nd June; *Akhbár-e-Soudágar* (19), 31st May.

35. **The *Sánj Vartamán* and the *Akhbár-e-Soudágar* publish a letter from one Chunilál Gulábchand of Bombay, the purport of which is as follows:—The Magistrate of Abu has issued a notice, permitting European visitors to the sacred Jain temples at Dilwára, to enter the temples with shoes on. I wonder, how the Magistrate ignored the universally known fact that the Hindu religion strictly prohibits this as a mark of disrespect, and how he could offer such a gross insult to the whole Jain community. But I still more wonder at the apathy of the Jain community in allowing such an insult to pass without raising a strong protest against it. I hope the Jain leaders will shake off their lethargy and prevail upon the authorities to withdraw the notice.**

Comments on the suspension of the Police Pátil of Shirgaon (Ratnágiri) for having attended a meeting of the Sangameshwar Táluka Sabha.

Arunodaya (102), 31st May.

36. Mr. Vishnu Kásinath Dámle, Police Pátil of Shirgaon (Ratnágiri), has been suspended for having attended the last meeting of the Sangameshwar Táluka Sabha. His suspension is inexplicable to us, for he attended the meeting not with any political object in view but simply to discuss agricultural matters with other agriculturists who attended the session of the Sabha. In view of the deterioration of the agricultural industry of the country we hold that all those who are interested in it have a right to derive information pertaining to it from every possible source. In such cases, it is the intention that ought to be primarily taken into consideration.

Comments on the memorial submitted to Government by the agriculturists of Borsad against the impressment of their carts by Government servants on tour.

Praja Bandhu (34), 30th May.

37. It is indeed surprising that agriculturists should be exposed to the annoyance due to the impressment of their carts by touring officials. In these days of easy communications there can be no necessity of resorting to forcible measures and yet as in the days of misrule what is dearest to the rayats is being snatched away from them without any regard to their ordinary privileges. In times of war the system of impressment may be allowable, but it is intolerable that it should be in vogue in these peaceful days. The people of Borsad have raised a complaint against the impressment of their carts by officers on tour, and it is likely that the same state of affairs obtains in other districts. The memorialists have rightly protested against the oppressive practice of impressing their best and most useful cattle. The present memorialists submitted two petitions to the Collector of Kaira, but in contravention of the usual practice no reply was vouchsafed to them. They then appealed to the Commissioner who, in reply to one of the two representations submitted to him, said that no inquiry was needed in the matter. How far this reply is in keeping with the dictates of justice would be easily seen. Being dissatisfied thereat the petitioners have now approached His Excellency with a prayer that either the practice should be entirely done away with, or the system alternately applied to all the four kinds of agriculturists without distinction and the rules and details of impressment fixed. This is a very moderate demand of the agriculturists, and, therefore, we appeal to His Excellency to lay down certain rules for his subordinates to go upon. Agriculturists of all sorts should be made amenable to the system and none should be exempted at the cost of others. This principle needs to be adopted not only for the Borsad Taluka but for all the districts and talukas where the system might be in vogue.

Alleged injustice done to officers already in service in filling up the posts of Deputy Assistant Political Agents in Káthiáwár.

Mahi Kántha Gazette (73), 30th May.

38. It was expected that the two vacancies in the Káthiáwár Agency occasioned by the appointment of Ráo Bahádur Támbe as Joint Administrator of the Porbandar State and of Khán Bahádur Ratanji Pestonji Green as Manager, Bilkha Bhagadar Najawala Estate, would be filled up with due regard to justice and fair-play. The rightful claimants have been set aside and those least worthy have been favoured by the authorities. **Mr. Manishankar Bhat,**

B.A., LL.B., was one of the rightful claimants. He has passed the Lower and Higher Standard Examinations, has been a Thánedár and has established his claim by acting as a Deputy Assistant Political Agent. He joined the Agency on Rs. 85 with hopes of good prospects. He has been in service for six years and is given a promotion of Rs. 15 only. We regret that such a supersession should have been sanctioned by a fair-minded official like Mr. Hill. Mr. Rámprasád Maganlál, B.A., LL.B., Professor of French in the Gujarát College, whose legal experience is not up to the mark is brought as Deputy Assistant Political Agent. Besides Mr. Bhat, to whose lot the post should have fallen, there are many trained lawyers in Káthiáwár eligible for the post. In these circumstances it sounds strange that Mr. Rámprasád should have been pitchforked into this place. The second vacancy has been filled up by the appointment of Mr. Gordhandás Mávji. While congratulating Mr. Gordhandás we cannot help recording our sense of regret at the unjust treatment meted out to better claimants by Government. Messrs. Laxmishankar Jádavji, Master, Umiáshankar Gourishankar, Nánálal Himmatrám, Dorábji Dádábhái Bhábha and Keshavlál Brijlál Mujumdár were more eligible for the appointment in virtue of their seniority in public service and the present positions they occupy. We know the fortunate holders of the posts to be good men. But we raise our voice against the injustice done to officers who have grown grey in public service. These supersessions are the first of their kind in the history of the Agency administration and have been the cause of much heart-burning and discontent among officers whose just claims have been set aside by Mr. Hill.

Vande Mátaram pictures.
Sánj Vartamán (36), 29th May.

39. The *Sánj Vartamán* acknowledges the receipt of two *Vande Mátaram* pictures, sent to it by Mr. Chhotálál Chhaganlál Mahájan. It states that the pictures contain the photographs, among others, of Arabindo Ghose, B. G. Tilak, Lajpatrái, Bepinchandra Pal, Chiplunkar, Kháparde, Sardár Ajitsingh, Shiváji, Tátya Topi, Phadke and Nána Saheb. It adds:—The pictures are well executed, but we would not be surprised if the British Government object to some of the persons figuring therein.

Comments on the celebration at Mahábleshwar of the anniversary of Afzulkhán's death.
Akhbár-e-Islám (60), 2nd June.

40. Among the numerous celebrations of the anniversaries, especially of Hindu political leaders and warriors, performed by the awakened Hindus, none attracts the public eye more than the "Shiváji Jayanti". Shiváji, the foremost leader of the Maráthas, had routed the Bijápur army by treacherously murdering its chief, Afzulkhán. It is small wonder then that the Muhammadans as a result of their political re-awakening, should look up to Afzulkhán whom Shiváji had treacherously murdered at a friendly meeting, as one of their martyred warriors and commemorate his martyrdom by a public celebration. We are glad the Muhammadans have understood the importance of such celebrations for their advancement, as is seen from the Afzulkhán anniversary recently observed at Mahábleshwar, and we fervently wish they would continue to show a constant zeal for them and make them much more effective by organizing for the occasion a course of lectures to be delivered by able men.

Suggestion that Muhammadans should be represented on the Examination Committee for the Sind Pleaders' Examination.
Al-Haq (49), 29th May, Eng. cols.

41. "The practice of appointing examiners for the Sind Pleaders' Examination has hitherto been that the President of the Examination Committee is chosen from amongst the District Judges of the Province and of the two members one is the Public Prosecutor for Sind or his Assistant and the other is selected from amongst the Sub-Judges in Sind. The Public Prosecutor is a Hindu, and for a long time Hindu Sub-Judges have from year to year been appointed as examiners, so that, on the Committee, Muhammadan members have been prominent by their absence. We mean no insinuation against the honesty and fair-mindedness of the Hindu members. But when in Sind there are Muhammadan Sub-Judges quite as able and competent as their Hindu colleagues, it is only fair that they should now be given a turn. We also

respectfully suggest that the practice of having necessarily the Public Prosecutor on the Committee be not invariably followed, but a chance be occasionally given to pleaders of ability and standing. This done, the Muhammadan pleaders will get the opportunity of being appointed on the Committee. We invite the serious consideration of the Judicial Commissioner of Sind to this matter."

Railways.

Suggestion that the Madras Railway strikers should be severely dealt with.

Bombay Samáchár (62), 31st May; *Jám-e-Jamshed* (29), 3rd June.

42. In spite of assurances to the contrary, strikes are becoming frequent and nothing has been done to prevent them altogether. The public have been greatly inconvenienced by the Madras Railway strike and have had to make heavy sacrifices. They were taken unawares by the strike and no time was given to them to put off or cancel their engagements: for all this the strikers deserve to be severely dealt with. Their ways are objectionable to a degree. To remove the causes of their troubles the strikers ought to have represented their grievances to the proper authorities which they have not done. In the circumstances the drivers and other railway servants who have struck work do not deserve the sympathy of the people. They have not realised the gravity of the situation, and it is high time for the authorities to bring the offenders to book. Criminal proceedings should be instituted against them by the authorities. If they are leniently dealt with, they will continue to cause grave inconveniences to the public in general. The law requires to be amended to safe-guard popular interests. Experience has shown that the confidential orders of the *ex*-Viceroy about the exclusive employment of Europeans and Eurasians on all posts above Rs. 30 on railways are in a great measure responsible for the frequent strikes. The strikers are conscious that they are given preference over educated natives. Hence they care more for their self-interest than for the convenience of the people. We appeal to Government to remove this cause of a serious standing menace to the people. The old orders require to be cancelled. We would go a step further and suggest the exclusion from the railway service altogether of all Europeans and Eurasians belonging to the lower grades of society. [The *Jám-e-Jamshed* agrees with the *Bombay Samáchár* that the drivers struck work before representing their grievances to the authorities and is of opinion that the step taken by them is subversive of law and order. It is also of opinion that the public will not be justified in espousing their cause.]

Municipalities.

Comments on the Government Resolution on the working of the Local Boards in the Presidency during the last year.

Bombay Samáchár (62), 5th June; *Akhbár-e-Souddgar* (19), 3rd June.

43. The Resolution issued by Government on the working of Local Boards in the Presidency during the last year is not only full of sympathy for the cause of local self-government, but holds forth high hopes for its future expansion. It has been a stock complaint that the bodies entitled to return members to Local Boards fail to evince the interest necessary for their successful administration. It is, however, gratifying to observe that the Government of Sir George Clarke have not stopped at reiterating this long-standing complaint, but have acknowledged the causes bringing about the present situation and expressed their willingness to remove them. As admitted by Government there is very little left to be done by the Local Boards which have mostly to take a note of the Government orders. Accordingly when popular members have no effective voice in the working of the Boards it is no wonder that they do not show any interest in their administration, and the right of returning members fails to be properly exercised when those returned are looked upon as mere figure-heads. Besides as stated by Government these Local Boards hardly control a third of their petty funds and on this ground also the members are not interested in the work of the Boards. The very constitution of these Boards which are presided over by Deputy Collectors or Mámlatdárs whose will is the law, fails to attract really good workers. Unless this cause of complaint is also removed there is no hope of the right of local self-government being exercised in a better manner. One of the objects with which these Boards were created was to educate the masses in the government of their immediate affairs and to lessen the burden of work falling to the lot of district officials. How the short-sighted policy of not keeping in view this noble object is often fraught with dangerous consequences has been once more proved by the systematic embezzlement of municipal moneys by petty officers at Kaira. It is, therefore, of the most vital importance that officers of Government should be relieved of their onerous charge at an early date and the conduct of civic affairs left to the people themselves. The reference in the Government Resolution to the rapid spread of education among the lower strata of society is highly satisfactory and supports the cry for the spread of compulsory primary education. In this connection we may note the foresight of the Government orders for the free grant of slates and books to deserving school-children. This indeed will be a blessing and a boon to the poor parents and their children, and we hope Government would not be frightened out of their noble purpose by any idle talk of education being the cause of sedition among the masses. [The *Akhbár-e-Souddgar* writes appreciatively of the decision of Government to keep Assistant and Deputy Collectors aloof from the work of District Municipalities and Local Boards and trusts that the wise step may induce the masses to take real interest in the working of their own civil affairs.]

Praja Bandhu (34), 6th June, Eng. cols.

***44.** "A Government Resolution reviewing at some length the working of the Local Boards in the Bombay Presidency during the year 1907-08 has just come to hand.......... The complaint about the lack of zeal in the members of the Local Boards is quite significant, and it is worth while inquiring as to the causes thereof. It appears that the authorities have already inquired into this question, and have come to the conclusion that there is very little scope for the exercise of the functions of the members of the Boards in controlling the expenditure. This no doubt partly accounts for the lack of zeal on the part of the members of the Local Boards in their work. There is, however, another and a more potent cause for this deplorable lack of interest. Now it has been a long standing complaint that the Boards are practically semi-officialised bodies presided over as they are by official Presidents who are generally Assistant or Deputy Collectors and the members as such have very little independent voice. Little wonder, that the latter should be lukewarm in the discharge of their duty. We believe that if Government desire that non-official members should take greater interest in local-fund administration, it is necessary that the latter should be given greater latitude and more powers, which is not possible so long as the present official control over them continues."

Reply of the Ahmedabad Municipality to the Collector *re* the appointment of a Chief Officer for the Municipality.

Mahi Kántha Gazette (73), 30th May.

45. The reply given by the members of the Ahmedabad Municipality to the Collector in the matter of the appointment of a Deputy Collector as Chief Officer in charge of the Municipal administration leaves little to be desired. It is characterised by a spirit of independence and a desire for the welfare of the people, in spite of the fact that some members of the Municipality say ditto to all that is proposed by the authorities. In reply to the suggestion or rather the mandate issued by the Collector, the members of the Municipality are agreed that a Chief Officer carrying a salary of Rs. 500 and assisted by another drawing Rs. 150 to Rs. 250 will be put in charge of the Municipal administration. They are also agreed that the officer selected for the post should not necessarily be a Deputy Collector. In support of this they quoted from the reply of His Excellency Sir George Clarke to the Karáchi Municipality. In fact it is not provided in the Municipal Rules that the Chief Officer should be a Deputy Collector. Applications will be invited, and the selection will fall on the best candidate, be he a Government servant or a private individual. It is improper to hold that an officer in public service only is fit to discharge the duties devolving on a Chief Officer of a Municipality. Mr. Bháilálbhái Purshottam, a Deputy Collector, has been a failure as Secretary to the Municipality. He did not discharge his duties with any conspicuous ability. The Ahmedabad Municipality fully realises its responsibility in the matter and is quite in a position to find out one able enough to take up the appointment. For the Collector to insist upon the appointment of a Deputy Collector as Chief Officer is to encroach upon the rights of the people. It ill becomes officials to prevent the people from enjoying the rights so graciously and generously bestowed on them by Government. In the interests of the people their representatives in municipal assemblies should not submit to the vagaries of officials. We congratulate the Ahmedabad Municipality on the attitude it has taken up in this important matter.

Comments on the supersession of the Kaira Municipality.

**Gujaráti* (25), 6th June, Eng. cols.; *Indian Spectator* (5), 5th June; **Rást Goftár* (35), 6th June, Eng. cols.

46. "His Excellency the Governor in Council has, under the provisions of section 179 of the District Municipal Act, ordered that the Municipality of Kaira be superseded for a period of three years and directed the Commissioner to appoint a person or persons to exercise the powers and perform the duties of the Municipality. It appears that the municipal secretary had for some time systematically embezzled municipal money and defrauded the Municipality of a sum of Rs. 6,000. The secretary was prosecuted and sentenced to undergo three years' rigorous imprisonment and to pay a fine of Rs. 1,800. The Government hold that the frauds were rendered possible by gross carelessness on the part of the managing committee and of the honorary auditors who failed to take the most elementary precautions against fraud in examining the municipal accounts. Further, when the question of instituting legal proceedings against those councillors and auditors whose carelessness and negligence facilitated the prolonged course of embezzlement came to be discussed, three of the parties concerned along with three elected members voted against the resolution which was supported by four councillors. Upon these facts the Commissioner recommended the institution of civil proceedings against the defaulting councillors. The Government have, however, come to the conclusion that a stronger punitive measure is needed in the shape of supersession of the Municipality. We have absolutely no desire to defend or palliate the reprehensible action of those who have brought disgrace upon themselves and the Municipality by abusing a public trust. Their conduct deserves the strongest condemnation. But the question still remains whether it is fair to punish the entire body of rate-payers, including those councillors who stood out protecting their interests, by depriving them of their municipality, simply because three-fifths of their representatives have been grossly negligent and mismanaged their trust. The rate-payers were obviously not a party, directly or otherwise, to the embezzlements that took place through the discreditable negligence of some councillors and the honorary auditors. If the District Municipal Act provides for no other remedy for the punishment or temporary disqualification of the defaulting members except the supersession of the Municipality itself, that is evidently an omission that needs to be set right immediately. The order of supersession punishes the whole body of innocent rate-payers as well as the honest councillors, and not those who have brought the municipality into discredit. That is hardly fair, and we commend this view of the question to the consideration of the Government." [The *Indian Spectator* writes:—"The supersession of the Kaira Municipality at a time when reform and progress are in the air everywhere will be a grief to true friends of local self-government. But so far as one could judge from the Press communiqué, there was hardly an alternative left." The *Rást Goftár* writes:—"Under the circumstances, no one would regret

Government's decision to supersede the Municipality for a period of three years during which its affairs would be managed by a person or persons appointed by the Commissioner."]

Bombay Samáchár (62), 4th June.

47. Lovers of local self-government and the people of the Presidency will be really grieved to see Government forced to suspend the Municipality of Kaira. The Government Resolution on the subject reveals a woeful tale and shows that on no pretext can we sympathise with the Municipality. Municipal institutions have been created to safeguard public interests and to initiate works of public utility by usefully employing the public funds at their disposal. But the Kaira Municipality have discarded these noble functions and negligently allowed the systematic embezzlement of Municipal money, and as if this disgrace was not sufficient for them they did not deem it unjust to connive at the doings of the miscreants. We do not hesitate to subscribe to the decision of the Commissioner and the Government to proceed legally against the members who opposed the prosecution of the defaulters. But before coming to the question how they should be proceeded against, we would venture to ask why no attempt is made in the Government Resolution to fix the responsibility of the President of the Municipality in this connection. He is the Chief Executive officer controlling the doings of the Secretary and is specially responsible for the proper use of the Municipal funds. But at Kaira the President seems to have been incapable of doing anything and has allowed himself to be cheated, and yet no mention is made in the Resolution as to what steps have been taken or are to be taken against him. We hope the non-official members of the Legislative Council will take up the matter and interpellate Government on the subject. Overruling the suggestion of the Commissioner to file a suit against those councillors and auditors whose habitual neglect facilitated the prolonged course of embezzlement, the Government have ordered the Kaira Municipality to be suspended for three years. In the circumstances as revealed, the Municipality is disqualified to take up the reins of administration, but still would not the decision of Government inflict punishment upon the innocent as well as upon the guilty? We cannot understand why the people of the town enjoying elective franchise should be held responsible for the embezzlement of a Municipal clerk. It is true some of their representatives have failed in the proper discharge of their functions, and if an opportunity had been afforded, the public of Kaira in the exercise of their own prerogative would have compelled them to resign their seats. In case a fresh opportunity had been given to the inhabitants of Kaira and they had insisted upon returning the disqualified members, then the extreme step of superseding the Municipality would have been justified. We hope they will now see the necessity of placing their case before the proper authorities, and of passing votes of censure against those of their representatives who have connived at the misdoings of the guilty.

Dákor Municipal affairs.
Gujarát (66), 29th May.

48. In the course of a long article contributed to the *Gujarát* an anonymous writer traces the history of the origin of the Dákor Municipality and writes:—The chief reason of a once intelligent and dominant nation's coming under the bondage of a nation which was once in an uncivilised condition, is ignorance. A nation does not realise its nationality without education. The prime duty of a Municipality, therefore, is to educate the public. But the Dákor Municipality, in spite of its income of twenty thousand which it employs as it likes, does not spend a single pie on education. However much the town might be embellished by fine well-lighted roads, if the people do not get education, what do they gain by paying taxes? No doubt the Municipality spends something on education, but these expenses consist of Rs. 864, received from the Thásra Local Board and a Government grant. But the Municipality does not spend a pie of its own in this direction. Is it not worth Government's serious consideration that the officials should take away the rights of the public and spend the income of Rs. 20,000 per annum without giving a single pie to education?

Proceedings of the Bassein Divisional Conference at Umbergaon.
Mahrátta (9), 6th May.

***49.** "The Bassein Divisional Conference held its sitting at Umbergaon under the presidentship of Mr. Narsinh Chintáman Kelkar, B.A., LL.B. After the singing of the national song, Shet Vithaldás welcomed the delegates, and Mr. Kelkar being elected to the chair, delivered his address in which he spoke about the Congress split and showed the necessity of a united Congress. He referred to the four resolutions passed at the Calcutta Congress, *viz.*, those on *Swaráj*, *Swadeshi*, Boycott and National Education, to which he urged the people to pay their direct and earnest attention. He also touched the important subjects of Education, Arbitration Courts, Temperance, etc. The Conference then passed a number of resolutions on various subjects, including Co-operative Credit Societies, Corn stores, Arbitration Courts, Temperance, *Swadeshi*, National Education, United Congress, and Grievances regarding land-tax and forest rules. A resolution congratulating Babu Arabindo Ghose on his acquittal and requesting the Government to release all political prisoners, was also passed."

The Shiváji Festival at Poona.
Mahrátta (9), 6th June.

***50.** "The local annual Shiváji Festival took place on last Tuesday, Wednesday and Thursday. This year the festival was conducted under the presidentship of Ráo Bahádur G. V. Joshi. Though the absence of Mr. Tilak was acutely felt throughout the whole proceedings, yet the festival was a very successful celebration. On Tuesday the proceedings commenced with the singing of the National Song, which was followed by a *purán* by Mr. Appáshástri Ráshivadekar on a verse from the Gita. Mr. Sitárám Keshav Dámle of Bombay delivered a lecture on a well-known verse from the Gita. He observed that the incarnation of God took place only when the people had been prepared for its advent by their sufferings and unjust trials. The ground must be prepared first. The heart must be yearning for it. We must become *sadhus* in the real sense of the word, and then the *avatár* would be amidst us in no time. The president remarked that the Marátha empire in the Maháráshtra was based on morality and religion and was inspired by the highest ideals. The ground was prepared by the saints and prophets. It was a common observation of history that those empires alone which are based on high principles and ideals of morality and justice last long; and when these high ideals begin to be lost sight of, then commences their decay. On Wednesday an essay was read by Mr. Parádkar on 'Shiváji and Aurangzeb,' and Mr. Shámráo Deshpánde of Akola delivered a lecture on the situation in the days of Shiváji. On Thursday, Mr. Pángárkar, of the *Mumukshu* of Poona, delivered a *purán* on the letter sent by Tukárám to Shiváji. Mr. K. P. Khádilkar in a lecture took a review of some of the features of the situation which presented itself to Shiváji at the outset of his political career. He observed that great men and heroes, when circumstances favourable to the fulfilment of their mission arise, readily take advantage of them and utilise them. The president, Ráo Bahádur Joshi, then delivered his concluding speech. He pointed out that one of the objects of the festival was to have communion with the heroes and the society of the days of the Marátha empire; and the other was to receive inspiration to improve our present situation. India is an integral part of the British Empire, and it is necessary that she should strive after progress and development. Society in India is democratic, and it is capable of appreciating the drawbacks and virtues of public leaders. The history of the Sikh Khálsa would amply testify to this spirit of democracy. Indians are a religious people and are generally of a peaceful nature. But they are not mere blind followers. Lord Morley when he entered the India Office could not understand the nature of the demands of Indians. Afterwards he thought that there was agitation, but it was confined to a few idealists who were 'crying for the moon.' Next he thought that it was the people's agitation, but was mere 'froth.' Shortly afterwards he felt that 'India was moving' and was moving 'fast.' 'To lead' or 'be driven' was the alternative set before him; and he had recourse to the measures of reform.

These reforms, as remarked by Lord Minto, are generous gifts of the bureaucracy in power; and therefore they do not involve any concession of real power on their part. But we might hope that gradually the administration will be under larger popular control. Our political ideal is noble, and for that purpose it is necessary to take up the question of the education of the masses, the depressed classes and moral improvement. The misery of continued famines and plague ought to be alleviated. For all these purposes it is supremely necessary that we should be thoroughly *Swadeshi*. After praying that the Almighty might release, for the next celebration of the festival, Mr. Tilak who started the festival, the president closed his address. Singing of the National Song, prayers, thanksgiving and distribution of *prasád* brought the proceedings to a close. Great enthusiasm prevailed on all the three days in spite of the stormy weather."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th June 1909.

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Report on Native Papers

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For the Week ending 12th June 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha; Portuguese; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal; Hindu (Audich Tolákia Bráhman); 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak; (Bania); 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh; Hindu (Khadaith Bania); 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri; Madh Bania; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff; Hindu (Bania); 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin); 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600

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	KA'NARESE—*continued.*				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) A'báji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
133	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
134	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 1(*a*) Anglo-Indian Empire (English) ; Weekly ; Charles Palmer.

No. 3(*a*) Elphinstonian (English) ; Quarterly.

No. 15(*a*) St. Xavier's College Magazine (English) ; Quarterly.

No. 15(*b*) Students Brotherhood Quarterly (English) ; Quarterly.

No. 18(*a*) Swaráj (English) ; Fortnightly ; Bepin Chandra Pál, London.

No. 43 has ceased to be published.

The present editor of No. 44 is Shriniwas Bhikaji Sir Desai.

No. 48(*a*) O Goano.

No. 57 has ceased to be published from 23rd May 1909.

No. 63(*a*) Buddhi Prakásh (Gujaráti) ; Monthly.

The present editor of No. 67 is Purshottum M. Pandit; Hindu.

No. 68 has ceased to be published.

No. 119(*a*) Jagamitra (Maráthi) ; Monthly ; Krishnáji Narhar Ponkshe, Poona.

No. 143 has ceased to be published.

No. 158 (*a*) Vijayee Mahrátta (Maráthi) ; Weekly.

No. 158 (*b*) Vinod (Maráthi) ; Fortnightly ; Belgaum ; Dattátraya Rámchandra Kulkarni, Shápur.

No. 162(a) Sunrita Vádini (Sanskrit); Weekly ; Appásharma Ráshivadekar.

No. 170(*a*) Kashful Akhbár (Urdu).

No. 170(*b*) Mufid-e-Rozgár (Urdu) ; Weekly ; Hazi Mahmood Hussain.

The present editor of No. 176 is Sital Prasad Jain.

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Politics and the Public Administration.

The Imperial Press Conference.

Mahrátta (9), 13th June.

***1.** "The Imperial Press Conference which met at London last week is one more piece of evidence which goes to show that the fever of Imperialism is on the increase in England. The Press Conference is intended to twist the tail of the British lion; and Lord Rosebery expressed the true sentiment of the Conference when he appealed to the Press, through the delegates assembled, to 'wake up the nation.' India forms a part of the Empire, and she could not be excluded from representation at this Conference. And the invitation given to her, to be represented at the assembly of press representatives, is in harmony with the movement to give her a flag of her own which she may display at the Empire-day celebrations. We are afraid that these make-believe attempts at persuading India to forget the neglect shown and the injustice done to her in the Councils of the Empire cannot succeed; and we hope that, in response to the request made by Lord Rosebery, the President of the Conference, to the Indian delegates to give some guidance as to the way in which Indians would wish to be governed, Babu Surendranáth Bannerji will speak out the mind of the Indian nation and will prove by his frankness and candour that the mind of the Indian people is not really so inscrutable as it is supposed to be."

Jám-e-Jamshed (29), 8th June, Eng. cols.

2. "Indians, in spite of all the periodic signs of restlessness and ebullitions of bad temper on the part of some classes amongst them, have grown to feel a peculiar pride in their connection with England and to love the British as their own. As a proof of this they have hitherto made countless willing sacrifices which British statesmen must be well remembering. Still in spite of these kindly sentiments, it has to be said that Lord Rosebery's appeal will fail to awaken in India that response which it would have undoubtedly done if the people's minds here had not been burdened with the unhappy memories of the ill-treatment of their countrymen in the Colonies. It is all well to ask India to fight and make sacrifices for the British Empire. But may not India well ask, to what end those battles, those sacrifices, if her children are to be eternally penalised on account of colour, to be subjected to the position and treatment of slaves, in the very territories whose honour and safety they are called upon to defend? As to the appeal for guidance in the right governance of India, Babu Surendranáth may be trusted to do his duty. He may tell the Conference that if India is expected to serve England and her Empire she must in return receive the good and fair treatment she is entitled to; and he may as explicitly and clearly say that the 'right method' of governing and guiding India is for England to respect her pledges and adhere to her time-honoured principles of just laws and even-handed justice. If India is treated with the fairness and justice that are her due, if the vicious tendency of considering her the milch-cow and the Cinderella of the Empire is put down, there can be no difficulty in understanding her people or governing them."

Praja Bandhu (34), 13th June, Eng. cols.

***3.** "In flattering terms, Lord Rosebery expressed a hope that the Indian journalistic delegates would before going away give some guidance to the British democracy concerning the right method of governing and guiding the ancient civilisation of India. We accept the compliment in the spirit in which it is offered. The maintenance of Britain's Empire in India is as much our interest as it is Britain's. But we should be showing inadequately our appreciation of the high compliment addressed to our nation, if we did not frankly give out our mind on this occasion.......... The policy of thorough distrust, which in India's present condition is wholly undeserved, must once for all be discarded, and give place to one of complete trust. We may respectfully ask, is Britain prepared to take this bold step? Will she, with a wise and practical discrimination, repeal the Arms Act, and replace it by another, which will be less galling and insulting to the honest and loyal supporter of British rule? Is she prepared to give Indians most, if not all, the administrative posts in the civil administration of the country? Then what about the military? Let one study the system, and say whether it can be acquiesced in by any one, who feels it an honour to be a British citizen? There are no Indian commissioned officers in the army. Naturally in the navy Indians have had hitherto no place. Even in the highest judicial posts, European mediocrities gain preference over sterling Indian merit, and Indian lawyers do not get even a third of these posts. The examples might be multiplied. Now all these things are traceable primarily to the policy of distrust which has characterized the British administration for the last century. Race-selfishness is also responsible for their existence.......... If British statesmen rise to the necessities of the times, and substitute a policy of trust for the present out-of-date system of Indian Government, we make bold to say that Britain need not for a moment entertain any misgiving as to her ultimate success in the coming struggle with Germany, or with any other stronger power or even a combination of powers."

Akhbár-i-Soudágar (19), 9th June.

4. If Lord Rosebery wants to know the true method of carrying on the administration of India, let him refer to the one already shown long ago to British statesmen by our 'Grand Old man.' It may be summed up in that one word *swarájya*. In England itself, events have happened of late which have compelled it to look with more respect towards this word which some time back was looked upon with nothing but contempt, and forced it to grant India substantial administrative reforms. We have no doubt that Mr. Surendranáth Bannerji will give the information the noble Lord wants. His appeal to the Indian representatives to take with them a message to India to personally take upon itself the responsibility of Imperial Defence cannot be considered as anything but farcical. How is it that he forgets the conduct of Australia, Canada and the Transvaal towards us? How is it that *swarájya* is not granted to us like these Colonies? If this were done, the loyalty of thirty crores of people ready for Imperial Defence would be a consideration likely to frighten not two, but even four European Powers united together. If this remedy were tried, there would soon arise a fellow-feeling between the whites and the natives, who by co-operating with each other and preventing our wealth from being carried away to other countries, would raise the British Empire to the utmost height of glory. But the question is, is such a day in store for the British Empire?

The deportations in the House of Commons.
Mahrátta (9), 13th June.

***5.** "In the House of Commons, Sir H. Cotton and Mr. Mackarness and others put a series of questions concerning the police evidence in the Midnapur case, the deportations and other prosecutions in Bengal, for instance the Alipore case and the Bighati, Barrah and Bahraich dacoities. The questions suggested further investigation in view of the startling character of the prosecution evidence...... The reply respecting the deportations coming from Mr. Hobhouse contains a very significant statement, *viz.*, that 'evidence regarding the men who had been deported was obtained from other besides police sources.' We know how 'police sources' are many a time untrustworthy, specially when political questions are involved, and this untrustworthiness of the police has been exposed in judicial Courts in very many important political cases.......... But what are we exactly to understand when we are told that our respected and trusted leaders were deported on information—or to be more accurate 'evidence'—received from other besides police sources? It can only mean that Government have at their disposal a department other than that of the police which is busy with acquiring information regarding political matters. And may we enquire how this hidden source of information is constituted and how, established and nurtured as it is in comparative secrecy, it is considered more trustworthy than the ubiquitous police, to such an extent that Government feel justified in deporting respected leaders like Babu Ashwini Kumár Dutt, Babu Krishna Kumár and others on information supplied by it? We for one are bound to say that this new secret agency is going to be—nay, has already become—a weapon of oppression and a scourge which will be creating bad blood between Government and the people. We are sorry to find our civilised Government depending so much upon secret information rather than upon the good-will of the subject people. The attitude adopted by the Government of India with regard to the deportees is not only wholly unjustifiable but is calculated to ruin the confidence of Indians in the justice and good sense of the *Sirkár*. We are glad to find that Mr. Mackarness has introduced a Bill in the House of Commons, providing that in case of deportation, the warrant shall state the character of the crime of which the person is suspected, and requiring the Viceroy to revise and re-consider the case every three months. But this, we think, is not enough. Government must be fair and just to its subjects, and this justice demands that no man should be deprived of his liberty unless it is proved in open Court that he has transgressed the limits of the law. The continuance of Regulation III of 1818 on the Statute book is a disgrace to the British people, and in the interest of justice and peace the sooner this regulation is obliterated, the better will it be for all concerned."

Rást Goftár (35), 13th June, Eng. cols.

***6.** Commenting on Mr. Mackarness's Bill in the House of Commons regarding deportations in India the *Rást Goftár* says :—"We cannot realise what useful purpose would be served by a description of the charges on the warrant under which a person is arrested for deportation. Treason and sedition which are the *raison d'etre* of the Regulation may be presumed to be the pending charges against individuals thus exiled, even if the counts are not specifically stated on the warrant. Moreover, if the charges are specified, the Regulation loses its salient feature.......... If the charges are made public, the Regulation is denuded of its secretive character. As the right of trial is denied to a deportee, what useful purpose would be served to the exile who depends for his release on the good graces of the Government? The publication of the charges would frustrate the fundamental requirements of the Regulation by giving rise to criticisms in public which must necessarily be one-sided. Government would have no opportunity to reply to them, for, discussion of their reasons in public is just what they desire to avoid when arresting a person under the Regulation. If the Bill of Mr. Mackarness is passed, the Regulation might as well be obliterated—a consummation which is not at all likely."

Jám-e-Jamshed (29), 12th June.

7. If the Mackarness Bill is passed, the danger of treating a man unjustly will no more be in existence. Very often it happens that a man of dangerous character is deported, but as his guilt is not made known the people and the press obstinately refuse to see anything wrong about him and even consider him to have been wronged by Government. If the Bill is passed, it is likely that the Home Government and the Government of India will accept it with great reluctance. All the same the Liberal Government will win fresh laurels for generosity if they allow the Bill to become law.

Protest against the action of the Benchers of the Inner Temple and of Gray's Inn with regard to Shyámji Krishna Varma and two Indian students.

Mahrátta (9), 13th June.

***8.** "Pandit Shyámji Krishna Varma of the *Indian Sociologist* has been disbarred by the Benchers of the Inner Temple of London for his sympathy with the bomb-throwers of Bengal and his political views. We do not know of any violent criminal act attributed to him, nor have the Benchers taken the course they have followed on that plea. He is disbarred merely for holding political views which are not in favour with them.......... The disbarring of Pandit Shyámji did not put an end to the affair, but the Benchers of Gray's Inn have delayed calling to the Bar two fully qualified Indian candidates because of their connection with the India House. This action of the Benchers reflects discredit on their sense of justice and is calculated to sully the reputation of England which is considered to be the home of liberty. It is an outrage committed by the Benchers on the boasted liberty of conscience and liberty of expression in England. It is setting a very bad precedent.

While the Benchers do not take any action against men who have fought against the British in the South African War, why is it that they set aside every consideration in the case of Indians? Whence does the inspiration come? Will they act in the same manner in the case of Irish and Labourite students whose political opinions may differ from their settled convictions?... ...... It is yet a fortunate thing that papers like the *Daily News* can protest against the unjustifiable action of the authorities in England; in India they would have been the victims of bureaucratic repression."

Comments on the Secretary of State's despatch respecting the recruitment of Civil Medical Officers in India.
Jám-e-Jamshed (29), 11th June, Eng. cols.

9. Commenting on the controversy going on in the *Times of India*, *re* the Indian Medical Service, the *Jám-e-Jamshed* writes:—"Despite everything that the apologists of Government and the supporters of the wretched monopoly that has been in existence so far may say to the contrary, the main charge remains unanswered and indisputable, namely, that the prize appointments have been monopolised throughout by officers of the Indian Medical Service and by the European officers thereof. A chance appointment here or there cannot whitewash the fact of the Government having hitherto considered all the prize appointments in important civil hospitals and medical colleges throughout the country as a close preserve for the white members of the Indian Medical Service.......... This monopoly has resulted in the foisting of men on the hospitals and colleges who had no business to be there. Hospitals have had physicians, and the colleges have had professors whose betters could have been found any day in any part of the country among the independent medical practitioners, both European and native. But for this monopoly the treatment in the great civil hospitals throughout the country would have been more efficient and the teaching in the important medical colleges sounder. Both the interests of the patients of the hospitals and of the students of the colleges have had to be sacrificed at the altar of this vicious monopoly. There are many eminent individuals, Government officials and others, who have been lamenting the woeful lack of professional skill among the Indian medical practitioners in the country, the products of local schools and colleges. In a country in which the sole qualification for professorial posts in medical colleges is the white skin and the membership of the Indian Medical Service, where the prize appointments in civil hospitals are reserved for European members of the same Service, what wonder that the capacity of the products of those colleges is found to be so limited!"

Adverse comments on the celebration of the Empire Day.
Bhála (105), 11th June.

10. As the Indians are reduced to slavery, it is not fair to find fault with them for their indifferent attitude towards the celebration of the Empire Day. No individual can cherish love for an empire in which he is treated with disrespect. In spite of appeals by Anglo-Indian journals, none except sycophants and title-hunters have joined in this celebration. Owing to the inhuman oppression of Indians in the Transvaal and the indifferent stand taken up by the Imperial Government in the matter, Indians have begun to doubt the veracity of the English. Of what earthly use is to India the strong naval power of Britain? India is being drained of her wealth year by year without the least return. It is quite in keeping with the selfishness of Englishmen, that instead of shielding Indians from the oppression they are being subjected to in other parts of the Empire, they should come forward and ask them to celebrate the Empire Day. The fact that we are denied the liberties enjoyed by the other parts of the Empire is rankling in our breasts, and until we are placed on a footing of equality with them it would be vain to expect us to co-operate in the festival.

Comments on Sir B. Fuller's lecture.
Indian Social Reformer (4), 13th June; *Pársi* (33), 13th June, Eng. cols.

***11.** "We are prepared to say that Sir Bampfylde Fuller's estimate of the aspirations of Indians is substantially correct. Their immediate grievances are undoubtedly not connected with the absence of a democratic form of government. The invidious distinction made between Indians and Englishmen in the public services, involving, as Sir Bampfylde recognises the frequent subordination of Indian talent to European mediocrity, and the impolite treatment sometimes accorded to Indian gentlemen by not merely young but also, not seldom, by elderly Englishmen, are no doubt felt much more keenly than the want of Parliamentary institutions. But at the same time Indians have come to feel that the only permanent remedy even for these grievances is to introduce an effective popular element in the Legislative Councils. The experience of the last quarter of a century has abundantly shown that concessions granted to Indians could be lightly evaded when the personal influence of a reforming Viceroy or a broad-minded Secretary of State was withdrawn, and that even the Queen's Proclamation could be flouted by high officers holding the direct commission of the Sovereign. We, for one, do not expect Indian representatives to develop political genius of a very high order simply by being placed on the Legislative Councils, but they can and will play the watch-dog fairly efficiently when the rights of Indians are sought to be circumvented. As things stand at present, it is as a purely defensive measure that a popular element, with all its probable drawbacks, has to be advocated in the Legislative Councils." [The *Pârsi* writes:—"On the whole Lord Curzon's speech has disappointed us. But it is a pleasure to note that his late lieutenant in Bengal has counter-balanced his dismal efforts by making a very sensible speech on the occasion—a speech that will go a long way to obliterate the unfavourable effect of his previous attempts to enlighten British people."]

Gujarâti (25), 13th June, Eng. cols.

***12.** "It is very gratifying to note that Sir B. Fuller's views on the employment of Indians in administrative posts of trust and responsibility are characterised by a liberality that was wholly unexpected.......... He not only eulogised the loyalty of Indian officials but rightly observed that not a few British officials were inferior in capacity to Indians serving under them without the prospect of advancement. There is, in our judgment, scarcely a department in which instances of this kind cannot be cited to prove the absolute accuracy of Sir B. Fuller's statement. In looking for the causes of the much-talked-of discontent in the country, the fact noted by Sir B. Fuller, which is the topic of jocular conversation in Indian circles, will have to be reckoned. How many Subordinate Judges, for instance, with a stainless record behind them, with extensive experience and with intimate knowledge of law, have hitherto toiled and laboured in inferior positions without the prospect of rising to a higher status, though inexperienced Civilians without adequate legal equipment have been appointed to sit in judgment over their decisions? We are glad Sir B. Fuller has spoken out his views in a fearless and emphatic manner and thus assisted the cause of Indian advancement."

Comments on Lord Curzon's speech as President at Sir B. Fuller's lecture.

Indian Social Reformer (4), 13th June.

***13.** "'Lord Rosebery,' said Lord Curzon in his speech as President at Sir B. Fuller's lecture, 'had referred to the ominous hush in Europe.' He thought he detected a similar hush in India. He hoped that behind the hush the rustling of the trees would not be heard. Unless the views prevailing in India were firmly handled, they would grow till they became incompatible with the existence of the British Government. He was inclined to think that such a development was nearer than some imagined.......... We cannot think that Lord Curzon's purpose was to encourage by his speech the small band of anarchical extremists who have resorted to bombs and other means of assassination in this country. And yet it is hard to believe that a man of his age and standing in politics should not have realised that his words, implying that success is so nearly within its reach, are a direct incentive and encouragement to that party to persevere, and are a depreciation and disparagement of the efforts of Government and of constitutional reformers to overthrow this pernicious propaganda. Lord Curzon's sense of prudence, since in regard to Indian aspirations his generosity is a negligible quantity, might have also warned him that the time for unswerving repression in India was not when the situation in Europe was increasing every moment in all its dire possibilities.

It is obviously inexpedient to enlarge on this point, but it is our firm belief that Lord Morley's policy will be found to be a source of great strength to England in facing the European situation with courage and confidence."

Gujaráti (25), 13th June, Eng. cols.

***14.** "Lord Curzon, like an irresponsible alarmist, compared the prevalent hush in India to the ominous hush in Europe. The parallel is misleading, and if he had been at the head of government in the country at this hour, he would have resented any such speech by some one else as he made this week. Lord Curzon is for repressing the anarchists with a firm hand, as all sensible Indians are. But he has extended his kindly attentions even to constitutional Congressmen who aim at the goal of colonial self-government within the Empire. He urged that unless such views were firmly handled, they would grow till they become incompatible with the existence of the British Government. In plain words he would like to suppress the Congress and prevent the Indian people from soaring into the regions of political ideals even on constitutional lines. Fortunately for England and India, Lord Curzon is not at the head of the British Government, and it would be an evil day for the people of this land if a vain-glorious, intolerant and narrow-minded imperialist like him were placed in a position to shape the future destiny of India. After having set up the back of the whole country whilst he was in India, he is now trying to play the same disastrous game in England by advocating retrograde views and repressive principles."

Sánj Vartamán (36), 10th June, Eng. cols; **Rást Goftár* (35), 13th June, Eng. cols.

15. "Lord Curzon never seems to feel happy unless he is anathematising India and the Indians. He creates opportunities to give vent to his pent-up feelings against educated Indians, who could not have a worse enemy than the *ex*-Viceroy. He presided the other day at Sir Bampfylde Fuller's lecture and though Sir Bampfylde had something good to say of them in his lecture, Lord Curzon had the impertinence to observe that the vast majority of the people of India had no political aspirations and solely desired to be left alone. A more glaring untruth was never said by an English statesman who had filled the post of Viceroy in India. To say that the vast majority of the people in India desired to be left alone is tantamount to holding that Indians prefer to slave for the British and to rest content with their lot, which has been, to say the least, most undesirable under a foreign rule. Again, Lord Curzon never indulged in a greater untruth than when he had the audacity to state that 'there was no more earnest advocate of Indian rights and desires than himself.' Heaven forbid that Lord Curzon should ever be an earnest advocate of Indian rights and desires! We would rather that he always assumed the *rôle* of an enemy of India so that the Indians may no longer be deceived by his professions. Lords Morley and Minto had to undo in a great measure the mischief done by Lord Curzon during his Viceroyalty in India, which will for ever remain the blackest of the black chapters in the history of India." [The *Rást Goftár* writes:—"The most objectionable part of Lord Curzon's speech was his suggestion that India was in a state of suppressed discontent, which might burst into an open rebellion at any moment.......... The moral effect of such opinions emanating from responsible statesmen like Lord Curzon cannot but be detrimental to the best interests of the country. Confidence begets confidence, whereas distrust removes the last inducement to fealty and loyal attachment."]

Expression of a hope that conciliatory measures would now be adopted in place of repression.

Kál (120), 11th June.

16. It has been remarked that the names of Lords Minto and Morley deserve to be written in gold in the annals of Indian history in memory of the reforms. But we would say that Lord Curzon alone deserves such an honour, for he has infused a spirit of self-reliance and self-respect in the minds of the Indian people by openly setting at naught their opinions and wishes. The natural consequence of Lord Curzon's policy has been that the people have betaken themselves to the *swadeshi* and the boycott movements, which have been pushed on in right earnest for the last four years in spite of the dogged opposition of the bureaucrats and the repressive measures resorted to by them with the aid of the police whose dark deeds have lately been brought to light in many parts of the country. Strange to say the judiciary joined hands with the executive in this crusade against the legitimate activities of the people, and the result was that being baulked in one direction their energy found vent for itself in other undesirable channels. Under these circumstances the appointment of Sir Lawrence Jenkins as Chief Justice of the Calcutta High Court has come as a godsend inasmuch as it has to a great extent helped in restoring the confidence of the people in the purity of British justice. But the policy of repression is still being pursued in many parts of the country to the great detriment of the prestige of Government. The zeal of the people for national welfare continues unabated, and they are, therefore, prepared to defy all dangers for the sake of the cause. We can confidently assert that had our people an effective control over the administration of the country things would never have come to such a pass. We may, however, hope that better counsels would now prevail with our rulers and that conciliatory measures would be adopted in the future in place of repression.

Exhortations to the heroes of India.

Hind Swarájya (67), 6th June.

17. The *Hind Swarájya* publishes two sets of verses exhorting Indian heroes to espouse the cause of their country. The purport of the first set is as follows:—Friends! this Aryávart which was once rolling in wealth and happiness has now become the scene of misery. You are descended from Rishis like Gautam and Patanjali and yet after becoming B.A.'s and M.A.'s you become the slaves of foreigners and thereby ruin your country. By your actions you have disgraced the fair fame of your ancestors. Look, what a mighty deed has been performed by Japan. You are not ashamed that the very course of events has been running counter to your interests and that you have been dubbed 'blacks' by these foreigners. Reflect a little that when mines in India were overflowing with gold and silver England was the abode of wild beasts, and yet the rapid spread of education changed the whole aspect of affairs. Similarly in India the Bengalis have improved the situation and by preaching the *swadeshi* propaganda have stimulated the trade of the country. The second set exhorts the Indians to act, to do something, instead of indulging in lectures and Conferences and tall talk. If you are bold men, says the writer, then show some practical results. Does the warrior longing for fray leave the battlefield? But even if you have to die, be loyal to your Dharma, to your faith. [Elsewhere the paper publishes an advertisement that a booklet entitled "Mother's Message" and containing verses similar to the above is shortly to be published.]

Confidence in Government will never be completely restored unless the police are openly chastised for their delinquencies.

Ráshtramat (44), 10th June.

18. The dark deeds of the police are everywhere coming to light, but the silence of their Anglo-Indian friends over the horrible disclosures is quite characteristic of them. We hear from Badnera (Berars) that the Railway police mercilessly beat a coolie on mere suspicion of theft and threw him down the station platform where he was run over by a train! This is a most harrowing tale. It appears from the statement made in Parliament about the deportees that Government are now anxious to dissociate themselves from the doings of the crafty police. In our opinion the confidence of the people in Government will never be completely restored unless the police are severely chastised for their delinquencies. The Native States would also do well to keep a strict watch over the doings of their police and to protect their subjects from being constantly harassed by them.

How the Italians gained self-confidence by undergoing sufferings at the hands of the Austrians.

Bhála (105), 11th June.

19. The *Bhála* continues the narration of the history of Italian independence and gives an account of the Piedmontese revolt and refers to disturbances in Lombardy, Modena and the Romagna. It also adds:—Though all the revolts in Italy from 1815 to 1831 were unsuccessful, she was a great gainer in one point. Some had no doubt to die on the battlefield, some were hanged and many rendered homeless.

But Italy gained self-confidence. Up to 1815, the Italians considered themselves to be silly, weak and fit only to remain in slavery. But by 1831, this feeling disappeared, and the Italians thought that they were quite competent to enjoy independence. Italian patriots shed their blood and manured the soil of Italy with their bones and prepared the minds of the Italians for independence. Austria followed a repressive policy and adopted severe measures. But the Italians were not cowed down or terrorised. But they carried on their agitation unceasingly. They dispelled ignorant and foolish notions current in Italy and made their motherland hunger for independence, and chalked out also the way to acquire it. Such a prelude was absolutely necessary in the history of a nation to enable a Mazzini to appear on the scene.

Young Nationalists should humour the people and win them over to their side.

Pudhári (144), 6th June.

20. It is the duty of Young Nationalists to win over the people to their side. Pundits, reciters of *purans*, performers of *kirtans*, actors and pilgrims and a host of others educated in the old fashion, though engaged in a way in carrying on public agitation, are unconscious of the fact. Therefore, their education goes for nothing in the making of the nation. Among men educated according to the western system, there are very few who are engaged in useful agitation and still fewer who are ready to lay down their lives in the service of the country. That is why the number of the Nationalists is small. The Young Nationalists should follow a crafty policy with regard to those who are indifferent to public movements and make as much use of them as possible. Those who hanker after public honours should also be humoured. This is the only way to put a stop to their irresponsible and adverse criticism of the natural movement. But it is better to keep aloof from those who make use of plausible arguments to kill the national movement. The Young Nationalists may feel that the course suggested above is not manly and fraught with loss of self-respect. But they should remember that they have to win over people and not alienate them.

Sir John Lawrence began the policy of sowing discord between Hindus and Muhammadans.

Shri Venkateshwar Samáchár (94), 4th June.

21. It was Lord Lawrence who inaugurated the policy of "divide and rule." He first made use of the policy at the time of the Sepoy Mutiny of 1857 and by its means succeeded in keeping the Sikhs away from the movement. When he became the Governor General of India he fostered bitter feelings between the Hindus and the Muhammadans. During the time of the East India Company all high posts were given to Muhammadans. Lord Lawrence, however, favoured the Hindus, and all high posts were filled by them. Those Indians who were educated in English ceased to respect the Muhammadans and became ardent admirers of everything English. As years rolled on, the Muhammadans also directed their attention towards education. Meanwhile the English had found the Hindus to have grown arrogant and so Lord Lytton began to favour the Muhammadans. That policy has been continued since then. The educated classes of the present day say that the Indian Mutiny was the outcome of favouring Hindus at the expense of the Muhammadans, and the Partition of Bengal and bombs are the result of favouring the Muhammadans at the cost of the Hindus. The Hindus and Muhammadans, therefore, should abandon all sectarian attempts of securing honours or posts, but should co-operate in bringing about the regeneration of the country.

Indian Christians should join other Indian communities for the sake of the political advancement of the country.

Echo (47), 5th June, Eng. cols.

22. "It is a matter of satisfaction to us that the efforts of this journal to awaken the Indian Christian community with regard to matters political of this country, are bearing fruit sooner than we had anticipated. This is as it should be; and our people, the Catholic section, must learn betimes to drop their religious prejudices and endeavour to avail themselves of every opportunity to work harmoniously with our non-Catholic as well as non-Christian brethren. This we cannot do unless we confine the influence of the ecclesiastical authorities over our minds to matters purely religious and spiritual. For, the usual bent of every kind of priesthood—whether Catholic or non-Catholic—lies in the direction of asserting its mastery in all things; and consequently—and, for that matter, not infrequently—the clergy wishes to make itself the mouthpiece of our political views. And why? The policy of the clergy in political affairs cannot be other than that of a non-militant character, so as to secure the esteem, confidence and even an approving nod of the British Government towards them. Such a policy leaves the great mass of the Indian Christian community as one mere flock, with no distinct individuality of its own. Such ought not to be the case. Some two or nearly three years ago a Catholic priest at Calcutta gathered his humble flock to denounce the Bengalis, because under the rule of the British lay the safety of the Indian Christian community. The reverend gentleman forgot that such denunciations provoke race hatred, and those who composed his audience did alike forget that our political status would by no means be improved if our political work turned out merely that of expressing sympathy with the Government. There is, therefore, clearly a need for the different sections of our community, both Catholic and Protestant, of organising themselves separately, for the purpose of convenience, and then combining themselves through their representative men. Our aim should be not only to seek a fair and equitable treatment; we have to do something more: we must recognise publicly that we have no separate interests in the country. There are and there have been Goans as well as members of other sections of the Indian Christian community, who by virtue of their Europeanised habits and manners claim better treatment than other natives of the country—there are Goans, for instance, who proclaim themselves as Portuguese and glory on that account because better treatment has been obtained by means of that misleading designation. Some individuals may get on under such dubious colours. But as a distinct Indian community, such an attitude is bound to alienate the sympathies of other Indian communities. It should not be our aim to look only for crumbs of official favour and patronage. We have a stake in the country like the rest of our fellow-countrymen. It should, therefore, be our duty to co-operate with them in all that is good and noble in their efforts for the amelioration of their condition."

His Excellency the Governor of Bombay at the opening ceremony of the New English School, Poona.

Indian Social Reformer (4), 13th June.

***23.** "His Excellency the Governor, who returned to Poona from Simla last Tuesday, opened the new buildings of the New English School on Thursday. In doing so, Sir George Clarke made a speech of the straight, clear-cut type, characteristic of him. We note that His Excellency has come to see that the problem of religious education in schools presents enormous difficulties. We gather from Mr. Hobhouse's reply to a question in Parliament, regarding Mrs. Besant's proposal for an All-India University affiliating Colleges in which religious education is given, that Lord Morley is no longer so taken up with the idea as he was represented to be. We consider this to be a healthy sign. Government have nothing to gain and much to lose by allying themselves with religious movements in any form, and experience has amply shown that all over the world true religion thrives best where it is least concerned with the State."

Suggestion that the Honourable Mr. Gokhale should be the first native member of the Bombay Executive Council.

Mahrātta (9), 13th June.

***24.** "The regulations under the Councils Bill have been drafted by the Government of India, and they will be soon sent to England for the sanction of the Secretary of State for India. It is expected in official circles that the expanded Provincial Councils will come into existence in November, thus giving ample time to the Imperial Legislative Council to be able to assemble in next January at Calcutta under the new rules. We are glad that the officials are hurrying up the matter; we only hope that in their hurry they do not widen the schism between the Hindus and the Muhammadans. Apart from the regulations regarding the elections to the Legislative Councils, the provisions regarding the Executive Councils are expected to come into force very soon. In the course of a few weeks, the Bombay Government will have in their Executive Council a native member. Everywhere in native circles this topic forms the principal item of conversation and criticism. The *Capital* recommends the Honourable Mr. Gokhale for the new post to the exclusion of Justice Chandávarkar and Justice Dávar. The *Oriental Review*, representing the Pársi view, endorses enthusiastically this recommendation, and we heartily say *amen* to it. The Honourable Mr. Gokhale enjoys the full confidence of Government; his abilities are beyond dispute; and we have no doubt that he will discharge the duties of an Executive member creditably to himself, to his party and the Government sanctioning his appointment. The appointment of a native member is intended to rally the Moderates, and not to please the Nationalists. We will not blame Government if they do not appoint a Nationalist to the post; we know that it is asking for the moon. Though it may not be the aim of Government to please the Nationalist party, still we see no reason why they should wantonly wound the feelings of the Nationalists in the Bombay Presidency by appointing a Dávar or a Chandávarkar to the post. They are exalted mediocrities; and exalted mediocrities, in all times and in all countries, are looked down upon as big hindrances to all national aspirations and ideals. There are many competent leaders amongst the Conventionists whom Government wish to propitiate; and if Government succeed in rallying the Moderates without throwing salt water on the wounds of the Nationalists, so much the better. We hope the Bombay Government will show strength enough not to succumb to the false notions of the prestige of exalted mediocrities serving under them."

Kesari (124), 8th June.

25. It is reported that Sir George Clarke intends to appoint the Honourable Mr. Gokhale to the Bombay Executive Council. It is, of course, a foregone conclusion that the appointment is to fall to the lot of some prominent Moderate. Such being the case, we would wish that the post should go to an outsider like the Honourable Mr. Gokhale than to a man in service like the Honourable Mr. Justice Chandávarkar or the Honourable Mr. Justice Dávar. To confer the post upon either of the two abovenamed gentlemen would, moreover, be something like spiting the National party which we hope Government will not do. We, of course, do not at all mean to say that Government should try to please the National party, but neither should they adopt the policy of defiance recommended by the Anglo-Indian Press of Calcutta. Able men, like Mr. Gokhale, enjoying the confidence of Government being available, it would not, at the present time, be statesmanlike on the part of Government to try to humble the National party by appointing either Justice Chandávarkar or Justice Dávar to the post in question.

Disapproval of the scheme for an All-India Hindu Sabha.

Gujaráti (25), 13th June, Eng. cols.

***26.** "India has been known to be a land of sects and schisms. It was these differences that arrested the national growth of India and facilitated the process of decay which was almost completed by the time the British people set their foot on the soil as conquerors of the land. The service that has been rendered to us by our rulers is that they have, by their comparatively just and impartial rule, set in motion the forces of unification among the jarring elements of castes and creeds. India is to-day in an important sense a united country such as it has never been in its long history of ages.......... The idea of Indian nationality has thus been made possible, and the process of fusion and unification has long been in progress. The Indian National Congress was an outcome of this sentiment. Lord Morley's reforms, which are decidedly a forward step in the political advance of this country, have, however, unfortunately had the most undesirable effect of creating separatist tendencies in certain quarters which are sure to be injurious to the best interests of India as a whole.......... The separatist tendencies shown by the Moslem demand for separate and communal representation have become infectious, and the contagion has been

caught by some other communities in the country.......... The evil reached its height when the Hindus of the Punjáb evinced their desire to cut themselves adrift from the other races on account of the partiality shown to the Muhammadans which reduced the Hindus to a position of subordination and humility. It was even suggested in the Punjáb that the National Congress should, without mincing matters any further, call itself the Hindu Congress inasmuch as the Hindus constitute a majority in it and because the Muhammadans, who nominally form a part of that organisation, are no longer on the same level as the other communities, but have become the special favourites of Government and of Lord Morley. We have expressed our disapproval of the stand which our Moslem brethren have taken in the matter of the reforms, but we at the same time do strongly deprecate the attempts of our Hindu countrymen in Bengal and especially the Punjáb in widening still further the breach that has been opened by the grant of special representation to the Muhammadans. It is announced that an All-India Hindu Sabha is to be started on the lines of the All-India Moslem League, and it is to have branches in all parts of the country. With great deference to our countrymen in that province we are constrained to observe with regret that it would be disastrous if short-sighted separatism were to become dominant among the Hindus of the Punjáb. It is the bounden duty of all educated Indians to practise some patience and forbearance at this time of trial, and we hope the forces of disunion and separation will die out before they produce any baneful effects on our political condition."

A new weekly nationalist paper to be issued at Baroda.
Ráshtramat (44), 12th May.

27. A Baroda correspondent writes to the *Ráshtramat*:—A new weekly journal named *Ráshtrabhakta* will shortly be started here under the editorship of Mr. S. B. Kulkarni, B.A., LL.B. Mr. Kulkarni formerly used to contribute articles to the defunct *Vihári* and the *Amrit Bazaar Patrika* of Calcutta. It is, therefore, expected that the new journal will be an exponent of Nationalist principles.

Cheap and pure toddy is not possibly to be had at the present rate of taxation.
Pársi (33), 13th June, Eng. cols.

***28.** Mr. P. B. Dantra in a long letter to the *Pársi* writes:—"The Bombay Government have lately issued a resolution on the subject of Excise arrangements regarding toddy in districts of the Bombay Presidency.......... The resolution is mostly drawn on the basis of departmental inquiry. I am sure that if the public had been allowed to have their own say before the resolution was framed on such one-sided evidence, the same would have appeared in a very modified garb. Government recently held of their own initiative an inquiry *re* the consumption of foreign liquor. Whilst the public never called for such an investigation, I am at a loss to understand what rational objections can there be to a similar investigation respecting the subject of toddy. Even the said inquiry did not satisfy the requirements of an impartial investigation, for the Committee was headed by the Abkári Commissioner in place of a non-official President.......... At the present scale of taxation, unadulterated toddy must cost far in excess of the rate which was considered as very prohibitive by the Abkári Commission of 1885. And, yet, Government speak in their Resolution about 'encouraging the drinking of unfermented toddy'! It is necessary in the interests of the public to ascertain at what price it would pay at present to sell pure and unadulterated toddy, and if the price is prohibitive the tax should be reduced so as to place toddy within the reach of the poor classes. This is a subject which may best be enquired into by a Commission, and it is high time Government gave us such an inquiry in the near future."

Bakul (104), 6th June.

29. Now that Government are bent upon making the supply of toddy easily available to the people we would ask them to see that it is supplied cheap and unadulterated. At present the palm-trees from which toddy is tapped are very highly taxed and consequently it is sold dear and in an adulterated condition. We would, therefore, in the interests of the people request Government to lower the tax on the toddy-producing trees and also to visit with severe punishment those who might be guilty of an immoderate indulgence in the intoxicating beverage.

Protest against the alleged increase of income-tax assessment in Dhulia (Khándesh).

Khándesh Vaibhav (127), 4th June.

30. It is, of course, out of question to abolish the income-tax, but the hardships of the people due to its imposition can be mitigated to a large extent if the assessing officer exercises due care in its imposition. His position is no doubt delicate, but he should, we think, be allowed to consult a committee of some of the respectable persons of the town in fixing assessment. These thoughts have occurred to us as the proceeds of the income-tax have increased by Rs. 1,400 in Dhulia this year. It has given rise to a strong agitation among the local merchants against the present system of assessment of the tax. Perhaps the increased assessment is due to the ignorance of the assessing officer as to the real state of things. We can confidently state that the pecuniary condition of Dhulia has not in any way improved during the last year to justify the heavy increase in the assessment. On the contrary, the merchants of this place have lost heavily in their cotton transactions.

Comments on the Násik sedition case.

Akhbár-e-Soudágar (19), 10th June.

31. The Sessions Judge of Násik has passed the highest sentence under the law on the accused, Ganesh Dámodar Sávarkar. In passing so severe a sentence, the Judge has aimed more at suppressing any sentiments of sedition that may be abroad than at justly punishing the accused. It is no doubt necessary to set a lesson when punishing offences of this nature, but we believe it is as necessary to take care that any impression of undue harshness does not gain ground with the illiterate public. The accused has been punished for his fanaticism or folly; but it is probable that the decision would be looked upon as erring on the side of severity in so far as it orders the confiscation of his property and thus punishes also his family for his crime. It is not at all unlikely that in consequence of this a feeling of sympathy for the accused may be roused in the minds of the public. We hope the executive, to whom Mr. Kennedy leaves any commutation of the sentence, will be generous enough to lighten the punishment.

Gujaráti Punch (27), 13th June, Eng. cols.

***32.** "Whatever was the nature and the result of the crime, it is certain that the punishment is vindictive and the Judge himself has felt that it is so. He has, therefore, stated in his judgment that although the law left him no discretion in the matter, perhaps the Executive might reduce the punishment that he has been obliged to award...... Mr. Sávarkar has only published the songs; it has not even been proved that he was their author, though he refused to divulge the name of the latter, and the proof of evil done by the publication is also conspicuous by its absence. Not that those things are absolutely necessary; but we submit they can be taken as a mitigating circumstance. Again, the family of the accused has been made to suffer; and all this for a few verses, which may not have even led a single individual astray!......... We regret the misguided zeal of writers and speakers which must be held reprehensible, but at the same time we must tell Government that they are not taking the best course for rooting out sedition and that these prosecutions and excessive sentences which look like persecutions create and tend to keep up a continued and ever-increasing ill-feeling towards them, which may one day become difficult for them to curb....... We submit, and we say this because we are in a position to know better than Government themselves, that for one man punished for sedition, there are at least a dozen springing up with hearts burning and brains busy with ill-feeling and hatred. We trust that the sympathetic Government of Sir George Clarke will be pleased to reduce the excessive punishment awarded in this case."

Rást Goftár (35), 13th June, Eng. cols.

***33.** " The persistent hounding of seditious publications with a view to prosecution has had a salutary effect of late in damping the ardour of rabid journalists. Publicists in India have come to realise that sedition is not a profession that pays......... It is regrettable that fatuous writers risk the severe penalty of the law by indulging in language which no amount of legal quibbling can set right in the view of the Court. The accused in the Násik case, who has been sentenced to transportation for life, is one who belongs to the category of such fools. That they are rogues at heart is evident from the risks to which they expose themselves in giving vent to their feelings at any cost. The culprit in the said case was guilty of publishing one of the worst inflammatory screeds that we have seen put before the public in the Presidency. The fact that he was not the author of the seditious pamphlet does not mitigate the nature of the offence with which he was charged......... There can be no gainsaying the fact that the crime required a deterrent punishment, but the life sentence was too heavy a penalty, and we think the ends of justice might have been fairly met by a lighter sentence......... We believe that the sentence was much too heavy, and it is not improbable that Government may exercise their discretion and commute the sentence to one more compatible with the demands of justice."

Comments on the decision in the Midnapur case.

Kesari (124), 8th June.

34. Fortunately for the people of Midnapur, they had got an Advocate General like the Honourable Mr. Sinha and a High Court Judge like Sir Lawrence Jenkins, and in consequence of this all the accused in the case have been acquitted. If the case had arisen in this Presidency, or if the Midnapur people had been dealt with by Mr. Branson and Justice Davar or Justice Chandávarkar, all of them would have been sent to jail ; nay, the Goddess of Justice, with her fondness for encroaching upon the statesman's province which she betrayed in Bombay, would have tried to prove that the whole of India was concerned in the plot. This mixing up of the functions of Judge and statesman is detrimental to the interests of Government, for there is a maxim which says that such admixture leads all concerned, and therefore the officials too, to hell. The principle that Judges should not meddle with politics had of late begun to be ignored not only in this Presidency but throughout India. Sir Lawrence Jenkins has checked this tendency by his decision in the Midnapur case. We hope that his judgment will have a proper effect on the conduct of the Judges of the Bombay High Court and the Magistrates and the Police in this Presidency.

Comparison between the Kolhápur and the Midnapur Bomb cases.

Ráshtramat (44), 8th June, Eng. cols.

35. " The overawed populace generally talk in a sort of terrified undertone when they criticise the brutal acts of the police, and the relief which they find when police persecution and police methods are exposed to the scathing criticism of an impartial High Court Judge can easily be imagined. The police have been virtually supreme in this unfortunate land for the last three or four years and their great 'friend', Sir Andrew Fraser, went so far as to request the Calcutta High Court that the police should be spared the ignominy of open criticism and that their misdeeds should be secretly pointed out departmentally. The Calcutta High Court had almost yielded to this view, and but for the strength of character of Sir Lawrence Jenkins we cannot be sure of the course the dispensation of justice in the High Court might have taken......... The country was stinking with the decaying misdeeds of the police, and the confidence of the people had begun to be shaken in the justice meted out by the law courts. The implicit and almost blind confidence placed by judicial officers in the honesty, veracity and liberality of the police only served to encourage the latter in pursuing their course of ferocity and lawlessness......... Nor is this all. The Magistrates helped the police in this unholy practice and the confessions in the Midnapur Bomb case are the worst types of cases where the police and the Magistracy combined to bring the accused within the clutches of the law. The practice of the judicial officers of the Crown had reached a scandalous point when Sir Lawrence lifted the cudgel to set right the pernicious state of things. Only four months ago a British Judge who occupied the position of the Sessions Judge at Poona was deputed to Kolhápur to try a few cases where some school-going lads were charged with having conspired to prepare a bomb....... In all these cases most of the confessions made before a Magistrate were withdrawn by the accused in the sessions, but the Judge held these uncorroborated confessions as valid and convicted the accused.... In the Kolhápur cases, as in the Midnapur case, there was absolutely no proper evidence against the accused except their inadmissible admissions. The special Sessions Judge at Kolhápur and the Sessions Judge at Midnapur both found the confessions valid and convicted the accused under exactly similar circumstances. But here the resemblance ceases. The Midnapur accused had the good fortune to have Sir Lawrence Jenkins to appeal to, whereas the Kolhápur boys are helplessly rotting in jail. Justice is being revived in Bengal under the fostering care of Sir Lawrence Jenkins, but in this presidency police atrocities are taking shelter under the protecting wings of some of the Native States, where, not only the State police but even the British police find a safe place to follow their lawless methods. Under the protecting arm of proud England it is highly unedifying that the protected Native States in India should be considered as dumping grounds where all the unwholesome rubbish of police lawlessness and brutality, unacceptable elsewhere, should be heaped in order that it may escape judicial castigation in British Courts."

Comments on the Police Commissioner's notice prohibiting public meetings in Bombay for a week.

Ráshtramat (44), 15th June, Eng. cols.; *Dnyán Prakásh* (41), 15th June.

***36.** "Last Sunday a public meeting was to be held at the local Hirábág Hall for the purpose of congratulating Mr. Arabindo Ghose and possibly to condemn the shabby treatment given to undertrial prisoners at the late Alipore trial. It was to be presided over by Mr. Joseph Baptista, the well-known Barrister, and there was scarcely any possibility of the public peace being disturbed.......... But as it happened the Police Commissioner of Bombay has issued a notification prohibiting meetings for the period of a week. In stopping any meetings in Bombay for a week the Police Commissioner has in view the maintenance of public peace. But we fail to see the occasion for any public commotion which would justify any stopping of meetings in Bombay at this moment. If, therefore, it is not Mr. Arabindo's meeting which has prompted the Police Commissioner to stop meetings of any sort in Bombay, then it is difficult to make out what his object may be in issuing an order which puts an effective gag on any public utterance during the course of a week. Bombay is enjoying quiet and at this time to stop assemblies may be considered arbitrary and provoking.......... When peace is reigning in Bombay it amounts to sheer misuse of the power vested in the police that they should have utilised that power in a way which means practically stopping the meeting to be held in honour of Mr. Arabindo Ghose. We believe the promoters of the meeting will not give it up, but will hold it when the period of notification expires." [The *Dnyán Prakásh* states that the promoters of the Arabindo Ghose meeting propose to hold it on 27th June after the expiry of the notified period.]

Comments on the Government inquiry into the Midnapur Bomb case.

Mahrátta (9), 13th June.

***37.** "The acquittal of all the accused in the Midnapur trial by the High Court of Calcutta has created a strange sensation in the Anglo-Indian papers, as many of their pet theories have come to the ground like a house of cards. The theory of an extensive bomb conspiracy, engineered by all classes of persons from a Rája to a beggar, advanced by a body of Europeans, official and non-official, has been proved by the highest tribunal of justice to have no foundation in fact.......... As a result of the strange revelations of official vagaries in the Midnapur trial, as brought forth in the judgment, the Government of India resolved to institute a departmental inquiry into the case. The inquiry is being conducted by the Commissioner of the Division, and Mr. Weston is to remain to render him assistance, if necessary. Mr. Weston himself is concerned personally in the inquiry, and it is rather strange that Government think him fit to 'assist' in

the inquiry. No man could be a proper judge of himself. We are not sure, the presence of Mr. Weston will not largely influence the nature of the inquiry. The Commissioner of a Division is only an enlarged edition of the District Magistrate and his appointment to conduct the inquiry into the doings of Mr. Weston, the District Magistrate, with whom he has been so familiar and has been working so long, is a step which is calculated to derogate from the fairness of the inquiry and is open to grave objection. The Midnapur scandal is too serious to be disposed of in a departmental inquiry. .... Is not the finding of the Chief Justice a sufficient reason to chastise the offenders? Our readers will remember that in the Trivendrum riot cases, the offending authorities were brought to book immediately. Evidently, Government do not contemplate such an action, as can be seen from the proposal to hold an inquiry. If the inquiry is to be a proper one, it ought to be conducted before an independent Commission of unbiased officials and non-officials, possessing the confidence of both Government and the public; and independent evidence ought to be taken before it. Such an inquiry alone will commend itself to the public. From the latest reports that are published of the proceedings of the inquiry which was opened at Midnapur on the 10th instant, one cannot guess in what light it will be looked upon by the public. Press reporters were refused admission, and the military and the town police were busy in keeping away the people anxious to hear the evidence. The inquiry ought to be in every sense a public one and not one *in camera*. There is no mixed Commission, and even the departmental inquiry is conducted in a strange fashion! One cannot entertain good forebodings about the outcome of the inquiry."

The right of volunteering should be conceded to all alike and not to particular communities.
Indu Prakásh (42), 12th June, Eng. cols.

38. "At Poona and Kirkee our Pársi friends are allowed to enrol themselves as volunteers, but in Bombay where the Pársi community is strong in number and influence, the privilege is denied to them. The social, material, moral and intellectual progress which that community has made and the loyal feelings which its members entertain towards the rulers, have been put forth as qualifications for being allowed to enrol themselves as volunteers. Of course, none will be more gratified than ourselves if the Pársis get what they are represented to be striving for, but we wish that the claims should be conceded to the Pársis as Indians and not as members belonging to a particular community. The principle of granting rights and privileges on the basis of communal distinctions has been introduced in political questions with very undesirable results; it is, therefore, unwise to introduce similar contentious elements in other spheres too. Let us not be misunderstood. We are far from grudging any concessions obtained by our brethren of the Zoroastrian community; but what we urge is that no invidious distinctions should be sought to be made between different communities and peoples in the matter of granting the right of volunteering. The Pársis, Hindus, Muhammadans and all other communities of India equally deserve to be the recipients of rights and privileges which Government think of granting to the subjects. The question of loyalty does not arise in the discussion, because the non-Pársi communities do not yield to the Pársis in this respect. We hope, therefore, that Government will leave off their suspicious attitude in the matter of volunteering and allow all subjects of His Majesty to share the honours of that service."

Allegations about corruption being rampant in some of the public offices in Bombay.
Jagadvritta (119), 6th June.

39. Mr. Proctor, one of the public-spirited merchants of this city, recently declared in the course of a lecture that corruption was rampant on the Railways in Bombay and that many of the railway servants were making lots of money by that means. This, however, is true of many other public offices too where the subordinates are accustomed to claim "tips" from the public. The payment of these "tips" is openly going on in offices like the Customs and the Port Trust. Worse things are, however, prevalent in the Police and the Municipality as can be discovered by careful enquiry. People know by experience that most of the employés in these offices are past-masters in extorting money from the public by improper means. Some of the higher officers may be holding themselves aloof from these dirty practices, but the rest are ever ready to fall upon their poor victims like vultures. We hope that gentlemen like Mr. Proctor will interest themselves in this matter.

Alleged injustice done by the Madras Government to Mr. Kershasp.

Jám-e-Jamshed (29), 7th, 8th, 9th, 10th and 11th June, Eng. cols.

40. "Mr. Horne's Report, upon which the Madras Government profess in the Resolution against Mr. P. Kershasp to base their condemnation of his conduct in connection with the Guntur riots, contains curiously enough the clearest refutation of some of the worst charges hurled against him by the Madras Government and made much of by rabid anti-native Anglo-Indian journals. And it is a matter of the utmost surprise to one who makes a careful study of Mr. Horne's Report and the Government Resolution that the Madras Government should have made bold to make certain assertions of which the clearest and most unequivocal refutations are to be found in Mr. Horne's Report......... But in their eagerness to crush an Indian, the Madras Government most recklessly give the go-bye not only to Mr. Horne's most emphatic opinion, but also to their own no less emphatic findings of facts. We make bold to charge the Madras Government with not only perverting and distorting the most important facts as recorded by Mr. Horne and even themselves, but also with deliberately ignoring and refusing to give due weight to still more important facts as recorded by Mr. Horne himself. We have no hesitation in declaring that had there been an European Civilian in the place of Mr. Kershasp the Madras Government would have lauded and would have justly lauded him to the skies for his gallant conduct." [In this and the next four issues the paper enters into a long and detailed examination of the Madras Government Resolution, and comes to the conclusion that the document is full of inconsistencies and clearly shows prejudice against Mr. Kershasp.]

Gujarát (66), 5th June; **Praja Bandhu* (34), 13th June.

41. Our readers cannot be unacquainted with the name of Mr. Kershasp, the Civilian, who gave such an impartial judgment in the Bezwáda *Swarájya* case. But his judgment was keenly felt as a blow by the Madras Government and the Anglo-Indians. They were bitterly watching for an opportunity against him, and this was supplied by the Guntur riots. They then began to pour the vials of their wrath on him and did not fail to involve other native officials also. Government too, after the farce of an inquiry, conducted *ex-parte*, have degraded him. After this strange action of the Madras Government people would be justified in believing that Mr. Kershasp has received this treatment as the result of his *Swarájya* case judgment. It is really deplorable that an experienced and trusted officer like him should be thus disgraced for such a trivial affair. But what can we say where might is right. Such inconsiderate actions widen more and more the gulf between the rulers and the ruled. [The *Praja Bandhu* makes similar remarks, and calls upon Government to explain what punishment they meted out to the European Magistrates who were in charge of the district at the time of the Tinnevelly riots.]

Kaiser-i-Hind (30), 13th June, Eng. cols.

***42.** "We have not lately perused a more painful case than the one known as the Guntur riot case. It reflects no credit on the administration of Madras. Indeed Sir Arthur Lawley's Government in our opinion has greatly undermined its reputation for impartiality and independence of judgment by the Resolution which it has issued on the subject. There is not a single Indian journal of repute which has had a good word to say about it. A great injury has been unjustly inflicted on a deserving official against whom there is not a tittle of evidence touching alleged 'cowardice.' In our opinion there is proof of cowardice and want of courage on the part of those who have had anything to do with the preparation of that unjust, if not disingenuous, resolution......... In short, our opinion is that the Madras Government have scandalised all India by their unjust and harsh action and have lowered the prestige of the British administration for justice and upright action, low

as it has already fallen. This latest exhibition of Civilian petulance and obuse of power cannot but keep the recent wounds open, when everybody was thinking that they were healing up.......... After all, this case shows how race and colour prejudice has still a potential influence on the administration and how the administration contrives to engender greater discontent in the land."

Adverse comments on the stoppage of the Lower Pleaders' Examination in Sind.
Karáchi Chronicle (7), 6th June.

43. "We understand that the rules framed by the Judicial Commissioner in Sind regarding the local Pleaders' Examination have received the assent of the Governor of Bombay and that henceforth the Lower Pleaders' Examination will not be held. We have not before us a copy of the orders of Government to enable us to judge whether these rules framed by the Judicial Commissioner in Sind have been passed *in toto* or with some modifications in them. It will be remembered that we raised a protest against the passing of these rules. Side by side with our protest was lodged one by intending candidates themselves, praying for the retention of the old rules and the Lower Standard Test. The result of these protests will be found communicated in the orders issued by Government on the subject. We, however, do not know whether the Lower Pleaders' Examination will be held this year. It is only fair that it should be, and this for obvious reasons. In such wholesale changes as the abolition of an examination, affecting a large number of people, it is only reasonable to expect a sufficiently long notice being given, and we consider that at least a couple of years' notice is necessary in the present case."

Alleged increase of petty crime in Karáchi.
Swadesh Mitra (89), 6th June.

44. The *Swadesh Mitra* complains that petty crimes are increasing in Karáchi in spite of its efforts to bring the matter to the notice of the authorities. It mentions a theft in Jodia Bazaar, near the Hindu Bhuvan, and a serious fracas on the public road at Nánakwáda, and suggests that Police *Thánás* should be established in these localities.

Suggestions for the relief of congestion at Hyderabad (Sind).
Karáchi Chronicle (7), 6th June.

45. "What has the talk about the relief of congestion at Hyderabad ended in? So many proposals have been made and so many schemes drawn out that it is time that at least one—a really good one—were given effect. At one time, it was proposed to utilise the site of the fort, the *Ganja takar*, the site of the barracks for the relief of congestion. The idea of planting a colony near the Fuleli and calling it *Pratabad* came next and caught well with the people. But for one reason or another, no practical step has been taken and yet years have rolled on in quick succession. When will Hyderabad move or when for the matter of that will the public move themselves in the matter? *Anent* this subject, may we enquire what has become of the sanitarium that was proposed to be built at Hyderabad and regarding which some little correspondence passed between the Municipality and those interested in providing a sanitarium at Hyderabad? So much time has passed since the schemes about relief of congestion at Hyderabad were evolved that it is high time that effect were given to some of them."

Legislation.

Comments on the proposed withdrawal of the Bombay City Improvement Trust Act Amendment Bill.
Akhbár-e-Souddgar (19), 8th June; *Jám-e-Jamshed* (29), 9th June.

46. The Honourable Mr. Jenkins has given due notice of his intention to ask the Legislative Councils' permission to withdraw the Bill to amend the City of Bombay Improvement Act. For this great thanks are due to Government, because its passage was not likely to bridge the gulf existing between the Bombay Municipality and the Improvement Trust. The creation of the Trust as an independent institution irrespective of the functions and interests of the Municipality, gave birth to many a divergence of views between these two bodies, and with the costly operations undertaken by the Trust at its own free will, uncontrolled by monetary or any other considerations, this divergence became marked every day. The Trust has been known to be spending enormous sums of money and adding indiscriminately to its ordinary expenses at a rapid rate. Now that the Government is about to drop the question of amending the City Improvement Act so as to meet popular wishes it is indeed time for them to reconsider how the problems of sanitation and overcrowding in the city could be effectively solved. These problems, though apparently distinct, belong to the one and the same class, and deserve to be solved by one and the same body. To bring about the sanitary improvement of the city, to relieve the congested areas, and to erect beautiful buildings are such tasks as would clash with one another if entrusted to separate bodies. We, therefore, trust that our learned Governor would take a commonsense view of the whole situation and arrive at a decision satisfactory to all the classes in Bombay. [The *Jám-e-Jamshed* writes in a somewhat similar strain, and expresses a hope that the defects pointed out in the working of the City Improvement Trust will be remedied when the time comes for amending the City of Bombay Improvement Trust Act.]

Comments on the amendments of the Land Revenue Code as embodied in Bombay Bill No. 1 of 1909.

Dnyán Prakásh (41), 9th June.

47. The great difficulty under which the Inámdárs labour in this Presidency is that their dues are not recovered regularly. They have to pay to Government all the taxes irrespective of the payment of rent by the inferior holders, and the Inámdárs cannot demand their dues direct from them. The officials do not care to study the history of the Ináms and this leads to the neglect of the grievances of the Inámdárs. It is but proper that they should have the right of appointing their own village officers. Government should only see that the Inámdárs do not abuse the powers vested in them. With the grant of the Ináms by the old rulers of the country, all the rights of the rulers evidently passed to the grantee. But under cover of looking after the interests of the rayats and of protecting the rights of the Vatandárs, the rights of the Inámdárs are at present being ignored. The plea of Government that the Vatandárs cannot be deprived of the right of collecting land revenue can no longer stand. They have themselves issued Revenue Money Order forms, and the rayat has the option of sending his dues direct. Does this not lead to the infringement of the rights of the Vatandárs? Section 85 of the Land Revenue Code gives in a condensed form all the disabilities imposed on the Inámdárs, and the amendments proposed by the Select Committee in that section will be of great advantage to them. In former times, the rayats had to pay twice over the dues in cases of defalcations by the village officers. According to the amendment proposed, the inferior holder is discharged from all liabilities as against the superior holder when he has the written receipt given by the village officials. In cases of defalcations, Government propose to recover the dues as arrears of land revenue from the village officers concerned. But the master is liable for the misbehaviour of the servants. Government should pay in all the dues received by their village officer and not accounted for to the Inámdárs and then recover the sums as they may think it proper. The grievances of the Inámdárs have been to a certain extent redressed by the amendments proposed, but the root of the evil still remains there and Government would do well to remove it.

Education.

Adverse comments on the decision of the Bombay Municipality not to increase the salaries of trained teachers.

Jagadvritta (119), 13th June.

*48. The sub-committee appointed to consider the question of increasing the salaries of teachers in the primary schools in the City of Bombay have unfortunately decided that there is no necessity to increase the stipends paid at present to trained teachers. It seems that the Committee have not taken into consideration the fact that the increased cost of living in Bombay is pressing hard on these poor teachers. Even the peons in the Police, the Customs and other

Departments are able to lead a more decent life than they. With these disappointing prospects before the Municipal teachers it is but natural that the best of them should be drawn away from their legitimate duties and should try to make both ends meet by undertaking additional private work. Such gross negligence of this Department on the part of the Municipality would prove highly detrimental to the cause of education in the City. We, therefore, hope that the sub-committee's decision respecting the salaries of trained teachers would be modified to suit changed circumstances. The decision of the Committee with respect to the salaries of untrained teachers is highly satisfactory.

Municipalities.

Comments on the supersession of the Kaira Municipality.

Oriental Review (11), 9th June; *Deshi Mitra* (24), 10th June; *Gujarát* (66), 12th June.

49. "The Kaira Municipality was for some time past known to be mismanaged and on inquiry it was found that the Secretary and his clerk were responsible for the embezzlement of a large sum of money, which had not come to the notice of the Corporators though such systematic frauds had continued for a period of three years. It also appears that even after the detection of the frauds the corporation resolved by a majority not to take any action against the offenders. Of course, the offenders were eventually brought to book and punished severely. The regrettable thing is that the auditors and members of the Corporation did not get any inkling into what was going on through their indifference, or even worse, they did not like to disclose the real state of affairs even though they were cognisant of the offence. Needless to say such conduct is highly reprehensible and wholly undeserving of public sympathy, and unworthy of the high trust and responsibility with which a Corporation is invested by the public. Government have come down, therefore, with a heavy hand and issued a resolution suspending the Kaira Municipality for three years. The punishment would have been considered adequate had it only fallen upon the really guilty parties, to wit, members of the Managing Committee and the Corporation and the auditors, for the negligence they so woefully exhibited. But the punishment does not really fall upon these persons only. It rather affects the rate-payers of the town who cannot be saddled with any blame whatever for the conduct of the members of the Corporation whether elected by them or nominated by the Government. In fact these rate-payers can be considered more as an offended party rather than as offenders. They themselves must be resenting being robbed of their public money by unscrupulous persons on account of the indifference of the accredited representatives. The punishment inflicted by Government has, therefore, called forth protests. We appreciate deeply the interest of Government in these matters which has led them to inquire into the Kaira Municipal squabble and to supersede the Municipality. But the punishment loses its force if it falls on the innocent, and in this case we fear it will fall entirely upon the innocent rate-payers who will lose the precious advantage of municipal franchise just at a time when the whole country is rejoicing over the rights of extended franchise. It would have been considered proper if a new election had been ordered and members of the late Committee and others guilty of breach of public duties had been declared ineligible for a certain period. This would have served the ends of justice and deterred the people from neglecting their public duties. Government may well be advised to reconsider this wholly undeserving punishment dealt out to the rate-payers of Kaira and to modify their decision. We may also ask whether Government attach any blame in this connection to their own officers who were serving as members of the Corporation. The Collector of the District is President of the Kaira Municipality. Was he not also responsible for the conduct of the Municipality? The public naturally expects an answer to this." [The *Deshi Mitra* writes in a similar strain and thinks that the rate-payers have been unjustly punished for the sins of the guilty. The *Gujarát* echoes the sentiments of other papers in this matter and adds:—Government, however, have acted in this matter upon one-sided reports and so the people are powerless to prove that they were not unmindful of their interests.]

Káthiáwár and Mahi Kántha Gazette (73), 6th June; *Bombay Samáchár* (62), 12th June.

50. Instead of punishing those who have connived at the embezzlement of public funds the Government of Bombay have thought advisable to snatch away the franchise from the entire population of Kaira. This is indeed an extreme step and should have been resorted to in case the people of Kaira had persisted in returning the very members declared disqualified to have a seat on the Municipal Board. Again, the reins of administration of the Kaira Municipality were in the hands of Government officials, and yet no endeavour seems to have been made to bring any of them to book. Under these circumstances the decision of Government is doubly injurious to the public of Kaira inasmuch as in the first instance a large sum of municipal money is lost to the tax-payers, and in the second they have been denied the right of local self-government for a period of three years. It is but natural, therefore, that the people of Kaira should deplore the action of Government in the matter. [A Kaira correspondent of the *Bombay Samáchár* writes to that paper complaining of the step taken by Government in the matter of the Kaira Municipality as wholly unjust, because, according to him, whatever decision was arrived at in the name of the Municipality on the question of prosecuting the offenders, was given by the official-ridden managing committee, and the non-official representatives had no independent voice. The writer, therefore, appeals to the authorities to reconsider the correspondence on the subject and confer back the right of local self-government on the people of Kaira.]

Cholera in Ahmedabad.
**Praja Bandhu* (34), 13th June, Eng. cols.; **Gujaráti Punch* (27), 13th June; *Rájasthán* (82), 12th June.

51. "After raising a note of warning in our last issue we are grieved to find that the virulence of cholera has not abated, but on the contrary it has increased. During the week ending last Thursday, 77 cases of cholera are reported out of which as many as 53 or in other words nearly 69 per cent. have proved fatal. The situation has thus grown from bad to worse, and it behoves the responsible authorities of the Municipal Health Department not only to take the requisite sanitary measures for the immediate eradication of the disease, but also to advise the general public as to what precautions they should take with a view to escape from this fell epidemic." [The *Gujaráti Punch* says that under the circumstances, the Municipal authorities ought to inspect carefully all food-stuffs such as ghee, milk, vegetables, &c. It believes that scarcity of pure water is the main cause of the outbreak. The *Rájasthán* writes in the same strain and draws the attention of the Municipal authorities to the scarcity of water prevailing in many parts of the city.]

Alleged grievances of pilgrims, etc., against the Násik Municipality.
Shri Venkateshwar Samáchár (94), 11th June.

52. In what professes to be a letter to His Excellency the Governor of Bombay, published in the *Venkateshwar Samáchár*, a pilgrim writes from Násik:—Over and above the rates the citizens have to pay, the Násik Municipality levies taxes on the casual visitors and pilgrims. No pilgrim can enter the city without paying a tax of four annas. The receipt is given in a leisurely manner, the tax-payer having often to wait for hours in the heat of the sun. Casual visitors to Násik have also to pay this toll before entering the city. The tax paid by the casual visitor is refunded at the Municipal office on the next day. But no sensible man would, to get this money back, go to the Municipal office and thus spend about four times the amount levied from him. So, practically, the casual visitor as well as the pilgrim has to pay this tax.

Suggestion that the milk supply of Bombay should be placed under the direct control of the Bombay Municipality.
Pársi (33), 13th June, Eng. cols.

***53.** "The Health Officer of our Municipality has just submitted to the Corporation a report regarding the importation of adulterated milk and curd into the city. The way in which the people of Bombay are openly poisoned through having to drink adulterated milk is scandalous and should not be tolerated for a day longer. But it is absolutely impossible, as the law stands at present, to prevent the importation of impure milk. It is necessary that it should be

amended and extended to milk, ghee and other food-stuffs. The large infant mortality in the city has been traced to impure milk. The increase of tubercular diseases is equally due to the same cause. The only remedy seems to be to place the milk supply directly under Municipal control as in the case of meat, and to provide a number of central places where all milk should be brought, tested and then allowed to be sold. The cost of such an experiment may at first sight seem to be excessive, but the public would not mind it, if they can procure pure milk and not the poison which at present goes by that name."

Native States.

Alleged ill-treatment of an *ex*-Ráni of Porbandar.
Political Bhomiyo (79), 11th June.

54. The appointment of native administrators at Porbandar was hailed by the public with great satisfaction. But we have been in receipt of rather disquieting news. We are sorry to say that all our fears have come to be true. The Administrator, Darbár Vájsurwála, on the assumption of authority talked a good deal about the duties of rulers towards their subjects. At present we want to point out that Ráni Surajba, an ideal queen and wife, who worshipped the late Mahárána till his death after the fashion of the ancient women, is being tyrannised over. The people are very anxious to see justice done to her. Soon after the death of the Mahárána the estates and other property of the Ráni were taken possession of by the officers. She has been served with search-warrants and is grossly insulted in all matters. It is the duty of Government to direct their attention to her present condition and the treatment given to her. People are anxiously awaiting the decision of Darbár Vajsurwála and his colleague.

Affairs in Rádhanpur State.
Political Bhomiyo (79), 11th June.

55. In the second of a series of contributed articles the *Political Bhomiyo* writes:—Luxmiprasád Trikamlál and Vádilál Lallubhái, both of whom were dismissed by the administrators, have not only been reinstated but have been given highly responsible posts. One of them is the brother of the priest to the Diwán. Muhammadans are the most hard-worked in the State service, and if any of them errs he is considerably reduced. Only the *protéges* of the powers that be are taken up in service, and attempts are made to set aside the claims of Muhammadans. Kunjlál of the Police Department, a relation of Jaisukhrám, is still at Mujpur in spite of the very frequent transfers of other officers. He is harassing the people greatly, but none dares to lodge any complaint against him. He is said to have spent three thousand rupees at the time of his marriage. All the appointments made after the departure of the Nawáb have not been made in a straightforward way. Almost all of them are given to Hindus belonging to the Nágar caste. The appointment of a Muhammadan as stable superintendent is the result of some special orders. The present Diwán is about 65 years old and is not able to see to his work. He hides the fact from all Government officers so that he might remain in power to advance his own people, the Nágars. All except the Nágars under him are harshly treated so that they might leave service in disgust to afford him fresh opportunities for bringing in his own caste-men. The Diwán never troubles himself with petitions. He allows Jaisukhrám to pass orders as he wills. The old kárkuns under the officers have been displaced by others who are quite new to the work. In these circumstances the officers themselves have to manage the work of the kárkuns. After the death of the Nawáb's mother, her *Kárbhári* who is connected with the Diwán took a silver box to the Diwán, and it is not known what has been done with it. The *Toshákhána* of the deceased is estimated at one lakh and 14 thousand rupees only. Considering the position of the Lady the estimate falls much short of the expected amount.

A fishing incident in Káthiáwár.

Rájasthán (82), 5th June.

56. A 'Hindu' writes to the *Rájasthán*:—It is a well-known fact that Indians sacrifice their lives for the sake of their religion. They have a very high regard for the lives of animals, as is shown by the existence of *Pánjarpoles* in the country and by the fact that they try to protect them during famine time. Now this feeling is respected by some Europeans while there are others, who act in a manner specially calculated to hurt it. A fresh instance of this kind was seen in a village in Káthiáwár. In this village there is a pond, and for the protection of the fish in this pond, the Mahajan of the place have constructed an embankment all round it and kept three paid men to protect the fish. Now it is a practice with some European officers to issue passes to *shikaris* to get fish for them. One of these authorised *shikaris* came and spread his nets in the pond mentioned above. The Mahajan thereupon came down to the spot and with difficulty and after payment of some money succeeded in making the man leave the pond. It can hardly be the object of the officers in granting these passes to hurt the religious feelings of the Hindus. They should, therefore, at the time of granting the passes give special instructions to the *shikaris* not to act so as to hurt the feelings of the Hindus and not to extort money from the public.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th June 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th June 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 38.	1,000
44	Ráshtrámat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B.; (Chitpáwan Bráhman); 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza; Goanese; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas; Goanese Christian; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R Naronha; Portuguese; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak ; (Bania) ; 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh ; Hindu (Khadaith Bania) ; 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri ; Madh Bania ; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff ; Hindu (Bania) ; 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
93	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman) ; 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued.*				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Naráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Mahárháshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	200
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*continued.*				
132	**Mumbai Vaibhav**	**Bombay**	**Daily**	**Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.**	**1,500**
133	**Mumbai Vaibhav**	**Do.**	**Weekly**	**Do. do.**	**2,000**
134	**Mumukshu**	**Poona**	**Do.**	**Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.**	**1,500**
135	**Násik Vritt**	**Násik**	**Do.**	**Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.**	**200**
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	Sindi.				
163	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shawak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 1(*a*) Anglo-Indian Empire (English); Weekly; Charles Palmer.

No. 3(*a*) Elphinstonian (English); Quarterly.

No. 15(*a*) St. Xavier's College Magazine (English); Quarterly.

No. 15(*b*) Students Brotherhood Quarterly (English); Quarterly.

No. 18(*a*) Swaráj (English); Fortnightly; Bepin Chandra Pál, London.

No. 43 has ceased to be published.

The present editor of No. 44 is Shriniwas Bhikaji Sir Desai.

No. 48(*a*) O Goano.

No. 57 has ceased to be published from 23rd May 1909.

No. 60(*a*) Amrit Mani (Gujaráti); Monthly; Editor Manishankar Mulshankar Acharya, Rájkot.

No. 60(*b*) Bhárat Jivan (Gujaráti); Monthly.

No. 63(*a*) Buddhi Prakásh (Gujaráti); Monthly.

The present editor of No. 67 is Purshottum M. Pandit; Hindu.

No. 68 has ceased to be published.

No. 119(*a*) Jagamitra (Maráthi); Monthly; Krishnáji Narhar Ponkshe, Poona.

No. 143 has ceased to be published.

No. 158 (*a*) Vijayee Mahrátta (Maráthi); Weekly.

No. 158 (*b*) Vinod (Maráthi); Fortnightly; Belgaum; Dattátraya Rámchandra Kulkarni, Shápur.

No. 162(a) Sunrita Vádini (Sanskrit); Weekly; Appásharma Ráshivadekar.

No. 170(*a*) Kashful Akhbár (Urdu).

No. 170(*b*) Mufid-e-Rozgár (Urdu); Weekly; Hazi Mahmood Hussain.

The present editor of No. 176 is Sital Prasád Jain.

Politics and the Public Administration.

Comments on Lord Rosebery's speech at the Imperial Press Conference.
Indian Spectator (5), 12th June.

1. "Lord Rosebery asked his hearers to try by all means in their power to impress the public mind all over the Empire with two great facts—one was that, notwithstanding the absence of questions which ordinarily lead to war, the principal European nations were preparing for war at enormous expense and were lapsing into barbarism; and the other that every citizen of the Empire must be personally responsible for its defence. This latter message may be carried to the Colonies, but obviously in India it has not much meaning. Every citizen may be called upon to contribute to the cost of a war, by paying a heavier salt tax, for example; but those who can handle a bamboo pole at best cannot do much in the way of defending an Empire personally."

Gujaráti (25), 13th June; *Jain* (175), 13th June.

2. In his speech before the delegates of the Imperial Press Conference Lord Rosebery made special reference to the affairs in India and appealed to the Indian representatives to show the British Government the best methods of carrying out reforms in India. There is no doubt that the British nation has hitherto failed to gauge popular feeling in this country though the Indians know full well that they have solely to depend upon the British, a freedom-loving race. But the British nation remained indifferent towards this country and without understanding its responsibilities, left the reins of Government in this country in the hands of a single person with uncontrolled and irresponsible subordinates. If the Indian element had been included in the Government of India from its very inception, this deplorable state of affairs would not have come to pass. In the absence of a representative Government the ruling nation failed to understand the feelings of the subject nation, and the officials intoxicated with almost unlimited powers could not enter effectively upon this mighty task. Unless as a result of Lord Morley's Reforms, Indians are allowed to participate in the government of their country there is no hope of the British ever knowing the inner mind of India. [The *Jain* also welcomes Lord Rosebery's statement, but is pessimistic about any substantial gain accruing to India owing to the mischievous machinations of the Anglo-Indians and their organs.]

Comments on Lord Morley's speech at Oxford.
Indian Social Reformer (4), 20th June.

*3. "The cabled summary of the speech which Lord Morley delivered at Oxford to Indian Civil Service probationers gives a very full report of His Lordship's defence of his deportations and is rather hazy about the other matters referred to by the eminent speaker. For our own part, we accept His Lordship's statement that there was an emergency in December last necessitating the deportation of certain individuals. We cannot, however, believe that a gentleman of Mr. Krishna Kumár Mitter's antecedents and character could have been concerned even distantly with anything likely to cause any illegitimate internal commotion, and must continue to hold that so far as he was concerned—we know nothing about the others—Government's information was grossly incorrect. At the same time, we have no doubt Government acted in perfect good faith. The position and prospects now, however, are reassuring, as Lord Morley said. It is impossible to say how much of the improvement has been due to the reforms that have been announced and how much of it is the result of the deportations. What we are concerned with now is the present position. This, it is admitted, is no longer one of commotion. There is, therefore, absolutely no justification for continuing the operation of 'this detestable and dangerous' procedure in respect of the deportees any longer. The Government of India having 'secured order and tranquillity,' have no good reason to hold the deportees in durance. We gather from Lord Morley's speech that in his view there is no longer any need to keep these nine gentlemen from their homes and their avocations."

Oriental Review (11), 16th June.

4. "This week there comes an authoritative pronouncement from Lord Morley.......... These speeches sounding a varying note show that the mind of the speaker is disturbed, if not infected, by the sin of Imperialism. The once bold and independent Radical critic of existing institutions has adopted the tone and language of a defender of official whims and blunders, though he sometimes rises to his former height. His refusal to modify in any way the Bengal Partition was his first and perhaps gravest blunder. Now we again observe the influence of the pernicious doctrine of 'settled facts' exhibited in his refusal to do anything about the deportees though the highest dictates of justice and humanity proclaim the iniquity of deportation. His speech at Oxford was mainly concerned with his defence of the action of the Government with regard to the Bengal deportees. This defence is based upon the so-called emergency and upon justifying an obsolete Act of the autocrat Company as a regular procedure of law.......... Lord Morley is mistaken in saying that the effect of the deportations was magical. As a matter of fact the deportations have rather retarded the soothing effect of reforms. It is a pity that the former Radical Freethinker should be now defending regulations passed by an autocratic Government and should refuse to mete out justice to some of the best and noblest Indians."

Bombay Samáchár (62), 16th June.

5. It is no exaggeration to say that the recent utterance of Lord Morley at Oxford was of an important nature so far as India was concerned. He has in so doing glossed over the mistake of the responsible Ministers of State who spoke at the Press Conference without making any reference to India. The Colonists have hitherto succeeded in their insolent and barbarous treatment of the Indians owing to the weakness of the mother country. This is one of the chief causes of the unrest in India. Indians in the Colonies are treated worse than foreigners. Times out of number they have approached the authorities in England, but they have always turned a deaf ear to their complaints. No wonder if those who were hitherto apathetic about political matters should rank themselves with the fomenters of political discontent. But Lord Morley, however, has taken a full measure of the situation. He has made public and private inquiries into the causes of the unrest, and it will not be at all surprising if he sets about the removal of its causes. He regretted very much the absence from the Press Conference of any discussion regarding the rights of Indians as British citizens in the Colonies. The authorities will never adopt drastic measures to bring the Colonists to book for their oppression of the Indians. The Press Conference was the only place where the question could have been discussed to awaken the conscience of the Colonists. If the latter are forced to treat Indians as their equals, it is apprehended that they will declare themselves independent after the fashion of the Americans. There might be grounds for the authorities to entertain such fear, but if the Colonists are impressed that India is indispensable both to the mother country and the Colonies, as Lord Morley testified in his speech at Oxford, it is bound to bring the refractory Colonists to their senses. It is not too late to suggest that before the Conference breaks up their attention should be invited to this supreme question of the relations of India and the Colonies and that attempts should be made to urge the Colonists to treat India with bare justice. The other topic touched by Lord Morley was the Regulation III of 1818 and the deportations. He declared that the Government of India did not adopt such repressive measures only on the strength of the information supplied by the police. The Viceroy and his colleagues and the Lieutenant-Governor of Bengal after mature deliberation arrived at the conclusion that the presence of the deportees would be a serious menace to public peace. This explanation should keep us quiet for some time and should make us pin our faith to the sense of justice of Lord Morley. The friends of the deportees ought to co-operate with Government in their attempt to remove the causes of unrest if they wish to see the deportees restored to their hearths and homes. We have fears that the friends of the deportees have done nothing to help Government in the matter, and it will not be surprising at all if the latter postpone taking up the case of the deportees for the next few months.

***6.** "Lord Morley proceeded to dwell upon the subject of deportations with a little too much of warmth. 'If such proceedings were normal,' he conceded, 'it would be detestable and dangerous.' But he proceeded to ask, 'Was there to be no such thing as emergency power? Was there an emergency in December 1908?' The whole question, therefore, is a question of fact. Was there so grave an emergency the day before the reforms were announced in India? Lord Morley and the Indian Government hold that there was, whilst those who are well acquainted with the deportees are strongly of the contrary opinion. Was there an emergency in the Bombay Presidency when the Natu brothers were deported? Was there an emergency when Lála Lajpat Rái was deported? The country has made up its mind on these questions, and unless and until the Government lay before the public the evidence in their possession, their mere opinion will not induce the people to change their mind on this subject. Was there an emergency in Bengal? The Government of India were of that opinion when nine well-known Bengalis were summarily deported. What was the evidence in their possession? It may even be conceded for the sake of argument that there ought to be vested in the Government some emergency power subject to proper limitations and restrictions. But the question of the justice of its enforcement in the circumstances of this country where the rulers do not come into close contact with even leading Indians, or have strange prejudices against public-spirited citizens with independence of character, is beset with serious difficulties and the chances of the Government going wrong are much greater than their being in the right. Lord Morley's appeal to what the Honourable Mr. Gokhale said in his speech on the Indian budget, with a view to justify his policy of deportations, is an injustice to the latter. It is strange that Lord Morley should have so grossly misunderstood the Honourable Mr. Gokhale's speech and cited his views in justification of a policy which, so far as we know, he is as emphatic in condemning as any other Indian publicist. In the absence of full information we are not prepared to form any judgment. But in these matters we are also not prepared to concede that the judgment of the Government is more likely to be correct and dispassionate than that of the leading Bengalis. Even Lord Minto had after all to rely upon the reports of subordinate officials, and arrive at his judgment in the isolation of Simla and in a political atmosphere vitiated by the rank prejudices of Anglo-Indian papers. In a country like England there is a wholesome remedy for such a state of things. But in India there is none. Therein lies a great political danger the full significance of which neither Lord Morley nor Lord Minto has realised. 'Estrangement between Indians and Europeans,' said Mr. Morley, 'would be a tremendous catastrophe.' We wish he had asked himself the question how far the summary deportations which are resented by the people have contributed to it."

Gujaráti (25), 20th June, Eng. cols.

7. After tracing the history of the last four years, the *Sánj Vartamán* comments as follows on the utterances of Lord Morley regarding the deportations:—Of the nine persons spirited away, we have never heard of three ever defying the authority of Government. Babus Aswini Kumár Dutt, Krishna Kumár Mitra and Subodh Chandra Mullick are not the men to subvert law and order. Even supposing these gentlemen to be guilty of the charge preferred against them, Government ought to have instituted proceedings against them in law-courts. Their deportation is an unhealthy check on the liberties of the people. However noble and weighty the motives of Government might be, the deportation of nine persons is a step that will always be looked upon with feelings of disapproval. The step is one which will not make the people regard Government with enhanced feeling of love or respect. It will make the public mind uneasy. If it is proved that the deportees were the accomplices of the terrorists the public will with one voice support Government. If the charges against them are untenable, they ought to be released after a judicial enquiry. Lord Morley and Mr. Asquith have given us to understand that as public peace was

Sánj Vartamán (36), 16th June; *Akhbár-e-Soudágar* (19), 17th June.

endangered by the presence of these men, they were removed from the scene of their activities. Now that calm restored, the Indian public most humbly pray the authorities that the nine deportees and Mr. Tilak be released on the auspicious occasion of the King's Birthday. The effect will be magical on the people. At this stage we appeal to the good Sir George Clarke to show mercy to the Násik Maráthа who is transported and whose property is confiscated for publishing seditious poems. [The *Akhbár-e-Soudágar* writes :—Lord Morley gives us to understand that the Honourable Mr. Gokhale has approved of the action of Government in deporting the nine persons. We believe Mr. Gokhale has been misunderstood. When he said that Lords Morley and Minto had saved India from a great crisis he did not say anything to defend the policy of Government regarding the deportations. On the contrary, Mr. Gokhale referred to the bitterness caused by Government on the eve of the announcement of the reforms by deporting nine leading citizens whom both Government officials and people held in high esteem. The step will go down in history as a great political blunder of Lords Morley and Minto.]

Indu Prakásh (42), 15th June, Eng. cols.

8. "We fervently hope that Reuter's summary of Lord Morley's speech at Oxford does him grave injustice. What more sad spectacle could, for example, be imagined than that a confirmed champion of reactionary Anglo-Indianism like the *Times of India* should be able to find in that speech enough material to support the insulting thesis that Lord Morley has been converted by his Secretaryship of State from a Little Englander into an out-and-out Imperialistic jingo! It is evident that Mr. Mackarness' Bill requiring a periodical revision of the cases of persons deported has broken the equanimity of Lord Morley. But even personal irritation cannot reconcile us to some of the sentiments Reuter's summary attributes to him. In the first place, Lord Morley had no right to characterise the Bill as a general vote of censure on himself and the Government of India. Surely, one act of a Ministry may be condemned in good conscience by those who are in hearty accord with all other doings of it and would never go the length of overturning it. Secondly, Lord Morley seems to have entirely misread Indian public opinion if he considers that there is not as much resentment in India in regard to the deportations as there is amongst those stalwart Radicals who are allowing him no peace in regard to the matter by Parliamentary action. The Congress of Madras was a gathering of confirmed Indian Moderates, and yet it condemned with unmistakable emphasis not only the deportations but the entire policy of those measures of extraordinary rigour and stringency on which Lord Morley is laying so much stress in season and out of season. No doubt, we are all extremely sorry for the cult of the bomb, but we all feel that to characterise the situation in India even in December 1908 as a *regimé* of 'knives, pistols and the like' is a hyperbole, and to consider that it is the deportations which have improved the situation is almost to be in a fool's paradise. The facts are rather the other way. Lord Morley told his Oxford audience that it was wrong to suppose that the deportations were resorted to only on Police evidence. The vital question that cries for answer, however, is as to what was the non-Police testimony on which Government have acted. Have they a spy-system like that of Russia? Do they act on private information given secretly? An affirmative answer to either of these queries would make us think worse of the Indian Government than we should on the basis that they were misled by our Police. Turning to another point we find Lord Morley declaring that the deportees are treated in quite a different manner from that given to regularly condemned prisoners. But in the press so many letters have appeared complaining, on the strength of the testimony of those who have visited the deportees, of a positively harsh treatment to at least some of them. Why are not these allegations officially contradicted? Lord Morley then persists in calling these obsolete Regulations of 1818 and subsequent years 'as good a law as any in our Statute book.' No doubt, the Regulations were duly passed and are so far valid. No one alleges that the deportations are illegal. But, to be sure, a law that is legally good may be

morally very bad. If Lord Morley's dictum about a 'good law' be sound, even the law that in England allowed at one time Roman Catholics to be robbed and killed and Puritans to be mutilated would have to be pronounced as good and Lord Morley would have to give up completely his entire political creed!!! The worst feature of Lord Morley's speech seems to us to lie in the fact that it almost obliterates the distinction between deportations without trial and imprisonment after a regular trial. The State may require 'emergency powers' and may claim the right to restrain the personal liberty of persons whom it may suspect to be likely to become centres of internal trouble. It must, however, be from the moral point of view never forgotten that the suspicion may be unfounded. No responsible agent of a civilised Government should, therefore, ever apply to deported persons epithets conveying the inuendo that they are regularly adjudged criminals. And yet, Lord Morley uses in speaking of the Indian deportees the word 'evil-doers.' That is not only detention without trial but actual adjudgment as criminals of persons who never have had the opportunity of even knowing the charges against them!"

Dnyán Prakásh (40), 15th June.

9. The Honourable Mr. Gokhale in his last Budget speech declared that Lords Minto and Morley had 'saved India from chaos' by announcing the Reforms, but Lord Morley seems to have connected that expression with a justification of the deportations. We, however, do not think Lord Morley to be capable of using to his own purpose extracts from another person's speech without reference to context, and believe that Reuter's summary is responsible for the misrepresentation. What the well-wishers of the British Government want at present is not the immediate repeal of the Act of 1818; they want Government to place before them definite charges against those who have been deported under the Act without trial, so that Government themselves might be exonerated from blame.

Mahrátta (9), 20th June.

***10.** "The new Bill on deportations introduced by Mr. Mackarness has succeeded in shaking off the lethargy of the responsible officers in the matter, and we find Lord Morley, who abstained from speaking on Indian matters in the Press Conference, defending himself vigorously at Oxford against the vote of censure proposed by the Bill and scolding the Press Conference for not discussing Indian matters. Mr. Mackarness has caught Lord Morley in a fix.......... Lord Morley is now making a fool of himself. If he can prove that the condition of India was incomparably worse than that of Ireland during the days of the Land League, then and then only he can face his opponents in the House with a clear conscience and a defensible case. In his speech at Oxford, he has attempted to prove that India in 1908 was worse than Ireland of the Land League. .... And what is the evidence to corroborate this assertion? For this evidence Lord Morley leans on the Honourable Mr. Gokhale.......... The Honourable Mr. Gokhale says by way of implication in open Council that the India of 1908 was a chaos, and what can poor Lord Morley do but sanction the deportations and Press prosecutions? This is the only logical position which Lord Morley can take in face of the vote of censure proposed by Mr. Mackarness. There is no way out of it but to rely on the silly word 'chaos' inadvertently used by the Honourable Mr. Gokhale in one of his silly moods to applaud Lord Morley and Lord Minto to the skies. The Honourable Mr. Gokhale in his Council speech did use the word 'chaos' in reference to the situation in India, and Lord Morley is perfectly within the boundary of good logic when he exploits the word 'chaos' to defend the despotic deportations. Now the vernacular organ of the 'Servants of India Society' declares that the Honourable Mr. Gokhale is not willing to subscribe to the meaning given to his sentence. So the Honourable Mr. Gokhale wishes to beat a hasty retreat from the position which Lord Morley wants him to occupy. The thing is this, Lord Morley has committed a grave mistake in shaping his policy on the words of a man who is neither a logical thinker nor an astute speaker. Silliness is harmless folly, and it adds grace to the happy occasions of either meaningless flattery or blind love; but in politics silliness on the part of leaders like the Honourable Mr. Gokhale becomes a dangerous weapon in the hands of shrewd politicians who have to grind their own axes. A silly word uttered in open Council is now prolonging the imprisonment of the deportees. Will the Honourable Mr. Gokhale now make a clean breast of all his silly conversations which might have produced a false impression on the minds of the authorities in India or England and which consequently might have led to many acts of repression? Will Lord Morley publish a list of all the acts of repression for the defence of which he has to look to the utterances, private or public, of the Honourable Mr. Gokhale?"

Kál (120), 18th June.

11. Lord Morley at the Oxford Civil Service dinner said that India was the only Empire that the British had. The British Empire includes many countries from self-governing colonies to Crown Colonies. It also boasts of some protectorates. But it would be a meaningless phrase but for the presence of at least one dependency, and India supplies the want. There was a time when people estimated their wealth by the number of slaves they possessed. May it be that Lord Morley had something akin to it in his mind? The Colonies have an equal status along with Britain in the Empire. India has no independent existence, and it is no wonder that her interests are ignored. Lord Morley cannot realise the idea that Indians are fit to enjoy the rights of *swarájya*. If India were granted *swarájya*, the present autocratic form of Government would be put a stop to and the Empire would exist only in name. Lord Morley also is stricken with the Empire craze. But God has granted us strength enough to force the idea, that we are competent to have *swarájya*, into the heads of Lord Morley, Lord Curzon and even thick-headed Kipling.

Ráshtramat (44), 16th June, Eng. cols.

12. "If Mr. Gokhale has advocated or approved of repression as appears from Reuter's summary of Lord Morley's Oxford speech, he stands condemned as a calumniator of the Nationalists and will receive his reward in due time. Meanwhile, apparently depending upon him Government are pursuing a policy which is fraught with grave mischief. Mr. Gokhale is too slender a reed for Lord Morley to rely upon. The confidence of the people is the surest and safest of foundations, and that can only be obtained by abandoning once and for ever the weapons of political prosecutions, deportations and prohibitions. The voice of the people is the voice of God. Let that voice be heard, and England will know exactly where she is. To live in a fool's paradise is not an act of statesmanship. To create a lull and then stigmatise it as a danger and a warning is not fair to India. Either way she suffers. We, therefore, demand that the right of speech and freedom of the press be restored to us. Violence in all form must, no doubt, be condemned and checked; but the advocates of violence will not be disarmed so long as Government persist in the policy of repression. A generous policy will make violence impossible by removing the fuel that feeds the fire. It will morally paralyse them. We trust Government will seriously, impartially and unprejudicially reflect upon these matters and inaugurate a real policy of generous statesmanship which alone will save India from the chaos towards which she is swiftly drifting."

The deportations in the House of Commons.
Pársi (33), 20th June, Eng. cols.

***13.** "They are at it again—our friends in the House of Commons—heckling the Ministers about the deportations. We are constrained to say that they are doing a distinct disservice to the deportees themselves by their too oft-repeated and over-enthusiastic efforts to procure their release. Sir Henry Cotton, Mr. Mackarness and others again tackled Mr. Asquith on the 17th instant, and the reply given by the latter ought to make them pause. Among other things, the Premier said that by constantly calling into question the action of the Government, they were simply 'postponing the date which they and the Government desired to hasten.' This is explicit enough, and if our friends in the Commons can take a hint, they ought to drop heckling for some time, at least about the deportations."

Comments on the proposal to send a deputation of Indians in South Africa to the Imperial Government.

Pársi (33), 20th June, Eng. cols.

***14.** "Reuter cables that four prominent passive resisters, including Mr. Gandhi, shortly sail for England as a Deputation to the Imperial Government.......... Several Deputations, led by prominent Englishmen like Lord Ampthill, have knocked before at the doors of the Imperial Government, but nothing has been gained. The present Deputation is going to England under more encouraging circumstances than its predecessors. All honest Englishmen are now convinced of the iniquity of the treatment meted out by the Colonists to our brethren in South Africa.......... After the above was in print Reuter cabled the startling news that three members of the proposed Deputation of Indians to the Imperial Government have been sentenced to three months' hard labour for offences under the Registration Act. The telegram does not state who these three are and whether Mr. Gandhi is one of them. If he be, then it only means an additional chapter in the story of his martyrdom. But, in all conscience, what does all this mean? Instead of improving one whit, matters are growing worse and worse—in fact they could not possibly be worse, the high water-mark of persecution having already been reached.......... Could the Transvaal Government not have tolerated their presence on African soil for just one week, but needs must unceremoniously clap them into jail under a law which is only a mere travesty of law? What does all this mean?......... We wonder whether, after this, Lord Morley can conscientiously sit placidly and merely ask whether 'common citizenship is to be observed or whether relations between India and the Colonies should remain as at present.' We are more grateful than we can say to Lord Morley for the great step forward he has taken in the matter of administrative reforms. But will not the latter lose, in the eyes of all India, half their value and all their grace so long as we have absolutely no status in the other parts of the Empire? This is not a question of the sufferings of a handful of Indians. It is a question of principle, and the longer the Imperial Government procrastinate about it, the more difficult it will prove of solution."

Bombay Samáchár (62), 19th June.

15. We congratulate Mr. Gandhi on his decision to take up the question of the rights of the Indians in the Transvaal a stage further and place it before the members of Parliament and the people of England with a view to securing from the responsible authorities in England a definition of their policy with regard to the Indians in the Transvaal. The persistence with which Mr. Gandhi and his supporters have stood to their guns in the prolonged contest is worthy of the highest admiration. Even if the efforts of the band of young patriots have not met with the success they deserved, yet it is no small gratification that the authorities in the Transvaal had to give way and make certain concessions to the Indians in the matter of registration. Though this question was supposed to have rested there, the agitation for re-opening the whole question of the status of Indians in the Transvaal was strenuously carried on under the guidance of Mr. Gandhi, and as a result thereof we are to note that he has decided to go to England with a few leading supporters in the form of a deputation to place before the British nation the grievances his countrymen have in South Africa. We wish Mr. Gandhi and his friends all the success they deserve. In view of the importance attached to India by Lord Morley in his recent speech at Oxford there is every hope of Mr. Gandhi being successful on the present occasion. Up till now Lord Morley has never flagged in his zeal to keep his word and consequently there is much room for hope that His Lordship would strive his utmost to bring about some happy and satisfactory solution of this contested problem. The deputation is about to leave Africa by the end of this month and before the time it reaches England it would be the duty of Indians to support the cause of their countrymen in South Africa by forwarding a representative petition to Lord Morley on the subject and praying for a solution of the question. It is the duty of Indians to show that the matter concerns the entire people of India and does not affect a handful of His Majesty's subjects. Such a course only would lead to some satisfactory solution in the matter.

Appeal to Indian Princes and people to protest against ill-treatment of Indians in the Colonies.

Jám-e-Jamshed (29), 18th June, Eng. cols.

16. "Deputations of 'passive resisters' in South Africa are shortly to visit the Imperial capital and this country. Reasons for this step lie on the surface. The British Parliament will, within the next few weeks, grant a charter to the South African States, and it is quite natural that the leading Indians there should seek to impress the Imperial statesmen with the necessity of adopting such safe-guards for the protection of the rights and liberties of the King's Indian subjects as their position may warrant.......... Judging from past experience it may seem almost a forlorn task to persuade the Imperial statesmen to obtain for the poor Indians the guarantee they need for their future protection against the tyranny of the whites. But all the same, one cannot condemn the attempt of the Indian leaders to help the Imperial statesmen to awaken to their sense of duty and to the danger to which they would be exposing the destinies of the British Empire by recklessly ignoring the rights of three hundred millions of its Indian citizens at the bidding of a handful of white colonists.......... It seems to us that the best remedy for the grievance lies in the hands of the Indians themselves; and since a Deputation from their countrymen in South Africa is simultaneouly coming to 'educate' them here, we hope public leaders in this country will see that here at least their mission does not fail or prove abortive. Whatever the people's differences in other matters, in regard to this question at least they stand united. It is not a matter which affects any particular class or creed.......... Indians have but to say that if England sacrifices them at the altar of colour prejudice, they in their turn mean to be at least self-respecting, and that, so far as the possession of England's outside dominions is concerned, not one Indian prince shall henceforth come forward to offer substance or service for their preservation against foreign invasion, that not one Indian soldier shall be henceforth found willingly fighting the battles of the Empire......... It has always seemed to us that Indian princes have not done by their countrymen in this matter the duty they owe them; and hope may be entertained that an opportunity will be now taken to impress upon them the need of making an effective representation to the Imperial Government on the subject."

Sir Bampfylde Fuller's lecture at the Colonial Institute.

Gujaráti (25), 13th June; *Bombay Samáchár* (62), 15th June.

17. Had Sir Bampfylde Fuller acted and lived up to the sentiments expressed in his recent utterance while in India the people at least would not have looked upon him with feelings of hatred. Fortunately for him he has now found out some of the causes of the unrest. But how is it that none of these were recognised by him when he was Lieutenant-Governor of East Bengal? Perhaps the spirit of democracy in England has sobered his bureaucratic tendencies. The pomp and the glamour of authority had dazed him. Very likely he might have recognised some of the needs of Indians, but never raised his little finger to satisfy even one of them. Indians have never asked for a republic. They want bare justice to be done to them in all matters where their interests clash with those of Europeans. It is too much for the self-respect of Indians to allow low-bred Europeans to ill-treat them with impunity. The subordinate officials follow the lead of high functionaries and never hold the scales of justice even between Europeans and Indians. That is the chief cause of unrest prevailing in the land. There has yet been no change in this policy. Until this is effected, discontent and unrest will be the permanent difficulties in the way of Government. We congratulate Sir Bampfylde for giving utterance to such sentiments, but we shall never forgive him the guilt of committing grave errors while in office. [The *Bombay Samáchár* writes:—Lord Curzon and Sir B. Fuller are posing again as friends of the Indians. Their utterances are enough to disillusion the Indians themselves. Sir Bampfylde approves of the appointment of the Honourable Mr. Sinha and cries down the Reform scheme. If Indians are found to be fit for the posts hitherto reserved for Englishmen, it is absurd to suggest that they will not be fit to share the responsibility of Government. Under the garb of showing sympathy towards Indians it looks as if Sir

Bampfylde wishes to put difficulties in the way of Government when the Reform scheme will be put into operation. Lord Curzon has not the wisdom to realise that English history and the shifting scenes of world-politics have permanently impressed the Indians that their public life can hardly be separated from the politics of the day. Western education has given rise to a political awakening in India; and the hollow utterances of Lord Curzon will not at all smother the spirit that has come over the land.]

Anglo-Indians should claim separate representation just like the Muhammadans.

Anglo-Indian Empire (1*a*), 12th June.

18. "If Muhammadans are to be given separate representation, then the Anglo-Indians too are claimants for separate representative power, for they certainly can lay claim to the position of being much more politically important than any of the conquered sections of the people of India. They are the loyal descendants of the English who have died in laying the foundations of the Empire in India. They are a section which may be safely entrusted with the defence of India, in so far as they can furnish numbers, and that in no small quantity, in case of any national call to arms. They furnish most of the working force on the railways of India; and their co-operation will be needed in case of any foreign invasion. In any general out-break against Government we must suffer with our English compeers; and in any new development, where the defence of the Empire is concerned, we are prepared to do and dare and die as many did in the days of the great Mutiny. Why should we not, therefore, also claim the right of direct representation in the Legislative Councils? To remain indifferent to our claims, and to fail to push them, will only prove that we are politically purblind. We will be left out in the cold if we are not more alive than we are at present to our political rights. All the Anglo-Indian Associations should unite together. If they cannot unite in one great Central Association, let them at least affiliate closely one with the other, and by delegation declare the will of the Anglo-Indian people. Let a central Body of Delegates meet as early as possible and decide on the question of representation and many other questions of vital importance to Anglo-Indians."

How the Queen's Proclamation is interpreted in India.

Indian Spectator (5), 19th June.

19. "As the Queen's Proclamation, confirming an earlier statute, throws open the public service to all competent persons, irrespective of race and creed, it has been asked why it should place an Englishman at a disadvantage if he is a better candidate than an Indian for a given post. This was the question which Lord Lansdowne asked in connection with the appointment of an Indian member on the Viceroy's Executive Council. Lord Curzon is reported to have opined in his speech as chairman at Sir Bampfylde Fuller's recent lecture that a Native candidate is to be preferred only where he happens to be as efficient as his English competitor. It was on this ground and on grounds of policy that he opposed the appointment of Indians on the Executive Councils of the Viceroy and the Provincial Governors. This is not how the Queen's Proclamation is understood by Indians. That Proclamation was not addressed to the people of England and India alike, in which case it might be supposed that public service in India is to be recruited from all parts of the Empire, irrespectively of race and creed. But the Proclamation was addressed to the people of India, and its obvious intention is that 'so far as may be' an Indian candidate is to be appointed, if he is competent, whether or not there are more competent candidates available in other parts of the Empire. There may be reasons founded in policy—as the reservation 'so far as may be' indicates—why an English candidate should be preferred for a particular appointment. But apart from considerations of policy, the Indian is to be preferred if he is competent, though a better English candidate may be available. Efficiency is no doubt a great consideration, but it is not so important that the selection could be made from candidates available in all parts of the Empire."

Indians should avoid the mistakes of the Irish and imitate them in their good points.

Kesari (124), 15th June.

20. In its concluding article on England and Ireland the *Kesari* writes :—The subject-matter of the series of articles we conclude to-day was a delicate one to be discussed in these days. But we have not been deterred by that consideration in the pronouncement of our settled opinions though it was likely to cause much heart-burning in official quarters. The history of Ireland affords many a lesson to both the rulers and the ruled as it proves that repression cannot put down the noble feeling of nationalism. The rulers of a nation understand full well the political ideals of their subjects, while the latter in their turn do realise why Government are unwilling to give up the power in their hands. In practical politics, the patriot in India believes that he represents the will of the nation, and the anarchist thinks that by a successful outrage he has made a breach in the iron wall of the administrative citadel of the British. Similarly it would not be strange if the Secretary of State thought that he had preserved the Empire by the enlargement of the Legislative Councils. The history of a country is made up of the deeds performed by its patriots inspired by the feeling that the little they do is for the nation. A happy social condition is a requisite to enable the people to fight political battles, and Ireland has attained it by the grant of religious liberty and private ownership of land. Religious and social liberty, equal political rights, educational facilities and independent means of existence equip the people to solve future political issues without in any way sacrificing their self-respect. When Ireland was poor and in a calamitous condition, it demanded complete independence. But afterwards the people modified their demands and asked for Home Rule. Two parties have come into existence, since the Home Rule Bill of 1893 was thrown out, one headed by the *Gaelic American* and the other by Sir Horace Plunkett. It lies with British statesmen to check or allow the first party to grow. The Home Rulers have to maintain their political agitation by keeping themselves aloof from the advocates of complete independence and active resistance. It is not possible that the Irish people will be given an independent Parliament, but they will have soon some form or other of Home Rule. The national movement has proved itself a great success in Ireland. The nation which lay on its death-bed sixty years ago is now out of danger and enjoying comparatively a happy life. Indians need not be despondent of their future if they avoid the mistakes of the Irish and follow them in their good points.

Sending out only a few justice-loving officials like Sir Lawrence Jenkins will not succeed in permanently removing the cause of the unrest in India

Rāshtramat (44), 18th June, Eng. cols.

21. "Whether you go to Bengal or Madras, Bombay or the Punjáb, you hear the same sorry tale of injustice to the people of the land. In the Central Provinces justice is weighed with such remarkable partiality that it will ever remain as a permanent disfigurement of the history of British India. In the Madras Presidency a Judge condemns boycott in a court of law and is forthwith raised to the High Court Bench. The Native States acting under British advice have not been all of them free from this wave of injustice and cruelty, and in some well known cases British officers have tried to persecute people distasteful to themselves under the convenient cloak of the States. In Bengal justice had become almost blind, and the police under Government protection were following the shameful *rôle* of extorting confessions from fancied criminals by the most brutal methods imaginable. The inhuman conduct of the police had reached its climax, and the ill feeling among the people was fast growing. It became absolutely necessary to pacify the people. Sir Lawrence came at this juncture with an even mind and bent perhaps on keeping it as such. By a few impartial and well balanced judgments he created a lull in the public feeling. But what can one Sir Lawrence do? After all it is only a temporary lull, and will attract attention only for the time. But it will never create a permanent condition of peacefulness, quiet and confidence. What can Sir Lawrence do when the whole

country is full of the effervescence resulting from injustice and vengefulness—the certain effect of the vicious system that obtains in India? It is the bureaucratic caste that is at the root of the evil, and it is the tyranny of this caste which comes in the way of even-handed justice being administered in the country. The man-on-the-spot theory renders even the Viceroy and the Secretary of State in a manner helpless. The Secretary of State may send a Judge or two of an impartial frame of mind and people will thank him for it, but that is no end of the evil. It is trying to remove a constitutional disease by means of a local remedy. It may create a soothing sensation for the time, but the disease will remain. Lord Morley's action in sending Sir Lawrence to India is of this type. His other measures also bear out our remarks. He will give us an impartial and justice-loving Judge now and then, but will keep the rotten system intact. He will give us a few seats in the Council, but will give the place of importance to the man on the spot. He will make a show of justice, but will deport men without trial and persistently refuse to mention the reason thereof. He wants to maintain the machinery, but will graciously give us a tolerably good manager at times. He will condemn the partition of Bengal as a deplorable step, but will callously stick to it as a settled fact. In fact to maintain what is miscalled the prestige of the British bureaucracy in India he will stop short of no measure, however unkind, however unjust, however autocratic and however despotic."

Prohibition of public meetings will only tend to produce bitterness in the minds of the people.

Rāshtramat (44), 16th June, Eng. cols.

22. "Public meetings are prohibited in Bombay for a week by the fiat of the Police Commissioner. So grave a step could scarcely be taken by that officer without the sanction of the Government. If such a manifestly mad act meets with their approbation, we are entitled to know what is the justification for the order. What are the specific circumstances obtaining in Bombay to make meetings between the 13th and 20th a source of danger to the public peace? There are a few of us who are still anxious that Government should not pursue the path that leads to perdition. The majority have abandoned all hope of improvement in the present state of Anglo-Indian temperament. Time was when the right of public meeting was regarded as one of the chief blessings of British rule and the great foundation of Indian loyalty. Then, what is the meaning of this stopping of public meetings? The meaning is that the Nationalist clarion must be stilled in order that the gentle bleating of the Moderate lamb may be heard to advantage. This is creating a desolation and calling it peace. We do not believe that the cause or influence of the Moderates will be promoted by artificial aids of this description. On the contrary, it is calculated to injure the Moderates far more effectually that the Nationalists. It is, therefore, unwise and unjust to molest the Nationalists by police prohibitions. The men who admittedly have the courage of their conviction are not likely to be intimidated into abject acquiescence by such methods. Like the Bhil they will soon cease to complain, but only remember the wrong and its bitterness. But is this a wise policy? It suits a section of the British bureaucracy to create a hush, call it a calm, and then palm it off as a sample of the success of the policy of coercion *cum* conciliation. They know this is no calm before the storm. They can, therefore, contemplate it with composure and complacency so long as they feel certain that this is no calm of which Rousseau spoke. 'The silence of the people', said he, 'is a warning to the kings.' That silence they dread. Foolish men! They little know that this policy of prohibition of public meetings is likely to cause the very calm which they dread. But fortunately the present hush is not that silence of the people which is warning to the kings. The present hush is the product of British manufacture specially prepared for home consumption for the purpose of prolonging the policy of coercion *cum* conciliation. But imprisonment of editors, deportations of leaders and prohibition of public meetings—are these the weapons with which Englishmen desire to silence the voice of the people? This is impossible. That voice will not be heard on the public platform, but it will be heard in every home and hamlet where no police prohibition can possibly enter. It is vain for England to profess to be the champion of liberty if she denies to her subjects in India the primary right to assemble, criticise measures, estimate the value of Reforms or to rejoice over the acquittal of Arabindo who has suffered so much for his country during his trial. In the interests of Government itself we trust there will be no repetition of such mischievous prohibitions."

An alleged cause of disaffection amongst the people.

Rāshtramat (44), 16th June.

23. Since the inauguration of the *swadeshi*, boycott and other movements, Government have created an army of secret spies to keep themselves informed about these matters. This body of spies is recruited from men of all ranks. Of the various classes of spies, those belonging to the class of well-to-do people find but a few victims, but the case of the spies belonging to lower classes is different. These men, fearing that their emoluments would be stopped unless they caught some game every day, stoop to base, cruel and dishonest methods. Moreover, as they are generally drawn from the scum of society, they do not scruple to gratify private revenge. In this manner, these spies are a source of great trouble to the common people. The Midnapur case has shown how these wicked people harass innocent men. Government, or at any rate some officials, may perhaps think that they derive some advantage in the shape of information from these people, but on the whole, the advantage thus gained is less than the loss caused. It is these secret spies who produce disaffection towards Government, contempt for the officials, and distrust and disregard of the administration in the minds of the common people.

Who are the real devotees of the mother country?

Shivāji Vijaya (148), 11th June.

24. The *Shri Shivāji Vijaya* publishes a number of verses contributed by Krishnanāth Bindu, Upādhye, of which the following is a summary :—There is no need of a garland of fragrant flowers for worshipping the mother. Noble-minded persons like Mr. Tilak and the Babus, who make strenuous efforts for her sake, are really her devotees. Aliens give her much trouble and gain their object by plundering her. Those who endeavour to effect her liberation are arrested and kept in confinement. Many are fined and many put to death. If the Extremists call these acts unjust, they are persecuted. In spite of such obstruction, the Extremists do not give way.

Alleged ignorance of English statesmen in Indian matters.

Sānj Vartamān (36), 14th June, Eng. cols.

25. "India suffers in many respects because of the abysmal ignorance of English statesmen, whose knowledge of India and its administration is generally as defective as it is often of an amazing character. In the house of Commons, only the other day, Mr. Balfour in discussing the Finance Bill described the Budget as inconsistent with common financial honesty, and generally asserted that he was confident that they would live to regret the abuse of that admirable financial weapon, the income-tax.......... Mr. Balfour had the audacity to inform the House that high authorities told him that one of the results of this kind of legislation would be the growing up of formidable rivals in India in staple industries as there was no income-tax there. Mr. Balfour as the whilom Prime Minister of England should have known the common fact that India is not only saddled with what is described in this country as the 'obnoxious income-tax,' but there is also the excise duty handicapping the staple industry of India.......... We would like to know who are the 'high authorities' referred to by Mr. Balfour. These 'high authorities' must be as ignorant of the administration of India, her income-tax and her excise duty, as Mr. Balfour has proved himself to be.......... Mr. Asquith, the Prime Minister and Mr. Lloyd-George, who took part in the debate, should have contradicted Mr. Balfour's statement, but they were perhaps more ignorant of the facts than Mr. Balfour."

Who caused the Indian Mutiny of 1857?

Bhárat Jivan (60B), for Jany.

26. The *Bhárat Jivan* discusses in a contributed article the causes that brought about the Indian Mutiny of 1857:—On the authority of Mr. Forrest it can be safely asserted that the British officials of the time hurt the religious susceptibilities of Hindus and Muhammadans and exasperated them so much as to lead them to resort to force. Other causes are brought forward by various writers to explain away the rising, but the chief cause has not yet been boldly published by all writers. The Hindus as a rule are very mild; only when they found their religion in danger they took up arms. It can never be believed that the Hindus take to war for its own sake. They are a deeply religious people and have drunk deep at the fountain of divine knowledge. It is absurd to believe that such a race could wield deadly weapons except under grave provocation. The servants of the East India Company never tried to study the ways and habits of the Hindus, and as a result they caused the massacre of hundreds of men, women and children. These thoughtless servants of the Company are after all responsible for the Mutiny.

The deportations in the light of recent disclosures of police methods.

Indian Spectator (5), 12th June.

27. "As a result of the strictures passed by the Calcutta High Court on the conduct of the police in the Midnapur Bomb Case, there is to be an inquiry into the responsibility of the officers concerned for the facts which have come to light. The matter does not end there. Government have not only undertaken prosecutions in Bengal, they have deported several persons without trial on information received from undisclosed sources regarding their secret machinations against the peace of the country. The misdemeanours with which the police are charged in Bengal are common enough all over India. The Midnapur case is not the first instance in which a High Court has animadverted on the conduct of the police, nor will it be the last one. But what effect has it had on the policy of Government generally?......... Was it not on the strength of the information supplied by the police regarding secret societies and conspiracies that Government deported certain prominent leaders? It was stated in Parliament a few days ago that Government had also other sources of information. If the police are not the most reliable source of information which Government possess as to the state of crime or criminal intentions in the country, what is the good of such police? That there were unlawful societies, declared to be such by the Governor-General, is a matter of common notoriety. And somehow or other the deportations have been followed by a period of comparative tranquillity. But this might be an accident. With the collapse of the theory of a huge conspiracy, one cannot easily avoid the suspicion that the police have indulged in too much exaggeration and Government have been led to place too great reliance on it."

Comments on some of the points raised by the Bombay Financial Statement for 1909-10.

Bombay Samáchár (62), 19th June.

28. The non-official members of the Council were for the first time this year afforded an opportunity of assisting Government in framing the Provincial Budget. This is a unique occurrence in the history of this Presidency, and the public had expressed their gratefulness to His Excellency for the concession, but it is to be regretted that the efforts of the popular representatives have not been very fruitful. Many of their practical suggestions were approved by the local Government, but owing to strong pressure from the Supreme Government for a policy of retrenchment they could not be included in the budget. The Bombay Government regret this and add that the orders of the Government of India are, however, final. This is really deplorable, but there is no help for it. The great deficit in the Imperial Budget had naturally caused grave apprehensions of strong pressure being brought to bear upon local administrations for a curtailment of their expenses and the apprehensions have been realised. Unless the existing system of Provincial Contracts is thoroughly overhauled and the local Governments are made independent to a certain extent of the Imperial Government in the matter of raising their revenues, there is no likelihood of any good accruing from the privilege accorded under the India Councils Act to non-official members of moving amendments to the financial proposals of the local Governments. Even if the non-official representations in the enlarged Councils avail themselves of their right in this direction and get their proposals adopted, the final word rests with the Government of India who will disallow their recommendations if they do not accord with their financial condition. This is unfortunate, but there can be no improvement so long as the power of allocating revenues to provincial administrations rests with the Calcutta Government. But the new arrangement is not wholly fruitless. If the non-official representatives in Provincial Councils take care to see their proposals adopted before the Budget goes before the Imperial Council, there is some hope of their recommendations passing through that Council also if they receive adequate support there. If the Imperial Council adopts them, the Government of India would have to think twice before disallowing them. It is hoped the non-official members would take care to see that under the India Councils Act the provision for an early consideration of their Budget is made. It is also hoped that the increased privileges conceded to non-official members would further be availed of successfully by them and care is taken to introduce Bills in Council limiting the proceeds of certain taxes to be applied to fixed purposes and to no other. If this is done, the non-official members would not have the disappointment of seeing the most vital questions shelved from year to year by Government for want of funds. In this connection the question of establishing primary schools may be cited. Government had decided to increase the number of such schools by 1,650, but owing to want of funds they propose during the present financial year to open only 60 new schools. This is in no way creditable to the authorities, and hence we appeal to the Indian members of Council to proceed in the direction we have indicated above.

The Bombay Government's Resolution on the development of Bombay.
Indian Spectator (5), 19th June.

29. "Few will have any difficulty in responding heartily to the appeal with which the Bombay Government's resolution on the development of this city closes. The questions raised gave rise to a wide variety of opinion. The conflicting opinions, as one at once feels while reading the Resolution, have been weighed by a master mind, free from bias and working its way straight to the main objects to be attained, without needless injury to any interests; and we expect all objections will be readily waived. The questions considered fall under two divisions—the provision of residential areas, and the improvement of communications. Though Government would not reserve areas for any class of society by artificial barriers, there is a tendency for the richer, the middle and the poorer classes to prefer more or less distinct quarters; and areas have to be provided where they are likely to be appreciated most by the classes concerned. Government, if we understand them correctly, disclaim any intention of denying the use of any part of the island to any class by arbitrary restrictions: they recognise the inevitable result which may be expected from competition and considerations of convenience, and wish to provide for such a result. Government have come to the conclusion that the reclamation of Back Bay is both necessary and feasible. Doubts were popularly entertained on the feasibility of the scheme, but on a question of this kind, when Sir George Clarke's Government arrives at a conclusion, the objections may well be waived. While we have interpreted the Government Resolution to mean that the reclaimed land in Back Bay will not be reserved for any class, but will be practically occupied by the wealthy in competition with the middle classes, we are not quite sure how future Governments will interpret it. The middle classes cannot afford to live in isolated bungalows: they will live in chawls where the rents are high. If it proves more paying to a landlord or to the Municipality to have a bungalow in a particular place than to have a chawl, the result of the competition will naturally be in favour of the wealthy. But if a chawl should pay better, would its erection on the reclaimed land be prohibited, because the reclamation was made for the benefit of the wealthy? The language of

the resolution does not seem to be sufficiently explicit for us to know how future Governments will interpret it. Perhaps the spokesmen of the middle classes will get the doubt cleared. The erection of the chawls for the poor and the reclamation of the Bay for the rich will cost large sums of money, and the most practical part of the resolution is that in which Government hope to provide the sinews of the schemes. Calcutta got liberal donations from the Government of India: why should not Bombay? We almost imagine some one starting a rumour that Sir George Clarke did get a promise at Simla to that effect."

Indu Prakásh (42), 18th June, Eng. cols.

30. "The Government Resolution on the future development of Bombay affords ample food for reflection and for comment, both friendly and adverse, and the very nature of the various problems is such that even on questions on which Government have arrived at definite decisions, various details have yet to be worked out which are sure to give rise to a good deal of difference of views. We are, however, glad to be able to congratulate Government on the spirit of respect for public opinion, due regard for comfort and convenience of all sections of the public, and the strong saving practical good sense, which pervade the whole document, for all of which as well as for his sustained personal interest in the subject we have to be grateful to Sir George Clarke. We will content ourselves to-day with noting only a few points. And first of all, we have to give expression to the immense satisfaction with which the vast majority of the public will receive the Government decision in knocking on the head, let us hope finally, the absurd proposal to cut off the B. B. & C. I. Railway line from Grant Road southward. The fact that the daily traffic on this part of the line amounts to the vast total of 39,666 ought to be a conclusive argument with all sane epicure and exclusive faddists who would sacrifice the conveniences of the masses for the benefit of the few over-fastidious rich and the fashionable......... Government decide in favour of retaining the whole line and of converting the Colaba Station into the final Terminus and the principal station of the line. Opinion will widely differ on the necessity of retaining the section from Colaba to Church Gate and much more so on that of converting Colaba into the railway's chief station. The demand for land at Colaba and in its vicinity is very great, and the extension into a second Victoria Terminus, with evergrowing monster side yards and sheds, of the Colaba station, is clearly inconsistent with the removal of the Cotton Green and the development of the Improvement Trust estates on that side. One would think that Grant Road is the best station for expansion and that the Colaba-Church Gate line should remain exclusively for local traffic, so that a large station at Colaba should be unnecessary. Government very wisely veto the proposal to bring all through trains traffic of the G. I. P. as well the B. B. & C. I. Railways to the Victoria Terminus. One of the main problems that Government had to solve was to fix the manner in which a definite policy could be laid down for providing an adequate and suitable area for the rich and the aristocratic classes. They veto the fantastic and extravagantly expensive project to utilise Trombay for the purpose and public opinion will fully endorse their judgment. So also with their approval of the proposal to remove that permanent nuisance, the Love Grove Pumping station, which has caused a fine strip of our Western foreshore to remain an abandoned waste. They, however, approve of reclamations on the Back Bay and propose that a large scheme for the purpose should be prepared, and presumably entrusted to a new body, the Improvement Trust being asked to give up all rights of reclamations at present vested in it in that quarter. It is this project which will evoke the greatest opposition. Extensive reclamations in the Back Bay would mean an unmitigated calamity of a double kind, firstly they would shut up the free in-flow of uncontaminated sea-breezes into the heart of the city, and secondly, they would mar the æsthetics of the fine sweeping curve of the sea which delights the eye as much of the persons approaching Bombay from the sea as of the crowds that go for their evening constitutional to the shore. Carry this natural health resort further westwards and you inconvenience the people. We hope that the profits Government will make by these reclamations have not unduly influenced their judgment in the matter. It seems to us that they over-rate the urgency of the demand of the rich for more land and underrate the merits of rival schemes. We, for one, should think that the removal of the Love Grove Pumping station would furnish a large area—from Maháluxmi to Worli—which, together with the Improvement Trust's newly developed and still undisposed-of building sites at Chowpatty, not to mention those at Agripada, are ample enough to satisfy for years to come all reasonable demands in this respect. Removal of the Colaba-to-Church Gate section of the B. B. & C. I. Railway would make available a large additional area of a very attractive type. Government consider that the removal of the Love Grove Pumping station would take time and that for meeting immediate requirements, Back Bay reclamations are urgently necessary. We doubt the validity of either contention. The Corporation has already pledged itself to the removal of the Love Grove station. It has resources enough to take immediate action. We wish our civic fathers to be prompt in the matter. They would earn the gratitude of the public if by removing the Pumping station and creating fine building sites all along the foreshore from Mahálaxmi to Worli, they effectively put off or at least materially abridge the Government programme of extensive reclamations in the Back Bay. And if these reclamations are to come on, let us hope that Government will at least so regulate them as to interfere as little as possible with the free ingress of the fresh sea-breeze through all the arteries running West to East and with the charm and beauty of the graceful curve from Colába point to Government House."

Bombay Samáchár (62), 18th June; *Sánj Vartamán* (36), 17th June; *Akhbár-e-Soudágar* (19), 18th June.

31. The question of the development of Bombay has been agitating the minds of many public bodies for some time past. At one stage costly proposals were made more with a view to satisfying the æsthetic sense of a class of people than supplying the real wants of the city's teeming population. It is after all a happy circumstance that under the sympathetic guidance of Sir George Clarke the question after passing through many vicissitudes has been finally decided. The resolution issued on the subject bears testimony to the services rendered by His Excellency personally to the city, and there is no doubt that it will be appreciated by all classes of people. Congratulations are due to His Excellency and his Government on the tactfulness they have displayed in the handling of the various schemes of improvement. The public of Bombay have been gratified more at the disallowing of some of the schemes by His Excellency than at his sanction of others. He has appreciated the justice of the arguments advanced by the people and has accordingly declined to sanction the excision of the B. B. & C. I. Railway line south of Grant Road station and has decided to shelve for the present the questions connected with the development of Trombay, the erection of over-head railways and the construction of a motor-parade and motor-ride. Confining our attention, therefore, to the schemes recommended for adoption by Government, the first that arrests our attention is that relating to the construction of chawls for the working classes in the vicinity of the docks, factories and workshops. In this connection it is gratifying to note that Government are prepared to make it convenient for the Trust to undertake the task, and to provide funds therefor. The prolonged complaints against the inadequate working of the City Improvement Trust have now found a supporter in His Excellency who has not only expressed his disapproval of the Trust's methods in this direction, but provided the ways and means whereby the Trust may be able to carry out the suggestions at an accelerated pace. This part of the Resolution is highly important, and we trust that just as His Excellency has tried to gratify popular feelings by acknowledging Government responsibility in the matter, he would strive his utmost to see that the policy he has laid down at present is translated into action before he hands over the reins of office to his successor. The next important subject is the provision of residential quarters for wealthy classes, and the way in which it is proposed to make it is the least objectionable. If after providing accommodation for poorer classes Government undertake to prosecute an adequate scheme for reclamation in Bombay with a view to finding building sites for wealthier classes, there could be nothing objectionable in the action of Government. On the whole the present scheme of development has come as a relief to the people inasmuch as it not only aims at safe-guarding their interests but takes into consideration the justice of their demands. For this we cannot adequately thank His Excellency, as in the solution of this much debated problem he has endeavoured always to stand by the people. [The *Sánj Vartamán* disapproves of the reclamation scheme which it regards as costly and unnecessary; for in its opinion there is ample accommodation for the wealthier classes on the Pedder Road, Malabar Hill, Colaba reclamation and other places. It further remarks that this cry for more accommodation is heard from the Anglo-Indian community the members of which find it distasteful to live in the neighbourhood of Indians. The paper observes that for such a small community there is no necessity on the part of Government to undertake an enormously costly scheme calculated to be injurious in more respects than one to the life of the inner part of the city. The *Akhbár-e-Souddgar* writes appreciatively of the scheme of development and congratulates His Excellency on evincing such keen sympathy for, and interest in, the welfare of the middle classes of the city's population.]

Rást Goftár (35), 20th June, Eng. cols.; *Pársi* (33), 20th June, Eng. cols.

***32.** "The scheme embodied in the resolution owes not a little for its success to the laudable solicitude which His Excellency Sir George Clarke has invariably shown to consult popular opinion. It is indebted likewise to his experience and knowledge as a Civil Engineer, which he brought to bear as much on the skeleton sketch which he laid before representative bodies for their opinions, as on the ultimate decision to which he has arrived after these were forthcoming. The Bombay Improvement Trust has failed to satisfy the anticipations that were formed of its future achievements when the Government of Lord Sandhurst brought it into existence. It was meant to take up construction of sanitary chawls for the poor as its first duty. But in its efforts to raise the sinews of war, the original object was lost sight of, and out of the estimated sum of 75 lakhs which it was expected to spend in this direction, during the first ten years of its existence, it has devoted only an eighth portion thereof to the same purpose. Government have, therefore, decided to take upon themselves a part of the work which is the legitimate duty of the Trust. The question of residential accommodation divides itself into three portions, identical with the three great divisions of society into the upper, lower and middle classes. For the accommodation of the rich four schemes were suggested—the utilisation of Trombay, Mahim Woods and Worli and the reclamation of Back Bay. While writing on this subject we lately expressed ourselves against the first and the last scheme. Our objection to the reclamation was based on the inability of the Trust to undertake any wide and extensive scheme of this character. But Government have decided to take the scheme of reclamation into their own hands, and the Trust may now devote undivided attention to the construction of chawls, to which Government promises to furnish legislative and other assistance. The scheme for the conversion of Mahim woods has been abandoned in response to the protest of the owners and residents of the oarts. So Government intends utilising the Back Bay foreshore, at any rate south of the Wodehouse Bridge for the present, and the areas between Worli and Maháluxmi. The removal of the Love Grove Station from the latter locality to the north-east of Sion raises a thorny question on its financial side on which the Government resolution is silent. The poorer classes of mill labourers and operatives will be accommodated with houses in the vicinity of their scene of labour, with the natural sequel that the middle-class people will have to shift northwards to the suburbs. With the increasing population of Salsette, there will be an increased demand for facilities of speedy communication between the Fort and the outskirt stations. Similarly, the conversion of the sites occupied by the Cotton Green into residential areas, and the reclamation of Back Bay would necessitate like facilities of communication between the Fort and Colába. Government have, therefore, decided that the line of Railway to the south of the Grant Road Station should be retained as far as Colába. The public was very keen on the question of the retention of this line in its entirety, and they will feel thankful to the Government of Sir George Clarke for its decision not to abolish it on such flimsy æsthetic objections." [The *Pársi* writes:—"We offer to His Excellency Sir George Clarke the grateful thanks of this city for the unflagging interest and practical action which he has taken in the expansion and improvement of the city of Bombay."]

His Excellency the Governor of Bombay's speech at the opening ceremony of the New English School, Poona.

Oriental Review (11), 16th June.

33. "His Excellency's words of praise for the work of the Deccan Education Society were fully appreciative of the stirling work of that body. This institution is the only one of its kind in the Presidency and stands as a living embodiment of devoted, earnest and self-sacrificing patriotism. Appreciation of its work by His Excellency will give a quietus to the ill-advised fulminations of some men against its work and against the noble organisers who devoted their life-time to make the institution a success. Thus the Honourable Mr. Justice Chandávarkar in an article he contributed some time back to the *Times of India* called the late Mr. Vishnu Shástri Chiplunkar, one of the organisers of the Deccan Education Society, than whom no better educationist, no more sincere and earnest worker Bombay has yet produced, as 'the founder of the cult which both by precept and example preached so-called independence of spirit to young men and ridiculed notions of reverence on their part towards their elders.' We were also told then that 'one part of the message of that school was a protest against the subjection of young men in schools and colleges to discipline and their training in ideas of order and obedience.' We pointed out then that such a statement was nothing less than libellous of students who have held their own in University examinations against severe competition, who have evoked admiration from all for their studious bearing and noble conduct and who have won prizes and medals of the highest merit, and that Mr. Chandávarkar committed the usual official fallacy of confounding independence with rowdiness and indiscipline. We are glad to see that His Excellency has endorsed all that was said in favour of the Society and silenced all adverse criticism."

Bombay Samáchár (62), 14th June; *Sánj Vartamán* (36), 15th June; *Jám-e-Jamshed* (29), 14th June.

34. At the opening ceremony of the newly erected building for the New English School, Poona, His Excellency Sir George Clarke made a very sympathetic speech worthy of a true advocate of education, and appraised the work of the Deccan Education Society at a very high value. The most useful and beneficent work that has been performed by the Society from a very modest beginning was well worth the high encomium passed by His Excellency, and is a standing monument of what a band of enthusiastic workers are able to accomplish in the field of education. Sir George Clarke does not take rank with those who view with alarm the cheapening of education in India and so, unlike Lord Curzon, he expressed satisfaction at the working of the Deccan Education Society's 'institutions which provide cheap education at all stages and have proved by the successes they have obtained that they can well hold their own not only under the test of examinations but in the field of sports.' In echoing the sentiments expressed by Principal Paránjpe on the need of imparting scientific and moral instructions in Indian schools His Excellency referred to the recent orders issued by Government against the participation of students in political movements, and disapproved of any endeavour to tempt young minds into the fold of criminal societies. The fact that after some correspondence the council of the Society was allowed by Government freedom of action in the matter of carrying out these orders, reflects no small credit on the Society, and Mr. Paránjpe did a wise thing in thanking His Excellency for the concessions. This shows that liberal-minded statesmen not only have confidence in honest popular institutions but always endeavour to encourage them in the discharge of their functions.

[The *Sánj Vartamán* writes :—Though it is impossible to agree with all that has fallen from the lips of Sir George Clarke we sincerely declare that His Excellency's views on the subject of the spread and encouragement of education are a standing proof of his sympathy for the people under his charge. His Excellency's views, however, on the subject of scientific education are hardly such as to receive support from all quarters. Though scientific training is necessary for young Indians in these days of industrial development, we cannot hold with His Excellency that its absence is the cause of the general absence of scientific methods of forming conclusions, of searching for causes and of weighing facts and figures. We are inclined to believe that His Excellency's remarks have been more or less aimed at platform speakers and the Press whom His Excellency charges with forming conclusions on unscientific methods. There is no warrant for such a sweeping assertion and His Excellency was not justified in venturing upon it. The *Jám-e-Jamshed* writes appreciatively of Sir George Clarke's desire to divorce students from politics and appeals to them to profit by the remarks of His Excellency.]

Arunodaya (102), 14th June ; *Hindu Punch* (116), 16th June.

35. In the course of his speech at the opening of the newly erected building for the New English School, Poona, His Excellency the Governor remarked that if Nána Fadnavis were living at the present day he would have been glad at the establishment of an institution for imparting English education in his palace. We think that injustice has been done to Nána in this matter, for he would never have felt pleasure at the idea of an English School being opened by an English Governor at Poona. Nay, it is rather doubtful if the English would ever have attained supremacy at Poona if Nána had been living at the present day. [The *Hindu Punch* writes :—However the report read by the Secretary of the Deccan Education Society might gloss over the matter, it is a well-known fact that the New English School is going down in the estimation of the people, and deteriorating in efficiency. The managers are trying to wean the students from politics and that is the secret of the kindness that is being shown to the school by the Governor. This Upas tree is apparently yet going to remain alive for some time. Some of His Excellency the Governor's references to Nána Fadnavis at the opening ceremony are indeed offensive. He ought not to have spoken about him at all. Similarly, Dr. Bhándarkar might as well not have lauded British rule to the skies as he did on the occasion. We know that the English are ruling us and we accept their rule. But it was improper on the part of the Doctor to have declared that our everything depends upon the permanence of that rule, for India had progressed in all directions even before the advent of the British. Moreover, the permanency of the English rule does not lie with that gentleman, but in the hands of God. Then why this officiousness on the part of the Doctor ?]

Comments on the Násik sedition case.

Oriental Review (11), 16th June.

36. Commenting on the judgment in the Násik sedition case, the *Oriental Review* writes :—" It is surely preposterous that a man writing about the times of Shiváji cannot sing praises of liberty and cannot say that it is not obtainable without war. It is after all a historical statement and need not be misinterpreted to show that the writer intended anything against the Government. At this rate a man will have to be prosecuted for the tales of Rajput and Mahrátta chivalry. The judgment itself contains many statements which show that the accused ought not to have been convicted, or if convicted, dealt with lightly. In the first place it says ' it would be unfair to hold the accused responsible for events which might have followed from his poems and which in fact follow, but which are not shown to have followed from his poems.' That an insignificant book having admittedly a small circulation has excited rebellious feelings among the people against His Majesty the King-Emperor can only be conceived by the imaginative brains of the Executive and Judicial officers of Government. Mr. Kennedy confesses that ' there has as a matter of fact been no rebellion, and no attempt at a rebellion and that there have not even been in this part of India any successful assassinations or preparations to assassinate.'

We get a still more important admission when Mr. Kennedy says that 'for all that appears, the effects of this publication have been *nil*.' The conduct of the accused also is inquired into in cases of sedition, but even with regard to this the judgment informs us that 'the prosecution has addressed no evidence to show what part, if any, the accused took in politico-religious agitation (of which there is no lack in this Presidency) previous or during the publication of these poems'. Mr. Kennedy goes as far back as 1693 to quote judicial authorities in favour of considering as relevant documents found in the house of the accused (some of which were alleged to be placed there by the police). After all these aforementioned statements in the judgment one would expect that the punishment would be proportionately light. But Mr. Kennedy has inflicted the terrible sentence of transportation for life where a Judge like Mr. Kershasp would have rested satisfied with giving simple imprisonment for a short term. The punishment is simply shocking, and we hope that the Executive will not fail to reduce it, looking to the justice of the case. Such prosecutions and such sentences bring into prominence writings and books which have no appreciable influence and would have lain in comfortable obscurity but for these prosecutions."

Hindu Panch (116), 16th June.

37. It is doubtless a fact that where a vast population is ruled by a handful of men, resort to infernal machines by the former proves rather trying to the latter. But our rulers need not have any anxiety on that score, for it is now proved beyond doubt that anarchists form but a microscopic minority and are confined to Bengal. It, therefore, passes our understanding why the authorities should smell sedition in the most innocent places. The Sessions Judge of Násik who sentenced Sávarkar to transportation for life might well have accepted the accused's statement that particular words in the incriminating verses did not refer to the British Government, instead of insisting that they did so refer. That appeared somewhat vindictive. The Judge has, however, admitted in the course of his judgment that the verses in question have had no actual effect on the minds of the public. Then why this much ado about nothing?

Arunodaya (102), 14th June.

38. We hope the Executive will take advantage of the suggestion made by the Sessions Judge, Násik, to show mercy to Sávarkar and to commute the severe sentence passed on him. It is no doubt in the interest of the State that those trying to wage war against it should be visited with exemplary punishment. But could an insignificant person like Sávarkar wage war against the mighty British Government? In our opinion the punishment should have been only such as to drive away fantastic notions from the minds of a few foolish people like Sávarkar. Our Government is not at present in a tottering condition, nor are the people exasperated already to rise against their rulers. However, Government should take a warning and try to remove the causes that have given rise to unrest among the people by effecting thorough-going reforms in the administration.

Comments on the Police Commissioner's notice prohibiting public meetings in Bombay for a week.

Oriental Review (11), 16th June.

39. "The political atmosphere of Bombay has been so calm for the last few months that it was with a shock of surprise that we read the recent order of the Acting Police Commissioner prohibiting public meetings during the current week. In fact the political atmosphere is so calm that not a word has been spoken in the public about the scandalous treatment meted out to our brethren in South Africa though they are crying out bitterly for succour from this country. What is the reason then that the premier city of India has been gagged in this way by an order which is usually resorted to in times of emergency only? Even the Government of India at the time of the passing of the Public Meetings Act replied to criticisms of the Honourable Messrs. Gokhale and Rásh Behári Ghose that provisions of the Act would be applied with consideration. Has the Police Commissioner exercised such discretion in passing an order under his special authority? The only reason which we

can assign for this order at present is that a public meeting was to be held to congratulate Mr. Arabindo Ghose upon his acquittal. We can find nothing in such a meeting which can call for such a drastic measure. If at all, the acquittal is rather to the credit of the British, and so the public meeting would have been in praise of British Justice rather than condemnatory of it. Surely Government are not possessed with a fear that congratulatory meetings will lead to serious results. .... Public meetings were prohibited in Bombay last year for more than six months without any strong reason. Now we see the result of the Government's countenancing such a policy, for the Commissioner of Police has issued his order for prohibiting public meetings without there being any reason for the same. Such an autocratic exercise of power is hardly compatible with the liberal administrative spirit of this Presidency, and we hope that such a thing will not happen again. We may also say that we did not expect such a step from the present Commissioner of Police. His eager enthusiasm for the peace of the city might well have been directed to more useful channels."

Allegations of torture against the Police.
Rāshtramat (44), 13th June.

40. The Midnapur bomb case and the Ferozpur murder case have clearly brought to light the horrible methods made use of by the police to extort confessions from suspects whose misfortune it is to fall into their hands. The confessions are generally extorted by confining the suspect in a dark room and by subjecting him to physical tortures in such a way that their effects can seldom be detected. These tortures are supplemented by not allowing the man to sleep, by throwing vermin on his body, and by various other means such as threatening to harass his near relations and forcing dirty things into his mouth. The Magistrates also lend a helping hand to the police in carrying on these devilish proceedings. There was a time when accused persons were never kept in custody by the police for long periods, but now they are allowed to be so kept for months together and are not allowed to see their near relations or even legal advisers—nay their very existence is kept a secret. The Magistrates proceed to whatever place they are asked by the police to go and quietly take down the confessions of the suspects. Fortunately for Bengal, this state of affairs did not last long owing to the influence of the Honourable Mr. Sinha and the appointment of Sir Lawrence Jenkins as the Chief Justice of the Calcutta High Court. But Bombay is unfortunate in this respect as it has not so far secured impartial men like Sir Lawrence. Things have, therefore, come to such a pass that we dare not even criticise flagrant injustice done by the law-courts. Should we, however, be so fortunate as to secure a Sir Lawrence for our Presidency, it will not take long to prove that we have in the Deccan officials that would surpass Moulvi Haq and Mr. Weston in their diabolical acts of injustice.

Comments on the Government Resolution establishing a General Provident Fund for Government servants.
Pārsi (33), 20th June, Eng. cols.

***41.** "To many it has often appeared that, in an indirect way, Government are responsible for the welfare of the families of men whom they employ in their service. A Government recognising this responsibility is certainly a paternal Government. We are, therefore, glad to learn that the Governor-General in Council has for some time had under consideration a scheme for encouraging public servants in India to make prudential savings. After a careful consideration of the whole subject and full discussion with local Governments, it has now been decided with the entire approval of the Secretary of State to establish a General Provident Fund, subscription to which will be compulsory in certain cases. This is a splendid idea and should be given the widest possible publicity. A Resolution in the Finance Department has just been issued on the subject, in which the scope of this new Fund is elaborately stated, and the rules under which the Fund will, for the present, be conducted are attached. We are sure the New General Provident Fund will prove a veritable blessing to the thousands who are in Government employ. Their thanks should be ungrudgingly given to His Excellency the Viceroy and his Councillors for the really beneficent step they have taken."

Complaints against the Mámlatdár of Thásra (Kaira).

Gujarát (66), 12th June.

42. A correspondent of the *Gujarát* draws the attention of the Collector of Kaira to the following queries:—(1) Is it within the bounds of justice to withhold the stolen property of a person, kept in Court, and to refuse to return it to the owner, and to make away with a part of it, even against the express orders of the District Judge? (2) Is it lawful for the Revenue officers to abet the crime of theft, and to threaten the complainant if the thief happens to be a Government servant? (3) Is it lawful to attach the property of the master, if the servant fails to pay up the land revenue? Or is it fair to threaten the rayat to pay the land revenue once again after receiving it by Money Order? The Mámlatdár of Thásra, Mr. Tanmanishankar, has been familiar with all these things, but we are sorry that as yet no notice has been taken of him by the authorities in spite of our repeated requests. We earnestly hope that the Collector will inquire into the matter.

Protest against the post of the Chemical Analyser to Government being reserved for members of the Indian medical service.

Dnyán Prakásh (40), 14th June.

43. In commenting on the Chemical Analyser's Report for the last year the *Dnyán Prakásh* protests against the Chemical Analyser's post being kept as a close preserve for members of the Indian Medical Service when there are numbers of Indian medical practitioners available in Bombay in every way qualified for the post. The paper reminds Government that as a matter of fact, most of the actual work of the Chemical Analyser is done by his assistant, and calls upon them to put a stop to the injustice that is being done to Indians in the matter.

Complaint against the Deputy Commissioner of Thar and Párkar (Sind), taking up his residence at Karáchi during the hot season.

Sind Journal (17), 10th June.

44. "There are protests against the residence of the Deputy Commissioner of Thar and Párkar at Karáchi every summer for the last three years or so. This officer has had his head-quarters at Karáchi the whole of the hot weather season. We fail to realise how Government have sanctioned this change of residence, because they must be fully conscious of the time lost, the inconvenience undergone and the expense incurred by the public owing to the removal of the Deputy Commissioner's office for a part of the year to the other extremity of the Province. The Deputy Commissioner is not only the District Magistrate but also the District Judge of Thar and Párkar and consequently the people have a great deal to do with him, and it is extremely hard for the petitioners, litigants, Zamindárs and others to go all the way to Karáchi. Imagine for a moment the case of a man of one of the distant desert Tálukas making up his mind to file a civil or criminal suit before the Deputy Commissioner. He must in some cases travel 30 or 40 miles by road before taking train to Hyderabad, possibly halt there for a day or two to engage a pleader and then continue his journey by rail to Karáchi in company with his pleader to present himself before the Sahib, who is too delicate to bear the hot climate of Thar and is enjoying the sweet sea-breezes of Karáchi.......... It is a great pity that for the sake of the personal comfort of an individual officer, the people of a whole District should be thus subjected to hardships."

The Police authorities responsible for the gharrywallas' strike at Karáchi.

Phœnix (12), 12th June; *Sind Gazette* (16), 14th June.

45. "Since Thursday last our gharrywallas, both in the town and suddur, are on strike. Their grievance seems to be the rigidity of rules enforced by the Police authority in granting licenses for plying carriages for hire. Such complaints have many a time and oft reached our ears. It is undoubtedly a fact that the granting of licenses to carriage owners in Karáchi is not carried on in a sympathetic spirit. The best interests of both the public and the gharrywallas demand that rigidity in granting licenses to the gharrywallas should appreciably be relaxed by the authorities concerned......... Moreover, the taking of security proceedings against some dozen leading conveyance-owners before the District Magistrate of Karáchi is not a step in

the right direction and may, on the contrary, make the matters worse." [The *Sind Gazette*, on the other hand, remarks:—" It must be remembered that interference with the gharrywallas and the stopping of a man's license is not in the hands of the subordinate Police, but solely in those of the Assistant Superintendent. It is on the face, therefore, very unlikely that he would act in the unreasonable manner alleged."]

Suggestion that the Sind Sadar Court Act may be amended to allow the appointment of an LL.B. or a Vakil as one of the Judges.

Sind Journal (17), 10th June.

46. " According to the New Sind Sadar Court Act one of the three Judges of the Court of the Judicial Commissioner shall be a barrister of not less than five years' standing. This presses hard on Sindhi lawyers and has practically closed the doors of this office against Sindhis. No such restriction is imposed in the case of the appointment of Additional Judicial Commissioner in the Central Provinces and Oudh, nor in the case of Puisne Judges of High Courts. An LL.B. or for the matter of that a Vakil, if he is otherwise capable, is eligible for such appointments in other parts of India. When this Bill was before the Bombay Council about three years ago, we raised our voice against this clause and suggested that the word 'lawyer' should be substituted for 'barrister.' Under the present Act an ordinary European barrister having very little experience at the Bar can without much difficulty be appointed to this office. But a man like Mr. Teckchand Udhavdás, the leader cf the Sind Bar, who is so well-known throughout the province for his forensic abilities, is not, according to this statute, eligible for the post in question.......... The Bombay Government should now be generous enough to amend the Act and throw one of the Judgeships of the High Court of Sind open to deserving Sindhi lawyers. This step will create a spirit of emulation and genuine ambition among Sindhi lawyers and produce a better class of persons who will make a mark in the profession."

Adverse comments on the rules respecting the enrolment of pleaders in the Courts of Sind.

Sindhi (54), 5th June; *Al-Haq* (49), 12th June.

47. " The new rules for the Pleaders' Examination have been finally passed. We are indeed sorry that they should have been passed at all. The most baneful provision amongst them is the one as regards the granting of sanads. For five years, sanads are to be issued annually as licenses (we hope, not like Abkári licenses) and their continuation from year to year is made dependent on the opinion of the Judiciary, Civil and Magisterial. Participation in any disloyal movements (disloyalty having to be determined by the officers concerned without their decision being questioned) will be a misconduct disqualifying one from getting a sanad. It will subject him to the danger of having his sanad cancelled. This dependence on Sub-Judges, Judges and District Magistrates created by the rules will demolish the independence and breadth of view that is characteristic of the Bar usually. It will render the Bar subservient, and the effects on its efficiency will be disastrous. The art of pleading will be wasted over pleasing and flattering the Sub-Judges and thus the profession and the interests of clients will suffer." [The *Al-Haq* makes somewhat similar remarks.]

Karáchi Chronicle (7), 13th June.

48. " The rules and regulations with regard to the Sind Pleaders' Examination and the enrolment of pleaders in the Courts of Sind have been notified.......... One of these rules requires intending pleaders to pass the *viva voce* test and another requires practitioners to renew their sanads annually till the end of the fifth year. With regard to the first rule, we enquire if there is a general complaint of the Sind pleaders, lacking powers of speech and argument. If anything, Sindhis are a race of speakers, some of their lawyers doing great credit to the profession and ranking with the very best in the Presidency. Whatever the merits of the first rule, there is little to commend in the second. The renewal of sanads by pleaders will create a kind of dependence of pleaders on the Magistrates. This is hardly desirable, for obvious reasons, or consistent with the dignity and independence of the Bar.

May we enquire what was the occasion of the framing of these rules and their introduction here? Elsewhere the rules are less stringent and hence our enquiry. After the several protests that were raised at the time the rules were submitted to Government for their sanction, it was hoped that some of the rules at least would be left out. We are surprised no less than pained that that has not been done. We, therefore, strongly appeal to Government to reconsider their decision."

Education.

Comments on the Government letter to the Municipal Corporation *re* the proposed establishment of a Primary Teachers' Training College in Bombay.

Bombay Samáchár (62), 14th June; *Akhbár-e-Soudágar* (19), 14th June; *Sami Sánj* (84), 16th June; *Akhbár-e-Islám* (60), 15th June.

49. The suggestion made by Government to the Municipal Corporation of Bombay on the subject of the establishment of a Training College for primary teachers is of grave importance, and we trust there will be no delay on the part of the Corporation in replying thereto. The Committee appointed by the Corporation to investigate the question of compulsory primary education had drawn that body's attention to the need of such a college, and so, now that the duty of providing primary education in the city of Bombay devolves upon the Corporation, the college will have to come into existence at no distant date at its initiative. However, it is a matter for congratulation that Government have come forward to share the expenses of the institution. Yet it would not be improper for the Corporation to refuse this offer of Government if no change is made in the restrictions imposed by them upon the working of the institution. The Government have declared their readiness 'to bear the cost of the staff of the college on the understanding that the Corporation will provide the building, the stipends, and other incidental charges.' In return for the contribution, the appointment of the staff and the supervision of the curriculum are to be controlled by Government who gravely declare that 'in all other respects, the College will be entirely a Municipal Institution.' We wish Government had been pleased to explain what these 'other respects' are, for we do not see what there is for the Corporation to control when all the supervision rests with Government. We very much deplore to have to state that this demand on the part of Government takes away with one hand what they have bestowed with the other. The restrictions thus sought to be imposed on the action of the Corporation cannot but hamper the spread of local self-government. Hitherto the Joint Schools Committee, composed of the representatives of the Corporation as well as Government, had the entire supervision of all Municipal schools, but in regard to the Primary Training College the Corporation is to be a mere figure-head, exercising no control whatsoever over its staff or its curriculum. Consequently it is impossible for the Corporation to accept the conditions of Government without sacrificing its own privileges and prestige. If His Excellency's attention is duly drawn to the real state of affairs, we do not think he would ever participate in doing such grave injustice to the Corporation. Again, considering the limited scope of the institution we do not think it will ever be able to meet the city's needs. A reference to the Provincial Budget shows that the highest contribution that the Corporation is to receive from Government will be only Rs. 18,120, which amount is so trifling in comparison with the expenses already incurred by the Corporation to meet the increasing requirements of the city that it is not decent for that body to forego its claims in return for such a small amount. Though Government acknowledge the dearth of primary schools in the Presidency, they prefer to wait till trained teachers are available. But we appeal to the Corporation not to avail itself of so lame an excuse but to boldly enter on its responsible task of raising the lot of the illiterate masses without any delay. [The *Akhbár-e-Soudágar* writes in a halting manner about the Government proposals and trusts that in view of some of the unsuitable conditions sought to be thrust upon the Corporation by Government, both of them would endeavour to meet half way and bring the institution into existence. The *Sami-Sánj* and the *Akhbár-e-Islám* express views similar to those of the *Akhbár-e-Soudágar.*]

Rást Goftár (35), 20th June, Eng. cols.

***50.** "We welcome the proposal for a Training College in Bombay for the teachers of primary schools. When such secondary cities as Poona and Ahmedabad have their respective normal classes, it does not become a large city like Bombay to be behind-hand in this matter. The Government of Bombay realising the need of a similar institution in this city have generously offered to bear a substantial portion of the financial responsibilities of the Corporation.......... In consideration of the grant which they would be paying, Government claim their right to appoint the staff and control the supervision of the curriculum; and we hope that the Corporation will not grudge to concede this moderate and reasonable proposal. It is contemplated to restrict the course of instruction to two years and not three as in the Poona and Ahmedabad Colleges, in consideration of the fact that in Bombay instruction in the vernacular schools is given up to the fourth standard only. But if the teachers themselves have not studied beyond the fourth standard, an additional course of two years would not effect any material improvement in the students turned out of the College. The term of study for the teachers might be advantageously increased to three, inasmuch as the mofussil colleges not only prescribe the same number of years, but draw their students from only such men as have studied up to the seventh standard. If the Corporation wishes to employ really qualified teachers in its elementary schools, it must insist upon the standard of the mofussil colleges."

Grant of free slates, etc., to students will not solve the question of Primary Education.

Praja Bandhu (34), 13th June.

51. With a view to placing education within the reach of all, the Gáikwár, going a step further than many other princes who have adopted the policy of free primary education, has introduced into his State the system of compulsory education. But the British Government, to their great discredit, have continued to turn a deaf ear to the constant prayers of the people in this matter and thereby given rise to a suspicion in the public mind about their good intentions. Hence the recent order of the Bombay Government as regards the free grants of books and slates to be made to deserving and indigent pupils in primary schools, though not so very generous, is welcome. The order, we think, has been issued with the motive of attracting the poor towards primary education, but we fear it will not be achieved by such half-hearted generosity; compulsory education alone can achieve the object.

It is the duty of Government to keep up the Sind College Engineering Class.

Sind Journal (17), 10th June.

52. "The appeal made to local bodies for aid to enable the College Board to keep up the Engineering Class has met with no response. When Municipalities like those of Karáchi and Hyderabad, which are more directly interested in the maintenance of this class, have refused to make any contribution, it is not likely that other bodies will be more generous. How then is the class to be kept up? Our unhesitating reply is that it is incumbent on Government to make up the deficit and not only keep the institution going but to develop it further. At their dictation and under their promise of pecuniary support, the luxury of a European Vice-Principal—by no means a necessity in these days of advancement of learning in India—has been added to the staff of the College, and were it not for this, the Board would not be hard up for the funds necessary to carry on the Engineering Class. The College is a quasi-State College and not a purely private one; it is the only College for this large province, and it would surely not be too much if Government met all its working expenses."

Necessity of providing greater educational facilities for the Muhammadans in Sind.

Al-Haq (49), 5th June, Eng. cols.

53. "That Muhammadan education is deplorably backward in Sind, a province where more than three-fourths of the total population consists of Muhammadans, is a sad fact which receives abundant testimony from Government statistics. It is, therefore, the duty of Government to give special attention to the subject of Muhammadan education and put forth their best endeavours to raise them from their fallen condition.......... When it is borne in mind that almost the whole burden of the cost of education of the subjects is borne by the Local Cess Revenue and that Muhammadan Zamindárs form a substantially solid bulk of contributors to the Local Fund, it becomes a matter of reasonable discontent that Muhammadan education is not being spared a share of the Local Cess proportionate to the amount of contribution to it by the community. There is need of Muhammadan A. V. Schools and Boarding Houses in several parts of the Province, for instance in Tatta, Tando Mahomed Khan, Sukkur, Sehwan, etc., and we trust the Local Government of the Province, presided over, as it is, by a wide-awake, firm-willed and beneficent head like Mr. Lucas, will devote its immediate attention towards the supply of that need."

Causes of the ignorance of the Maráthi language and literature shown by candidates for the School Final Examination.

Mahrátta (9), 20th June.

***54.** "A lengthy Report on the School Final Examination held in November 1908 was published in the last week of May.......... Our attention was particularly drawn to the following remarks of the Examiner about the ability of 400 students whose vernacular was Maráthi:—'A deplorable ignorance of Maráthi Literature is noted. Many candidates were unable to read Modi script, and the Maráthi version of an easy English passage was not good. .... Grammar appears not to be taught systematically.' If the 400 Marátha students who appeared for the Examination are really so woefully ignorant of their mother-tongue, the question assumes a wider significance than the Educational authorities seem to attach to it. It cannot be satisfactorily explained on the plea of the incompetency of the teacher. The root cause is what we may call the tyranny of the dominant language—English—over the vernaculars of the subject races. The British administrators invested their own language with undue importance in all the Government Departments and secondary schools. The result of this policy has been so disastrous that a boy of eight years, before he is scarcely well-acquainted with his mother-tongue, is weaned away from it, and is not only forced to learn a foreign language, but is also soon after compelled to learn all other subjects through it! It is no wonder that the boy displays such deplorable ignorance of his national language and national literature.......... The educational authorities in India are, we are glad to see, slowly awakening to the necessity of improving this unnatural state of things. The making of Vernaculars compulsory for the Matriculation Examination is a step in the right direction, which will, we hope, ultimately lead to a time when the Vernaculars will occupy their natural position, at least in secondary schools, and the English language will be given its proper place among the second languages."

An alleged misstatement in a Departmental Maráthi Reader.

Mahrátta (9), 20th June.

***55.** V. G. Jávdekar, Pleader of Amalner (East Khándesh), writes to the *Mahrátta*:—"In my previous letter published in your issue of 19th April 1908 I specially invited the attention of Government to a statement in Marathi Book VII, Edition of 1907 (*see* lesson on Famine and its Relief) as to *tagái* advances for sinking wells, etc., and their non-chargeability with interest. Were it really a fact that Government charge no interest on *tagái* advanced, it would be an admirable act of generosity on their part. But the statement made by Government in their Text-Book is one that is open to challenge. Not only do Government charge interest on *tagái* advanced, but they never advance it so far as I know without security in the shape of lands. Our learned Doctor, Sir Bhálchandra Krishna, could very easily succeed in taking out 'Bones' from the lesson on 'Sugar' in Marathi Book IV. And Government have, on his representation, made the Edition of 1908 of the same book as pure as anything, although it is not absolutely certain that the imported sugar is always pure and free from any polluting ingredient. But they did not choose to divest the lesson on 'Famine and its Relief' in the Edition issued in the same year of the misstatement made in it. They say Govern-

ment ought never to be charged with deliberate falsehood. Be it so. But they should at least have corrected the statement in the Edition of 1908. In fairness, Government ought also to have made mention of the Income-tax as specially levied to meet the costs of famines. Not only have they failed to do so but they have bluntly stated that 'No interest is charged on *tagdi* advances."

Railways.

Advisability of forming Railway Conciliation Boards at once.
Railway Times (15), 12th June.

56. "The Conciliation Boards—if they had been formed as suggested, and if we mistake not, promised—would have given the Madras Railway men the opportunity of putting their case forward with confidence, and there would have been *no strike.* It would be far better for all concerned if these Conciliation Boards were at once formed, and as the general public are intimately interested in the regular running of trains, it is a wonder they do not demand that such a safe method of preventing deplorable and dangerous strikes be at once introduced.......... These Conciliation Boards should at once be brought into existence, and masters and men should place confidence in them. The very best men with well-balanced minds should be elected to represent the men; and they should be permitted to have the services of a well-educated adviser, whom they could consult on matters of importance. They would then be on a more equal footing with the masters. The masters, of course, are all well educated, and in that matter better armed than the men. Mutual confidence between masters and men would go a long way towards true conciliation."

Municipalities.

Officials should not be permitted to offer themselves as candidates for presidentships of Municipalities.
Prakásh (142), 16th June.

57. The Commissioner, C. D., had suggested to Government that orders might be issued prohibiting Government servants from contesting the presidentships of Municipalities. This wholesome suggestion, however, did not meet with their approval and was set aside on the ground that Municipalities should have full liberty to choose their own presidents. We, however, think that Government should have adopted the suggestion of the Commissioner as our people do not as yet possess the requisite moral stamina to resist official influence in the matter of the election of the Municipal presidents. We, therefore, request that Government may be pleased to reconsider their decision on the matter.

Suggestion that the Bandora slaughter-house should be removed from its present location.
Jám-e-Jamshed (29), 16th June, Eng. cols.

58. "The Bombay Government have appointed a Committee to consider the question of the removal of the Bandora Slaughter-house from its present location, and the Bombay Corporation has been invited to nominate its representative upon it. We welcome this as a step in the right direction, as one which may lead to the removal of what is not only an eye-sore but a nuisance. Bandora has a large Hindu population, and it is no exaggeration to say that the slaughter-house in its present place, just right in front of the gates of the town, is much more than an eye-sore. It is repellent to the religious feelings and sentiments of a vast majority of this community. Then on general grounds of public health, the location of a slaughter-house in such an over-crowded locality could be hardly defended. It is bound to produce both directly and indirectly a bad effect on the health of the people of a very considerable portion of the town. Among its other disadvantages, the most considerable one is that it prevents a very central and valuable area from being utilised for dwelling purposes. A good number of people from the over-crowded areas in Bombay and the little

town itself could be brought to settle here, if the slaughter-house could be removed, the extensive ground it covers were well drained, and the whole plot and its surroundings suitably laid out for building purposes."

Native States.

Complaint that the Jámnagar authorities have illegally detained the Amran Tálukdár and his Kárbhári at Jámnagar.

Káthiáwár Times (8), 15th June.

59. " We are painfully obliged to criticise the incident of the Jámnagar State having kept the Amran Tálukdár and his Kárbhári under surveillance at Jámnagar without any public trial for the last six weeks. The Amran Tálukdár is a Khavás by caste, and a Khavás cannot marry a Rajput girl. However, it happens that he married his son to the daughter of a Girássia. This action of his naturally wounded the pride of the Jádeja Rajputs. For the Jámnagar State it is stated that the Amran Tálukdár intentionally married his son to the Girássia girl in spite of His Highness the Jám Sáheb's prohibitory orders which are alleged to have been received by the Tálukdár before the marriage, while the latter declares that the wedding was over before the orders were received. Soon after the wedding, the Jámnagar State placed the Amran Táluka under the management of an officer with a Thána of about 100 policemen at the expense of the Táluka and confined the Tálukdár with his Kárbhári and other servants as State prisoners at Jámnagar. They are not allowed to see each other or any outsider nor do they appear to have been allowed a regular public trial. Even if the action of the Tálukdár is to be dealt with politically, it is desirable that he should be allowed an open trial in some form or other at an early date, since the Tálukdár is a respectable Jivaidár of the State and as such should be treated according to his status."

Affairs in the Rádhanpur State.

Political Bhomiyo (79), 18th June.

60. In the third of a series of contributed articles the *Political Bhomiyo* says :—The services of the photographer engaged by the Nawáb before his illness are being utilised by the Dewán for all personal purposes. The object of enforcing harsh game rules seems to be to please the political officers who would in return be the protectors of the Dewán and his people. It is nearly a year and a quarter that the Nawáb has been away from this place and nobody, including the members of his family, knows about his whereabouts or probable return. Rádhanpur being a first class State, Government have no reason to interfere in its internal affairs. The Nawáb, besides, is away, and so the people do not know to whom they should represent their grievances. A *bagi* and a *shigrám* are reserved for the use of the Dewán, and since the illness of the Nawáb the Dewán has appropriated all carriages in the State stable for personal use. On one occasion he sent food-grains to Pálanpur for his son in State carts without paying even the duty on the corn. The stable was solely in the charge of an honest Pársi gentleman, Mr. Sahiar. Lately a separate establishment was created, and Mr. Sahiár was asked to give over charge of the stable. All this appears to be a game to reduce Mr. Sahiár in position and pay. This arrangement has been the cause of much unnecessary expense saddled on the State. The Sessions Judge, Mr. D. J. Baldev, B. A., LL.B., a good and honest man whose eyesight is growing weak, is deprived of the assistance of his able and experienced Shirestedárs at a time when he ought to be given more help. With difficulty he pulls on with his new men and is anxious for the return of the Nawáb. Dr. Vora, a competent medical officer, has been forced to resign. The Dewán pitchforked one of his own caste in the person of Vasantráv, but he has resigned in favour of a better appointment. The vacancy was filled up by selecting a man recommended to the Dewán. The Municipal and Public Works contractors are also the creatures of the Dewán, and their honesty is not above suspicion. In short, the people of Rádhanpur have decided to appeal to Government against the high-handedness of the Dewán whose underlings have also struck terror in the hearts of the people. The people are groaning under the tyranny and misrule of the Dewán and in case the Nawáb does not turn up in a month or two Government will be approached.

Suggestion that Native Princes should not be allowed to go out of India without good cause.
Sánj Vartamán (36), 17th June, Eng. cols.

61. "The *Káthiáwár Times* states that rumours are current at Rájkot that His Highness the Jám of Navánagar, who has not been keeping good health, has been recommended by his medical advisers to go on a voyage, and that His Highness might probably proceed to England in a short time for six months or so. If the rumour be true, it is certainly to be regretted that Indian Chiefs should on some pretence or other absent themselves from their territories for weeks and months, nay even for a year or more, to the detriment of the interests of the people over whose destinies they preside. It is, for many reasons, highly objectionable that these Indian Chiefs should be allowed to leave their own territories for distant lands twice, thrice and even five times in a decade. When it is seriously alleged that European administrators lose all touch with the people whom they rule by their frequent visits to hill stations, which are after all situated in the country, what might be said of our Indian Chiefs who consider themselves justified in leaving their States for Europe twice in two years or even within shorter periods? The Government of India should put their foot down on such a practice without fear or favour. The evil seems to be on the increase, and stronger measures might be adopted to put a stop to it."

Intelligence extracted from the Press.

The concluding address of the *Vasant* lecture series at Poona.
Mahrátta (9), 20th June.

***62.** "In connection with the *Vasant Vyákhyánmála* of Poona, Ráo Bahádur Ganesh Vyankatesh Joshi delivered the concluding address under the presidentship of Mr. Arnásáheb Patwardhan. The lecturer pointed out the significance of the lecture series, the importance of the City of Poona as a centre of new thoughts and activities, and the living desire of all to see India's advance as proved by the various lectures, and said that India was a 'nation' inasmuch as Indians had a common literature, a common tie of religion, a common code of social rules and a common history. He deplored the sad condition of education in India and showed that the Co-operative Credit Societies would not go far in alleviating the misery of the peasant class, and that protection afforded by the *Swadeshi*-Boycott movement was necessary for the advance of Indian industry. He criticised Lord Curzon's recent utterances and said that the cult of the bomb, which everybody condemned and which deserved to be condemned unreservedly, was not due to, and had no connection with, the lawful, constitutional and peaceful agitation of Indian leaders for the attainment of internal *swaráj*. He maintained that Indians would be drawn more towards England if *swaráj* were granted to them, and concluded his speech by stating that, as truth was on the side of the Indians, their cause was bound to flourish."

Proceedings of the *Rayat Sabha* of Sángli State.
Mahrátta (9), 20th June.

***63.** "The *Rayat Sabha* of Sángli State held its second sitting under the presidentship of Mr. Bápat, Assistant Chief Revenue Officer. After the president's speech asking the *Sabha* to take up questions concerning the welfare of the whole State for consideration, several of the members brought the grievances of the tálukas to the notice of the *Sabha*. The merchants of Sángli and the municipality also had their grievances stated before the *Sabha*. In the discussion that followed the *Sabha* seemed to have favoured the suggestion that the land revenue should be collected in the month of March, and that an experiment in this direction should be first made in the Shirhatti Táluka; that with the co-operation of the State the people should give prizes to those who will rear up good cattle, that the peasants should be allowed to take stones and earth for building purposes free of charge (after consulting the forest officers), that the *Tagái* rules should be such as may facilitate the work of the peasants, that the free distribution of patent medicines should be extended to three new villages, that certain kinds of fuel should be allowed to the people by forest rules, and that the *Inamdárs* should be given assistance so that they may not suffer as they do at present. After taking some other matters into consideration the proceedings of the *Sabha* terminated."

Contributions to the Samarth Vidyalaya funds.
Kesari (124), 15th June.

64. Every lover of National Education will feel rejoiced at the greater attention paid day by day by the well-to-do classes to the Samarth Vidyalaya, Talegaon (Poona). Mr. Mohunjee Hirjee has already sent in Rs. 2,000 out of Rs. 4,000 promised by some Gujarátis for the construction of a dining hall for the school. Mr. T. K. Joshi, pleader, Nevása (Ahmednagar), has handed over Rs. 500 to the school on condition that prizes be awarded to good gymnasts among the students.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 23rd June 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th June 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. de Abrao ; Portuguese ; 44	300
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
4	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
5	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
6	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
7	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
8	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
9	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
10	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
11	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
12	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
13	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
14	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpavan Brahman ; 32.	250
15	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
16	Sind Gazette	Karáchi	Do.	Mrs. J. E. Tate ; European ; 44	500
17	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
18	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
	ANGLO-GUJARA'TI.				
19	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
20	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
21	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
22	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
23	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
24	Deshi Mitră	Surat	Do.	Magánlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
25	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
26	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
27	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
28	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
29	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
30	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
31	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*continued.*				
32	Káthiáwár Times	Rájkot	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
33	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
34	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
35	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
36	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
37	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
38	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
39	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
40	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
41	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
42	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
43	Native Opinion	Do.	Weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 38.	1,000
44	Ráshtramat	Do.	Daily	Sitárám Keshav Damle, B.A., LL.B. ; (Chitpáwan Bráhman) ; 32.	9,000
45	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
46	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
47	Echo	Bombay	Bi-weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
48	O Anglo-Lusitáno	Do.	Weekly	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
	ANGLO-SINDI.				
49	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
50	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
51	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
52	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
53	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
54	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
55	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
56	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
57	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 74.	1,199
58	Hind Vijayă	Do.	Do.	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
59	A Luz	Bombay	Weekly	R. Naronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
60	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*continued.*				
61	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal; Hindu (Audich Tolákia Bráhman); 28.	About 500
62	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
63	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
64	Cutch-Kesari	Bombay	Do.	Dámji Rávji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
65	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
66	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji; Hindu (Visa Khadayata Bania); 23.	600
67	Hind Swarájya	Bombay	Do.	Haraklál Javerchand Sháh Shrawak; (Bania); 22.	1,000
68	Hind Swarájya	Surat	Do.	Chunilál Mulji Sháh; Hindu (Khadaith Bania); 25.	2,500
69	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
70	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi; Hindu (Dás Shrimáli Bania); 27.	1,000
71	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
72	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Jain Bania); 56.	120
73	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
74	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
75	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
76	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
77	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania); 34.	500
78	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
79	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
80	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
81	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
82	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
83	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
84	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A.; Pársi; 33.	1,600
85	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
86	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji; Hindu (Vadnagar Nagar Brahmán); 34.	1,200
87	Shri Sayáji Gazette	Baroda	Do.	Maganlal Bhawnagri; Madh Bania; 40	1,000
88	Surat Akhbár	Do.	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
89	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
90	Vande Mátaram	Baroda	Do.	Nanalal Chhotalal Shroff; Hindu (Bania); 25.	900
91	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
92	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin); 30.	400
93	Shri Dnyánsagar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám; Hindu (Kányakubja Bráhman); 31.	300
94	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200
	KANARESE.				
95	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
96	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
97	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KA'NARESE—*continued*.				
98	Karnátak Vaibhav	Bijápur	Weekly	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
99	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
100	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
101	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
102	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
103	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
104	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
105	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
106	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
107	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
108	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
109	Chandrodayă	Chiplun (Ratnagiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
110	Chikitsak	Belgaum	Do.	(1) Abáji Rámchandra Sávant; Hindu (Maratha); 48.	800
111	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
112	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
113	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
114	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
115	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
116	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
117	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
118	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
119	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
120	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
121	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
122	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
123	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
124	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
125	Khabardár	Belgaum	Weekly. (Printed in Modi characters.	Ganesh Anant Abhyankar; Hindu (Chitpáwan Bráhman); 21.	100
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
128	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250
129	Madhukar	Belgaum	Do.	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
130	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
131	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*continued.*				
132	**Mumbai Vaibhav**	**Bombay**	**Daily**	**Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.**	**1,500**
133	**Mumbai Vaibhav**	**Do.**	**Weekly**	**Do. do.**	**2,000**
134	**Mumukshu**	**Poona**	**Do.**	**Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.**	**1,500**
135	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
136	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
137	Paisa Fund	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	100
138	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pratod	Islámpur (Satára)	Do.	Wasudev Damodar Mundale; Hindu (Karháda Bráhman); 30.	500
144	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
145	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
146	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
149	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
150	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
151	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
152	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
155	Sudhárak	Poona	Do.	Vináyak Ramchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 41.	1,000
156	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
157	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
158	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
159	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
160	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
161	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
162	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SINDI.				
163	A'ftab-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
164	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
165	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
166	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
167	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
168	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
169	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
170	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
171	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
172	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
173	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
174	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shâwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Gopáldás Baraiya Pandit; Hindu (Jain); 38.	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 1(*a*) Anglo-Indian Empire (English); Weekly; Charles Palmer.
No. 3(*a*) Elphinstonian (English); Quarterly.
No. 15(*a*) St. Xavier's College Magazine (English); Quarterly.
No. 15(*b*) Students Brotherhood Quarterly (English); Quarterly.
No. 18(*a*) Swaráj (English); Fortnightly; Bepin Chandra Pál, London.
No. 43 has ceased to be published.
The present editor of No. 44 is Shriniwas Bhikaji Sir Desai.
No. 48(*a*) O Goano.
No. 57 has ceased to be published from 23rd May 1909.
No. 60(*a*) Amrit Mani (Gujaráti); Monthly; Editor Manishankar Mulshankar Acharya, Rájkot.
No. 60(*b*) Bhárat Jivan (Gujaráti); Monthly.
No. 60(*c*) Baroda Gazette (Weekly); Gujaráti.
No. 63(*a*) Buddhi Prakásh (Gujaráti); Monthly.
The present editor of No. 67 is Purshottum M. Pandit; Hindu.
No. 68 has ceased to be published.
No. 119(*a*) Jagamitra (Maráthi); Monthly; Krishnáji Narhar Ponkshe, Poona.
No. 143 has ceased to be published.
No. 158 (*a*) Vijayee Mahrátta (Maráthi); Weekly.
No. 158 (*b*) Vinod (Maráthi); Fortnightly; Belgaum; Dattátraya Rámchandra Kulkarni, Shápur.
No. 162(a) Sunrita Vádini (Sanskrit); Weekly; Appásharma Ráshivadekar.
No. 170(*a*) Kashful Akhbár (Urdu).
No. 170(*b*) Mufid-e-Rozgár (Urdu); Weekly; Hazi Mahmood Hussain.
The present editor of No. 176 is Sital Prasád Jain.

Politics and the Public Administration.

Comments on the celebration of the King's birth-day.
Kál (120), 25th June.

1. **The King's birthday is a gala day.** The discipline of the students will not be disturbed if they actively take part in the celebrations held all over India in connection with that day. To-day titles will be conferred, and Government servants will get their pay without doing any work. But what is the present situation? The monsoon has failed us for the last twelve years, and the people are anxiously waiting for the rains. The agriculturists bent down with their own grievances are discontented. But they are simpletons. They think that on the King's birthday, clothes, corn and money will be distributed and remissions of revenue will be granted. They are not educated enough to realise the political value of the titles conferred on distinguished personages as an incentive to further work in the public cause. The festivals celebrated to-day are an empty show. The poor rayats do not know who their Emperor is and where he resides. If a real knowledge of the situation is imparted to them, they will come to know that their sufferings are caused partly by themselves and to a greater degree by the selfish servants of the Emperor. They will then celebrate the birthday with all their heart, for loyalty is a natural feeling of the Indians. Their religion, customs and manners teach the same principle. Even the educated classes who have joined in celebrating the day must have felt that they have not gained much through contact with the English people for over a century. Why should we have lost our martial spirit? Why has our physique deteriorated? Why are we unable to stop the exports of grain even in famine time? Why should the Emperor think it necessary to maintain white soldiers to protect us? Now that we are the subjects of the Emperor, where is the necessity of such a force? Of what use is a costly administration draining the wealth of India, for such a poor people? It is the situation that has contaminated the festival. Gladstone declared on the eve of the assumption of the title of the Empress of India by Queen Victoria, that though the King's powers were limited in England, he was an absolute monarch in India. If the Emperor is made aware of the real situation, there would not be the slightest difficulty in the way of getting more rights for the people. If the bureaucrats desire that the festival should be a real one, they should learn to look with the eyes of the rayats and consider the situation.

The Honours List.
Sánj Vartamán (36), 25th June; *Bombay Samáchár* (62), 26th June; **Rást Goftár* (35), 27th June, Eng. cols.; *Jám-e-Jamshed* (29), 26th June.

2. The public hope to see those who are working for their welfare, honoured by Government. The Honours List published on His Majesty's birthday is a very disappointing one from the popular standpoint. Every time officers of Government and their own men are honoured. In the last list there are two or three exceptions to the time-honoured practice. Dr. Rásh Behári Ghosh is the third Congressman after Sir Pherozeshah Mehta and the Honourable Mr. Gokhale to be honoured by Government. Dr. Ghosh has not only been of service to the Congress; he has served his Government as well. He was the right-hand man of Sir Lawrence Jenkins when the latter was revising the Civil Procedure Code. Of all the names in the Honours List the one that will give satisfaction to the people is that of Dr. Ghosh. People are growing less and less enthusiastic about the Honours List. Unless a change is effected in the selection of persons to be honoured, Government will have to thank themselves if people grow perfectly indifferent to these honours. Government have never shown themselves desirous of honouring the public men of Bombay who work for the people in the Legislative Councils, the Municipal Corporation and kindred public bodies. [The *Bombay Samáchár* writes:—The present Honours List is hardly an improvement on the past ones. It can safely be said that the standard of distributing honours has fallen off. Those who have served Government faithfully as well as distinguished themselves by their philanthropy deserve to be honoured. The higher honours are reserved for princes and high officials of Government only. The *Rást Goftár*

in its English columns says Bengal looms largely on the list. It approves of the titles bestowed on Dr. Rásh Behári Ghosh, Justice Mukerji and Mr. K. G. Gupta. The Kaiser-i-Hind gold medal awarded to Dr. Narimán will make the Parsis "glad that he has been made the recipient of a coveted distinction." The *Jám-e-Jamshed* declares itself dissatisfied with the list. It thinks the Emperor's birthday ought to have been made memorable by the liberation of the political deportees. It complains that the higher titles seem to be reserved for European officials only.]

Comments on Lord Morley's speech at Oxford.
Phœnix (12), 19th June.

3. "We may differ from some portions of Lord Morley's speech; all the same even his bitterest critic could not fail to perceive in it breadth of vision and the ring of sincerity. 'What do they know of Empire who only talked of Colonies?'—rightly observed Lord Morley. He deplored the small attention that was paid to India at the Imperial Press Conference and added that in reading its proceedings he had found that real Hamlet had been omitted, because, 'India after all is the only real Empire you have.'......... We are glad to see that Lord Morley is one of the 'microscopic minority' who thinks that if anything goes wrong with India there would be no Empire for the British to boast of. Not only is India the greatest purchaser of British goods but it is a happy 'dumping ground' for the British middle class. In the conclusion of his speech Lord Morley defended deportations and many other harsh measures which he has taken to put down the Indian unrest. Of course, we cannot concur with all that he has said as an *apologia* of his iron rule. All the same we are indebted to him for bringing before the lethargic British public the importance of India as an Imperial asset. He struck a right note when he said that 'common citizenship should be observed between India and the Colonies.' That way lies true statesmanship and the Empire's salvation. All honour to Lord Morley for uttering the timely words in due season."

Gujaráti (25), 20th June.

4. Lord Morley's declaration in his recent speech at Oxford, that the greatness of England was solely dependent on her connection with India is true in every sense. It is only through her commerce with India that England has come to be prosperous, and her entire military strength rests upon the Indian army. Again, numerous English youths work here as officials, and as such get an experience which but for England's connection with India they could never have got. The livelihood of her youths depends upon India. It is an undoubted fact that the Government of India by England has been productive of untold benefits to the latter and hence only has she been enabled to hold her position among European powers. While England has thus gained many benefits from India, the latter has reaped numerous disadvantages. England should understand that it is not possible that the Indians, awakened as they are, will allow their country to suffer these disadvantages any longer. This much is certain that they will not put up with the continuance of that authority which the officials have hitherto been enjoying over them. Lord Morley seems fully to have been aroused by this increasing political awakening in India, and it was therefore that he clearly warned the Civilians in India not to hold aloof from the Indians. The time is now past for the officials to continue to exercise that unbridled power which they have hitherto enjoyed. If that state of affairs continue, the distance between them and the people of India would go on increasing with disastrous results. It must have been this idea which prompted Lord Morley to utter such an open warning to the Civilians. While this utterance of the State Secretary is in every way satisfactory, his explanation as to the policy of repression and deportations is quite worthless. This part of his policy dims the bright career of His Lordship, and the sooner it is given up the better. Lord Morley said that the Imperial Government are considering the question of the recent deportations and sedition trials. We anxiously await the result of their consideration. If Lord Morley and Lord Minto are desirous of the new reforms producing complete satisfaction in India, they ought to repatriate the deportees and settle the question of the partition of Bengal to the satisfaction of the Indian public.

Hindu Punch (116), 23rd June.

5. The *Hindu Punch* publishes a cartoon of the murder of Desdemona and depicts Lord Morley as Othello murdering the Nationalists by means of deportations on the advice of the Honourable Professor Gokhale pictured as Iago. The *Hindu Punch* adds below that the idea was suggested by Lord Morley's Oxford speech.

Mr. Surendranáth Bánerjee on the causes of anarchism in India.

Mahrátta (9), 27th June.

*6. "Bábu Surendranáth Bánerjee, the Indian representative to the Imperial Press Conference, has not failed to capture public attention in England. He is delivering lectures on Indian problems and it is reported that Lord Morley was in close conversation with him at the Garden party at Marlborough House. In the Imperial Press Conference, Lord Cromer attacked the native Indian press, and challenged the Indian delegates to say whether there was any real connection between some of 'the unquestionably wild writings in a section of the vernacular press in India,' and the commission of those dastardly outrages which had shocked the moral sense of the people. To that question Mr. Bánerjee's reply was an unqualified and emphatic 'no.' He said that he did not defend everything that appeared in the press. He himself and his colleagues had condemned anarchism in their columns with all emphasis. He felt tempted to enter into the considerations which had brought about anarchical developments; but as the gathering was a non-political one he did not proceed. The answer to the question about the origin of bombs has been partly given by him in the interview which is published in the *Daily Chronicle*. He thought that the English politician was the main cause of Indian unrest. Before the partition of Bengal by Lord Curzon re-action had shown itself, but the country was rapidly progressing in its ideas of constitutional Government. But then came the crowning blunder of the partition. It is specially worthy of note that in the opinion of Bábu Surendranáth Bánerjee, in the repressive policy followed by Government as exhibited in the partition of Bengal is to be found the real cause for the origin of anarchism. Those who have been clamouring to connect the whole Indian press and educated India with the anarchic outburst, and have been egging on the bureaucracy to repression after repression, might take note of this opinion. Those of the Indian members of the press, who have been directly or indirectly helping to bring about the above-mentioned impression, would do well to ponder over Bábu Surendranáth's view about the real origin of the bomb."

European Civil Servants will have to make room for Indians.

Sánj Vartamán (36), 23rd June, Eng. cols.

7. Commenting on the speeches made at the annual dinner of the Indian Civil Service in London, the *Sánj Vartamán* writes:—"In short, these Civilians are much more benefited in every respect by their employment in this country than the poor Indians over whom they rule. The present unrest in the country is nothing more than a struggle for existence between the Civilians and educated Indians disputing each other's right to the administration of the country. The Civil Servants seem to believe that the country has been conquered by the sword and should for ever be governed by the sword; whereas the educated Indians appear to contend that the country has only been held in trust for them and that with the growth of knowledge and experience they are entitled at least in some measure to displace these Civilians. The Civil Servants of India have as a class strongly resisted the claims of educated Indians, but the latter will not rest content until they have got all that they want. The new reforms are merely the thin end of the wedge. Our Civilian friends have long enjoyed the loaves and fishes of the Indian administration. It is time now that they should share these loaves and fishes with their Indian compeers."

India will have complete independence when it proves its fitness for it.

Goano (48A), 18th June.

8. "M. A. de Heredia" contributes an article to the *Goano* in the course of which he says as follows:—The great Mutiny of 1857 could only be suppressed with the aid of a part of the Indian population and with the promises made in the celebrated Proclamation of Queen Victoria. As a matter of fact, however, the Proclamation has

come to be regarded as a dead letter. The inequality of treatment of Europeans and Natives has been very marked. Abuses have been rampant in the public administration and have made a large portion of the Indian population discontented. The surging ferment which reached its climax during the Curzonian rule threatened to become more dangerous on the partition of Bengal, which was followed by the boycott crusade, by the propaganda of sedition and finally by anarchism. It was only then that astute England saw the peril of the situation and took steps to grapple with it. The Reforms open a new era in the history of the British Administration of India and give to Indians a share in the administration of their country. Upon the manner in which they acquit themselves of these functions depends the future of India. India will have self-government and even complete independence when it has proved its fitness for it and then neither England nor the whole world will be able to prevent it from getting it. But before India can aspire to full political liberty it will in the first place have to free itself from the chains of caste prejudices and its absurd customs which retard its progress and prevent its fusion into one homogeneous nation.

Those who tread in the footsteps of Mazzini and Rámdás will surely achieve independence.

Bhála (105), 21st June.

9. We have already briefly described the horrible tortures inflicted upon the lovers of independence in Italy. Patriots were condemned to the gallows. God seems to have dealt justice perversely in this matter. Devotion to independence should have been rewarded best by Him. But He enjoined that tyrannical foreigners should hang them! The Italian revolutionaries had not waged war in order to drive out Austrians from Austria. They rebelled to free their motherland from the clutches of Austria, who had no right whatsoever to intrude into Italy. They were not impelled by the mean and wicked motive of subjugating other countries, but they were inspired with the noble ideal of adorning Italy with independence. One feels at such a spectacle that there is no God, and that the only God in this world is the strength of the wrist. The condition of the Italian patriots was rendered utterly miserable by their failures. The unbearable tyranny of the Austrians and the heart-breaking ridicule of their own compatriots were let loose on them. Their desire for independence and patriotism were the butts of ridicule at that time in Italy. Some cringing Italians declared that there was some providential dispensation in entrusting Italy to Austria and insinuated that those who did not agree with them were disloyal and proclaimed their own loyalty from the house-tops. How often must the Italian patriots have felt that they were needlessly endangering their lives for the sake of such treacherous and beastly creatures! Not that they rebelled in order that their countrymen may glorify them, but they thought it their prime duty to strive for independence. "Not for interest or fame—not even in the hope of winning—but that, erect and crowned with the roses of martyrdom, Italy might send her dying salutation to the world", they fought. While the political atmosphere of Italy was thus darkened, Mazzini was born at Genoa. This Rámdás of Italy gave a new turn to the history of his nation, and Italy achieved independence within the next forty years. Mazzini and Rámdás are but the *avatárs* of God! Such men spend every drop of their blood in the service of the nation. The duty of protecting the saints and killing villains is assigned to them by God! Every one desirous of independence should first be the disciple of such men. Independence will surely be acquired, if the way they trod is followed. Victory to such saints! The glory of crowning Italy with independence belongs equally to Mazzini and Garibaldi. The one wielded the pen; the other the sword. The one freed the mind of Italy, and the other broke her shackles to pieces. The early life of Mazzini is interesting. From his childhood upwards, Mazzini resisted tyranny of every form. His father was a true democrat, and Mazzini followed the political discussions of the day with interest. Once while walking with his mother, Mazzini saw some beggars and on inquiry found that they were Pidemontese rebels who had to leave their country. Since then Mazzini began to wear a mourning dress and used to say that he would wear it till Italy was free. The Pidemontese beggars were always on his brain. Once he said: "What! The master is held to be a thief in his own house and the thief declared to be a saint! Whose is Italy? Does it belong to the Austrians or to the Italians? Are the Austrians who have robbed Italy of her independence dacoits or are the Italians who are attempting to recover it rebels? I shall join the Pidemontese beggars and will strive to drive out Austria from Italy, till there is a spark of life in me. Mazzini joined the Carbonari, but finding their ceremonies useless, founded another secret society, called "Young Italy". He was thrown into prison at Savoy on the charge of being implicated in the Carbonari. How often must he have addressed God from the window of his cell as follows:—"Everything created by Thee is free. Why should not my beloved Italy be independent? Why should I, who am maddened by the ideas of achieving independence, be imprisoned in this narrow cell? Why shouldst Thou have shackled my body when my heart is free? I do not pray to Thee to release me. I want Thee to free Italy. I desire that the Austrian rat which is burrowing under the Italian edifice should be destroyed. I shall get myself released from the prison by hook or by crook and plunge into the dark future". He was afterwards acquitted for want of satisfactory evidence. But the police forced him to leave Italy.

"Thoughts on Boycott."
Bhárat Jivan (60B), *for* Feb.

10. The *Bhárat Jivan* in the third of a series of articles entitled "Thoughts on Boycott" exhorts Indians to pursue the path followed by other nations in adopting a policy of boycott. The writer says:—This is the last remedy to protect Indian trade and industry when, as at present, it is in danger of being entirely crippled by foreigners. Those Indians who preach about and practise boycott are actuated by no inimical feelings towards foreigners. We exhort our people to try and get *swadeshi* articles of daily use even if they are costly. If an article of necessity cannot be had in the *swadeshi* market, we had better buy the article manufactured on the Continent. English articles we must refuse to accept as England has not recognised our rights as members of the British Empire in spite of our entreaties. English articles should not even be touched by the hand. Of course, we shall name it a bloodless commercial war, the waging of which will save millions of people from destitution. To say that it is useless to take *swadeshi* vows unless all articles of daily use are manufactured in our own country is as foolish as to say you should not enter water before knowing how to swim.

Cartoons *re* the alleged conversion of a number of Punjabi Muhammadans to Hinduism.
Bhála (105), 21st June.

11. The *Bhála* publishes three cartoons *re* the alleged conversion of the Muhammadans of a village in the Ludhiána District of the Punjáb to Hinduism. The first of these represents a number of Muhammadans in the act of killing a cow; the second depicts them as engaged in prayer and the third one shows the beards of some Muhammadans as being shaved, and some other Muhammadans as worshipping a cow and performing *sandhya*.

Comments on the Commission of Inquiry into the Midnapur case.
Gujarát (66), 19th June.

12. As a result of the revelations of Police vagaries in the Midnapur trial coming to light, the authorities have instituted inquiries into the conduct of the Police in the case. Judging from the way in which the inquiry is opened, we are led to believe that it has been undertaken more with the object of whitewashing the black stain on the Police than to find out their diabolical methods and to punish them. The appointment of Mr. Weston, who had supported the Police in their evil doings, to direct the inquiries and the presence of the Police and the military at the proceedings of the Commission and the check imposed on the Press reporters have been the cause of dark forebodings in the public mind about the result of the inquiry. The Commissioner of a Division is only an enlarged edition of the District Magistrate, and his appointment to conduct the inquiries into the conduct of the officers of the same division is calculated to give rise to grave misgivings and is open to grave objection. We fail to understand the motive of this departmental inquiry after the clear finding of the High Court. In our opinion if the inquiry is to be a proper one, it ought to be conducted by an independent Commission composed of officials

and representatives of the people, and Government ought to find out at any cost the real cause of the mischief and thus restore the confidence of the people in them.

Comments on His Excellency the Governor's speech at the last meeting of the Bombay Legislative Council.

Bombay Samáchár (62), 23rd June; *Sánj Vartamán* (36), 22nd June; *Akhbár-e-Islám* (60), 24th June.

13. It is satisfactory to note that in closing the proceedings of the last Provincial Council, His Excellency the Governor thought fit, in response to the desire of the non-official members, to recognise the work done by them. In so doing His Excellency emphasised Government's inability to accept all their suggestions on account of their pecuniary difficulties. The real responsibility, however, for this difficulty lies on the one-sided arrangement existing at present with regard to the one or two points raised by His Excellency. We would reply that neither the public nor the elected members have been backward in pointing out a practical way out of them. Thus with regard to education they have always been declaring their readiness to take their share of the burden and suggesting the imposition of a special tax for the purpose. Similarly, with regard to irrigation works, they have suggested a slackening of the rapid rate of railway expansion; they have also been suggesting the laying apart of the proceeds of the excise duty on cotton for developing industrial and commercial education. As long as these suggestions are neither accepted nor shown to be impracticable, it would not do to say that the public, while making suggestions, do not assist Government in finding out the ways and means. With regard again to His Excellency's declaration not to make any distinction between officials and non-officials as they all belonged to one Council, it may be said the idea foreshadowed is very high and noble. But that noble principle was not accepted in the times of those high officials who posed to be the sole guardians of the interests of the people, and used to ridicule the claims of non-officials to be acquainted with their grievances; nor are we sure how long after the expiry of His Excellency's sympathetic *regimé* the principle will be recognised. Another important point in His Excellency's utterance is his reference to the subject of Muhammadan representation. If after the liberal scheme outlined by him, the Muhammadans allow themselves to be gulled by idle tales of non-recognition of their rights, they would be lowering themselves in the public eye. [The *Sánj Vartamán* writes:—His Excellency's speech was full of noble ideas. The effective and sensible reply which he gave to the baneful cry for separate representation raised by the Muhammadans shows at once His Excellency's keen insight and quick grasp of important questions and his solicitude for the interests of the public. Replying to the Honourable Mr. Ibrahim's remarks, His Excellency pointedly asked him if he had convinced himself that a system of separate electorate founded on religious differences would benefit the country or the Muhammadans. We hope this hint will be taken to heart by the community. His Excellency has in giving this sound piece of advice done a service not only to the Muhammadan community but to the whole country at large. The *Akhbár-e-Islám* expresses satisfaction at the statement made by His Excellency that the proposal of the Bombay Government for a minimum of six seats being reserved in the local Council for Muhammadans had been accepted by the authorities.]

Mahrátta (9), 27th June.

***14.** "The question of Muhammadan representation did not pass unnoticed in the speech of His Excellency the Governor at the last meeting of the Bombay Legislative Council held at Poona. His Excellency's remarks are worthy of note, especially at a time when the rage for separatism is very high among Muhammadans. Sir George gravely doubts whether communal electorates involving a permanent cleavage in some cases of a religious and not of a racial character, would be for the good of Muhammadans and of India. He wishes the Muhammadan community to understand that Government were and are solely anxious to do what is best for them, having regard to the claims of other bodies. He has expressed sympathy with the reasonable aspirations of the Muhammadans of the Presidency. But he has sounded a note of warning: 'speaking with some experience of political affairs, I see no reason to believe that their interests will in the long run be furthered by the adoption of the system which must crystallise and accentuate sectional and sectarian divisions that already tend to retard progress in this country.' This note of warning, the Moslem League and other bodies that are at present on the war-path in the matter, will do well to take note of, and ponder over. His Excellency pointed out the difficulty of forming special electorates out of the scattered members of the community situated as they are at present and expressed that, as the Bombay Government's proposal seems to have been accepted, a minimum of six seats would be reserved for the Muhammadans by nomination. This would bring their representation to 28 per cent. on a population of 20 per cent. We are inclined to think that this representation, granting to the community a number one and a half times as large as that warranted by their numerical strength, is not in consonance with principles of justice and fairness. Herein the principle of numerical strength is set aside to an extraordinary degree. The principle of separate electorates for Muhammadans has been approved by the Secretary of State and the Viceroy, and assurances are given that the pledges given will not be broken. But there are insurmountable difficulties in the realisation of the pledges in the Bombay Presidency. Whatever may be the final decision in the matter, one cannot but admire the bold and sagacious warning given by Sir George Clarke, that communal representation will not be beneficial in the end."

Political Bhomiyo (79), 25th June.

15. It is no exaggeration to say that Lord Morley arrived at the decision of establishing separate electorates not before fully deliberating over the difficulties and dangers of such a policy. Unfortunately for the Muhammadans, His Excellency the Governor of Bombay disapproves of the policy announced by Lord Morley. Now that after years Government have been pleased to acknowledge the rights of the Muhammadans, their loyalty towards Government has grown in strength more than ever. Hitherto the Hindus have been more successful at elections. The result is that the progress of the Muhammadans has been at a standstill. That the new arrangement will bring in blessings to the Muhammadans nobody dare deny. It is said that the Muhammadans are backward in education. That again is the result of their distinctive rights not being recognised until lately. It is said that such a policy will tend less and less to make of Indians one nation. We are of opinion that anything short of this policy will create bitterness among the many races of India, and the prospect of Indians evolving themselves into one nation will be very remote. The numerical strength of the Hindus has been enough to crush the Muhammadan population of the country. The attitude of the Hindus at the time of Lord Morley's announcing separate representation for the Muhammadans is proof positive of the hostility of the former towards the latter. Do the Hindus wish to unify the Indian races and religions and finally wrench the country from the possession of the British and then drive away all foreigners and implant Brahmanism throughout the land? If that is the object, then we will say that the Reform scheme is hardly a reform in the true sense. We hope that the Muhammadans of the Presidency will be placed in full enjoyment of their rightful privileges. We are anxiously desirous of seeing our representatives in legislative and other assemblies. We are thankful to His Excellency for having assured us about his sympathy for the interests of the Muhammadans.

Indian Social Reformer (4), 27th June.

***16.** " Although, perhaps a little too late to influence the course of policy, the wise and well-considered remarks which His Excellency the Governor made at the last meeting of the Legislative Council on the dangers of sectional electorates will be received with the greatest appreciation by thoughtful men of all classes.......... The position which His Excellency holds in the public mind and the confidence felt by all sections of the community in his impartiality and love of justice will, we trust, induce the more thoughtful Muhammadan politicians to re-consider their views in the light of his weighty observations. It is all the same so far as we are concerned, whether there are five Muhammadans or six in the Council. Ultimately, however, the individual or community, which gets more than what is due on just principles, will be the worse for the temporary success. These observations have, however, only an academic interest at this stage when the only question is in what way the Muhammadan members are to be chosen. Government think that they should be recommended by Associations, while the Honourable Mr. Ibrahim Rahimatulla insisted that they should be returned by special electorates of Muhammadans. The analogies which Mr. Ibrahim brought forward to prove that such electorates were feasible only show that he has himself very vague ideas on the subject. As His Excellency observed, it is easy to produce excellent paper constituencies which it may be impossible to work in practice. It is purely a question of what is practicable and what is not, and we are not sure that it will not be the right thing to let our Muhammadan friends learn wisdom by experience."

Indian Spectator (5), 26th June.

17. "It seems a great pity that the Muhammadans of Bombay at any rate did not take counsel with a true friend of progress like Sir George Clarke before plunging headlong into the vortex of communal elections. We can understand their feeling in the matter, and are prepared to make some allowance for it. But Bombay Muhammadans have a clearer vision generally than their co-religionists of Upper India. They have more than once realised on such occasions that what is not good for the country at large cannot be good for them in the long run. They seem to wrong themselves and others by thus creating a political handicap the effects of which are not difficult to discern for those who have had experience of the working of representative institutions."

Pársi (33), 27th June, Eng. cols.

***18.** "The most important item in the Budget debate was the pronouncement made by Sir George Clarke upon a delicate question, a question which has given Lord Morley and Lord Minto more trouble than any other during the adumbration and execution of their Reform proposals—the question of Muhammadan representation. The Honourable Mr. Ibrahim Rahimtulla had reminded His Excellency 'how strongly his community felt on the subject.' His Excellency directly asked Mr. Rahimtulla: 'Has my honourable friend satisfied himself that communal electorates would be for the good of Muhammadans and of India? The question is a grave one, and I have never seen it adequately discussed. I should certainly have expected that a great meeting of the community should have been held in Bombay to consider it, and I have at present no evidence that the natural leaders of Muhammadan opinion in this Presidency are unanimous in accepting the principle.' This was, indeed, a palpable hit. We think His Excellency the Governor has correctly and truly gauged the real current of Muhammadan feeling in this Presidency regarding communal representation. In the first place, there is no parallel between the Muhammadans of this Presidency and those of Upper India in the matter of numbers. And, secondly, with the exception of a few sporadic ebullitions of feeling, the relations between them and their Hindu and other fellow-citizens have always been of the happiest kind. Bombay, in fact, may in this respect be said to have given the cue to those in the mofussil. Under the circumstances, it is not far from truth to say in His Excellency's words that the natural leaders of the Muhammadan community are not unanimous in accepting the principle of communal representation. Nay, we firmly believe that if it is introduced, it will lead to a permanent cleavage of a religious and racial character.......... To us it is refreshing that Sir George Clarke should have gauged the situation aright and come to a mature and far-seeing decision on the subject. It is a matter for congratulation that the head of this Presidency should have displayed such extraordinary courage of conviction......... Sir George Clarke has never favoured communal representation, and the Muhammadans ought to believe him when he says that the Bombay Government's letter of 26th March to the Government of India was dictated 'simply and solely with an eye to the best interests of the Muhammadan community.' Government in that letter had dwelt upon the impossibility of evolving electorates since the Muhammadans were so widely scattered. The Honourable Mr. Rahimatulla brought out a plan to overcome the difficulty, but His Excellency shrewdly remarked that 'it is evidently possible in this way to make on paper a special electorate of almost any kind.' There is no doubt that Sir George has done for our Muhammadan friends all that he could and all that was essentially needed."

Debate on the Bombay Budget.

Oriental Review (11), 23rd June.

19. "A few months ago the Viceregal Council held its last Budget meeting under the old *regime*. The Bombay Council held such a meeting last Saturday and Monday. The old *regime* expired in Bombay with fewer swan songs than in Calcutta, but the appreciation of the new era was none the less genuine, and statesmanlike. The disappointment caused by the Budget figures was to a great extent compensated by the quality of the speeches on the same and by the important work gone through at the meeting. The friendly passage of words between His Excellency and Sir John Muir Mackenzie on the one side, and the Honourable Sir Pherozeshah Mehta on the other, serves to illustrate the good relations prevailing in the Bombay Council between official and non-official members, and the zealous interest taken by all in the work of the Council as such without regard to party or personality. His Excellency's words may well be considered as inspiring in this connection, worthy to be taken as a model by all. 'I confess that I do not like the dividing of members into official and non-official categories. We are all members of one Council, we all meet with one object, and that is to do the best possible for the prosperity of the Presidency.' An important measure passed by the Council which specially showed the spirit of the present Government was the amendment in the constitution of the Bombay Port Trust to provide for the representation of the Railways and the Indian commercial community on the Board. We regret the narrow-minded attitude taken up by the Honourable Mr. Armstrong, President of the Bombay Chamber of Commerce, who opposed the granting of rights to Indian merchants. The Bombay Chamber ought rather to have generously recognised the importance of Indian commercial interests and appreciated their being invested with new rights. An important pronouncement at the Council meeting was with regard to the much discussed question of Muhammadan electorates. In reply to the Honourable Mr. Ibrahim Rahimtulla's criticism (which tended to be irrelevant in many places) His Excellency pronounced his opinion on this question, which makes us wish that his opinion had been followed by Lord Morley in the framing of his scheme of Reform. It is an opinion at once statesmanlike and, looking to the best interests of this country, free from the official taint of *Divide et Impera*. It is the first time that we have such an important pronouncement from the head of a Presidency, and it may well be taken to heart by our Muhammadan friends and the Imperial Government authorities both of whom are thinking that separate electorates for the Muhammadans will work for the good of this country. 'I have the most complete sympathy with the legitimate aspirations of the Muhammadans of the Presidency, but speaking with some experience of political affairs I see no reason to believe that their interest in the long run will be furthered by the adoption of a system which must crystallise and accentuate the sectional and sectarian divisions that have already retarded progress in this great country.' This is the pronouncement of a statesman and a sincere lover of the progress of this country. As we mentioned above, even the authorities directly responsible for the Reforms may well ponder over this statement. Comparisons are always odious, but this Poona pronouncement may well be compared with a pronouncement from the hill-tops of Simla in reply to the Muhammadan deputation two years ago."

Mahrātta (9), 27th June.

***20.** "The Budget meeting held at the Poona Council Hall on Saturday and Monday last is described as the last under the existing conditions. The Honourable Sir P. M. Mehta, being the oldest among the non-official members of Council—a veritable Nestor among the Honourables—seized the opportunity at the meeting to review the work of the non-official members and bestowed a sort of a valedictory panygeric upon them......... In those quarters in which the tendency was not exactly to ridicule or run down non-official members, the appreciation of the work done by them was not either so spontaneous or so high as it ought to be. Time indeed was when men like Mr. Nugent openly ridiculed these members; but even now though by the further enlargement of the Councils an indirect tribute is paid to the usefulness of work done by them, there are men like Mr. Logan who insinuate that the non-official members are not actuated by a genuine desire to secure the real good of the people or the masses. In these circumstances Sir P. M. Mehta was justified in asserting the claims of the class to which he belonged. And we are glad that the claim had to be admitted by Government, though there was a counter-claim put forward on their behalf for a share in the results of the good work done by elected Councillors. Thus both the Honourable Sir John Muir Mackenzie and His Excellency the Governor, while expressing their willingness to give non-official members their due, would not concede that all the good work done by the Councils was the result solely of their labours. His Excellency perhaps put it most tactfully when he said: 'I do not like the dividing of Honourable Members into official and non-official categories. We are all members of one Council; we all meet with one object, and that is to do the best possible for the prosperity of the Presidency. When we succeed in doing good we succeed as a Council, not as individuals nor as sections.' Surely this is a most enlightened way of looking at the work of any individual member in any corporate body.......... But His Excellency may as well remember that all this is perhaps too high for the plane on which the every day work of political administration and Legislative Councils is carried on. As an ideal the teaching conveyed by His Excellency is most unexceptionable....... A sectional spirit is certainly to be condemned. But if one fraction may be as good as another, then why should Government insist upon having a majority of the official and nominated members put together over the elected members? Why should such a selfish claim as is urged by the Muhammadans for a share of representation out of proportion to their numerical strength be allowed? Is not the altruistic teaching safely founded on the consciousness that with a majority on their side official members could afford to be indulgent, and enjoy the pleasure of making concessions? And on the top of it all comes the mocking reflection that the claim advanced by Sir Pherozeshah and keenly contested with a view to a share in it by His Excellency was for achievements, which, whatever those who worked for them and fought for them might think about them, represent gains which are mere trifles. We do not mean in the least to detract from these achievements. But surely it is fully consistent with our gratitude to the men that have worked in the Legislative Councils to assert that the measure of constructive work for the nation done through the agency of these Councils has been but a poor one. It is one thing to say that there are natural limits to the work which could be at all done in the Councils; but it is another to suggest that the work done in the Councils is the main work that could be done even by way of constitutional agitation in the country. It is perhaps from this point of view that one might reasonably say that Sir Pherozeshah had better left unsaid all that he said about the specific work done by the non-official members of the Council."

Sânj Vartamân (36), 19th June; *Akhbâr-e-Soudâgar* (19), 21st June.

21. The Provincial Budget presented to the Council at Poona the other day is a dry and insipid document containing nothing worthy of note for the people of the Presidency. The only particular thing to be noted in connection with the Budget is the fact that for the first time non-official members of the Council were invited to hold an informal discussion of the Budget before it was submitted to the Government of India. For this privilege conceded to the popular representatives in the Legislative Council we are indebted to Sir George Clarke. It is, however, to be regretted that the result of the first exercise of this privilege was totally disappointing. Though the Government of Bombay were ready to accept some of the recommendations made by the non-official members, the orders of the supreme Government for curtailment of expenses were too rigid to allow them any freedom in the framing of their budget, and hence the labours of the conference of official and unofficial members were wasted. If the future of these conferences is to be judged by the present, this valuable privilege will be of no use. Under these circumstances it is now high time that the financial relations subsisting between the Imperial and Provincial Governments should be over-hauled. The necessity for such a financial re-arrangement has been acknowledged by the Royal Commission on Decentralisation, and we hope their recommendations with regard to a greater freedom of action being given to local Governments will be soon put into practice. If not, the enlarged Councils under the new India Councils Act will fail to show any substantial result as the Government of India will have the power to veto their recommendations on grounds of public policy. We hope the matter will attract the attention of the authorities and that the existing arrangements will be remodelled to suit the altered circumstances. Another noteworthy fact in the Budget is the abolition of certain tolls levied on Provincial and local roads and the willingness of Government to sanction grants from funds at their command with a view to keep the roads in good condition. The meagre contribution made by Government towards primary education hardly redounds to their credit. It is true they are financially embarrassed just at present, but considering the important part played by education in the prosperity of a nation they ought to have devised some means to meet the expenses therefor. [The *Akhbár-e-Soudágar* writes in a similar strain.]

Indian Spectator (5), 26th June.

22. "The Budget meeting of the local Legislative Council held this month will be the last under the Act of 1893, and it seems to have been expected by some of the non-official members that the President or the Senior Member of the Council would open the proceedings by paying a glowing tribute of praise for the valuable help and the excellent services rendered by them to Government and the country in the past. The proceedings were, however, opened with a reference to the weather and certain important points in the budget. It seems that this was rather mortifying. The Government members must have thought that it was always a good habit to bury the past, and to look to the future. The three principal features of the budget to which His Excellency called attention were the consultation with non-official members before casting the budget in its final form, the grants made for sanitary improvement, particularly the improvement of water-supply, and a wide step taken towards the abolition of tolls. From causes beyond the local Government's control, the suggestions made by the non-official members could not, it seems, be all adopted in the budget. The first consultation with the non-official members in the framing of the budget under the new system has thus been attended with rather disappointing results. They would perhaps have liked that the revenue estimated should be curtailed and the expenditure increased. Exactly the reverse is what has actually happened. We do not believe that either the President or the author of the Financial Statement intentionally omitted to dwell appreciatively on the services of the non-official members. We are not sure if Sir John Muir Mackenzie has at any time waxed eloquent over the glorious achievements of the Service to which he himself belongs."

Gujaráti (25), 27th June, Eng. cols.

***23.** "We confess we expected some reference to the past as well as the future in Sir John Muir Mackenzie's introductory remarks in presenting the Financial Statement. We are, however, glad that the omission was made good at least partially in his closing speech. When the experiment of enlarged Councils was introduced fifteen years ago, there was the usual nodding of heads, and fears were expressed in the usual quarters as to its final results. But actual experience has shown that the experiment has proved a most gratifying success. It is all very well to say that official and non-official, elected and non-elected members, need not be differentiated into separate groups. But when the future political progress of the country is naturally made dependent upon the success or otherwise of the concessions already granted and upon the opinion formed by Government of the capacities and capabilities of Indian representatives on the Councils, it is but natural to expect that the transition from one political landmark to another would not go unnoticed on such an important occasion as the introduction of the Provincial Budget which affords the only opportunity that Councillors have to freely express their views and lay before the Government the grievances of the people. Sir Edward Baker made a most remarkable speech on a similar occasion which was even quoted by Lord Morley in the House of Lords. The gift of sympathetic political imagination is a rare endowment amongst Anglo-Indians; otherwise, the presentation of the last Financial Statement under the expiring constitutional system would not have been such a thoroughly jejune, formal and cold affair as it was, though it must be readily admitted that the subsequent debate on the Budget made good what was wanting at the outset and was not only interesting but also instructive. The Honourable Sir John Muir Mackenzie, replying on the debate, heartily acknowledged that good work had been done by non-official members and valuable suggestions received at their hands. Apart from the actual work achieved by non-official Indian members, the moral effect of their active participation in the proceedings of the Council and of their fearless ventilation of popular grievances even when they were openly resented for the time being, has been of incalculable benefit to the people of the Presidency. The Council, if it has proved an excellent training ground for them, has proved to be no less so for the official Councillors who have gradually begun to appreciate the virtues of self-restraint, modesty and toleration, to unlearn the methods of omniscient autocracy and to cultivate the persuasive arts of conciliation and compromise. As usual, Sir George Clarke closed the debate on the Provincial Budget in a speech which was as noteworthy for its thoughtfulness as for its liberality of tone and earnestness of purpose. From one point of view it is no doubt correct to deprecate, as was done by His Excellency, the drawing of any distinction between official and non-official members. But it will take a long time and require the fullest development of the Legislative Councils before this ideal is attained. The existing situation cannot be easily ignored, even if one desired to do so. The representatives of the Government every now and then ostentatiously differentiate between the grievances of landlords and ryots. It is they who taunt the non-official members with being the champions of the former. Though they are themselves the powerful spokesmen and the vigilant protectors of the interests of an all-powerful landlord Government, they are at the same time modest enough to claim that they alone are the champions of the ryots. It is also well known that the journalistic gramophones of official views direct their artillery of criticism entirely against elected members. It is, therefore, clear that His Excellency's excellent ideal appertains more to the future than to the present."

Bombay Samáchár (62), 25th June.

24. The contribution made by the several non-official members to the discussion on the Budget and the replies of the official members are of special interest. The new Reform scheme has been looked forward to for a beneficent change being effected in the preparation and discussion of the Budget, but the Honourable Mr. Lamb very disappointingly declared that so long as the present financial relations subsisted between the Government of India and the local Governments the existing arrangement would continue. We think this is an exaggeration, for we should not be oblivious of the recommendations of the Decentralisation Commission for giving greater freedom and independence to local Governments in certain financial matters. The proposal to make primary education free and compulsory, Mr. Lamb fears, is made without due regard to expenditure. But this fear is, we believe, also due to his not having taken into consideration the above recommendations. Local administrations are empowered to impose, with the sanction of the Imperial Government, any special local tax for a special purpose. If in this connection the official and non-official members in Council are unanimous and agree to the levy of a special cess to meet the expenses of a free and compulsory education, we do not know where the hitch would come in. As declared by the Honourable Sir John Muir Mackenzie, the Government of India would find it difficult to override the unanimous recommendations of the Council for increased expenditure so long as the necessity for it existed. With regard to the apprehensions entertained by the Honourable Mr. Jenkins on the subject of free compulsory education, suffice it to say that so far as Bombay is concerned there could be no difficulty in the way of opening as many schools as are required, for the supporters of the measure are prepared to undergo the necessary expenses. As for the mofussil the difficulty would be as easily obviated if private enterprise were encouraged and schools for middle and lower classes established as the necessity arose. On the subject of irrigation works the Honourable Mr. Cameron's reply was on the whole very sympathetic. The Honourable member deserves special thanks for the moral courage he has displayed in supporting the demand of the non-official members for an extension of irrigation works. With regard to his remarks on the heavy irrigation rates charged on agriculturists, we make bold to state that Government cannot expect large irrigation works to be self-paying unless they are used as water-ways also. We hope our suggestion would be taken up by the non-official members in Council.

Sánj Vartamán (36), 21st June, Eng. cols.; *Jám-e-Jamshed* (29), 23rd June.

25. "The debate on the Financial statement in the Legislative Council at Poona was on the whole very satisfactory. It has frequently been remarked that the non-official members in the Council seize every opportunity to pass strictures on the actions of Government, but take no notice of the good deeds of the officials. But the non-official members have never flagged in their zeal to give credit to those to whom it was due. As a proof of this it will be seen that the liberal policy of Sir George Clarke and the many reforms inaugurated by him formed the burden of the speeches made by several non-official members. It is in the nature of man to be quick at detecting faults in others, while remaining blind towards his own. The tables have been turned against the officials who hitherto complained of a lack of the sense of appreciation in their non-official colleagues in Council. The meeting at Poona was the last to be held under the India Councils Act of 1892, and so a hope was entertained in all quarters that His Excellency or Sir John Muir Mackenzie would speak of the part played by the non-officials in making the Councils successful. When the officials failed in their duty, it was incumbent on Sir P. M. Mehta to take stock of the work done by himself and his colleagues in Council. A *resumé* of the multifarious efforts of the non-official members and the success they achieved was but a fitting recognition of their services to the Presidency, and it is deplorable that no reference to these services should have been made either by His Excellency the Governor or Sir John Muir Mackenzie." [The *Jám-e-Jamshed* makes similar remarks.]

Rást Goftár (35), 27th June, Eng. cols.

***26.** "When the two sides of the shield are scanned, one cannot but be convinced that the administrative success of recent years was due to the help which both sides, *viz.*, the official and the non-official, gave, one to the other, in a spirit of sympathy and co-operation. Similarly, if legislative problems were solved without unusual difficulties impeding their solution, it was due to the self-same spirit of brotherhood penetrating deep on both sides of the Council. Let not non-official members, and with them the public, forget that for the rapid onward development of the present legislative system, the Councillors are as much indebted to their own work and self-exertion as to the magnanimous and sympathetic assistance they have all along received from their official colleagues. If they imbibe this lesson and keep that to heart, it will be a useful guide to them in future."

Dnyán Prakásh (40), 24th June.

27. The proceedings of the recent meeting of the Bombay Legislative Council seem to have been greatly influenced by the near prospect of the formation of enlarged Councils under the Reform Scheme. The speeches of His Excellency the Governor and his Councillors were on the whole satisfactory. It is no use blaming the non-official members for considering themselves as distinct from the official body, for the latter look upon them as a class of persons whose presence is somehow to be tolerated in the Council. The public at large is much gratified at the announcement of the intention of Government to entrust the management of local affairs solely to Municipalities and to place the management of grazing lands in the hands of village *Punchâyats*. The Honourable Mr. Jenkins and the Honourable Mr. Lamb need not have been taken aback at the proposal of introducing compulsory education in the Presidency, for the advocates of the scheme do not want it to be introduced all at once. The fears given expression to by the non-official members in connection with the ultimate outcome of the Land Revenue Code Amendment Act will not be removed unless Government establish Agricultural Banks to enable the agriculturists to extricate themselves from the clutches of the *Sávkar*. Government seem to forget that the pressure put by the Inámdárs on their tenants is due to their having been made to pay arrears of dues accruing from the year 1896. We feel sure that the non-official members will be quite willing to help Government in securing financial *swaráj* if the official members pay respectful attention to their suggestions. His Excellency Sir George Clarke has made an important pronouncement as regards Muhammmadan representation, and we hope our Moslem brethren will take a hint from it in good time instead of persisting in their demands for separate electorates which are sure to accentuate communal differences.

Interpellations in the Bombay Legislative Council.

Oriental Review (11), 23rd June.

28. "The Honourable Mr. Dikshit has done a service by bringing to the notice of the public and Government two cases of what appears to be an autocratic exercise of official powers. One referred to the closing of the Local Board Vernacular School at Kasára in the Pimpalner Táluka (Násik). Mr. Dikshit asked whether Government will be pleased to state the reasons for such closing and lay on the Council Table all the papers on the subject. The answer given by Government was characteristically vague. 'The school referred to was closed on account of a political demonstration by the students in which the villagers and the masters sympathised with the boys.' The expression 'political demonstration' is construed in so many different ways by different persons that the public naturally feels curious to know what was the actual nature of 'political demonstration' which brought down upon the village of Kasára the severe punishment of the closing of the school. And yet Government choose to remain silent just where they ought to have spoken out. They express their regret as usual that 'the correspondence cannot be published.' When will Government recognise that open-heartedness in these matters is better than elusive silence which is apt to be misconstrued? Mr. Dikshit had another equally important interpellation. 'Has the attention of Government been drawn to Order No. 1 published in the *Dnyán Prakásh* of Poona of June 2nd, alleged to have been issued by the Mámlatdár of Sangameshwar in the Ratnágiri Collectorate to the village authorities under his control regarding public meetings held in village temples and elsewhere even for religious purposes, and, if so, will Government be pleased to lay on the table copy of such orders.' Government remain satisfied with the answer that their attention has been drawn to the order in question. We are all left in the dark as to whether Government approve of such orders; if not, whether they have asked their officers not to pass such vexatious orders generally intended to catch the eye of the powers that be."

Mahrátta (9), 27th June.

***29.** "Some of the interpellations in the Council were very interesting. The Honourable Mr. Dikshit asked whether Government would state the reasons for closing the Local Board Vernacular school at Kasára in Pimpalner Táluka and would lay before the Council the papers relating to the subject; he also questioned when the school was to be opened. The reply was that the school was closed on account of a political demonstration by the students in which the villagers and the teachers sympathised with the boys; it will be opened when they give evidence of improved state of feeling. Government are not prepared to lay the whole correspondence on the Council Table. The Risley circular binds hand and foot the teachers and

students; but in the present case even the poor villagers are brought within its jurisdiction. They have every right to give expression to their views and organise demonstrations. But not to tolerate this, and for honest expression of differing opinions deprive the villagers of a school, speaks to the discredit of a civilised Government. There was an interpellation whether Government would state whether the minimum price fixed for the sale of liquor in Poona was less than the cost price thereof; and if so, why is the minimum so fixed. Government, instead of replying to this plain question in a plain manner, only stated what was the object of imposing the minimum price and thus tried to evade more heckling. The Honourable Mr. Parekh asked whether Government would direct that such information about the quantity of consumption of liquor in a shop as is supplied to the liquor-vendors be supplied to local Temperance Associations concerned. Government replied that the information would be supplied only to those who are about to enter or have entered into a contract with Government for a specific purpose; there was no precedent for the supply of the information to the public, or third parties, or to private associations; therefore, Government declined flatly to supply the information wanted. The nature of the replies given by Government to interpellations, which we have pointed out above, will serve to show the anxiety of Government to meet the demands of the elected representatives of the people. The situation has been the same for many years past. The expanded Councils are to come into force in a short time, and much good for the people, it is said, will result from them. Only when the voice of the people's representatives in the Councils finds a place in and controls the administration, can the Councils be really representative and effective. Looking to the nature of things and the policy in force, we fear the new Councils will only be enlarged editions of the present ones."

Bombay Samáchár (62), 22nd June; *Akhbár-e-Soudágar* (19), 22nd June.

30. A very useful and practical list of questions was drawn up by the popular members of the Bombay Legislative Council. It is satisfactory to note that our sympathetic Governor has been showing his zeal to see some solid work done in the Council. The answers to the questions of the Honourable Members bear proof of the zeal manifested by His Excellency. In former years the public were kept in the dark on many important subjects. This year Government have turned a new leaf. His Excellency is to be heartily thanked for all this. We trust that the facilities afforded to Honourable Members by supplying them with the statement, replies, etc., will also be afforded to the Press. The Press requires to be supplied with these materials before they are brought before the Council so as to be able to pronounce opinions and make suggestions to the Honourable Members in good time. The question of the financial condition of the City Improvement Trust is one of great importance. It is true that the financial resources of the Trust have hitherto sufficed for the work already done. With its increased responsibilities whether it will be able to stand on its own legs is a question. Government have clearly explained the position of the Trust in a memorandum issued to the public. The Trust has been done an injustice by being refused any grant from the Imperial Government. Besides, the Trust has incurred a loss owing to the false estimate of the value of Government buildings. With regard to the spread of scientific education in the Presidency, the future location of the Elphinstone College and hostels for Government Law School students, we have been given to understand that Government are considering all these questions. We should like to see all these questions decided before long. [The *Akhbár-e-Soudágar* writes:—The decision arrived at regarding the teaching of science in the Gujarát College at Ahmedabad is worthy of notice. The raising of a fund to fit up the necessary scientific apparatus is decided upon. With regard to the hardships of third class passengers, the answer given to the Honourable Mr. Dixit is unsatisfactory. The time has come when the Railway Companies ought to be made to provide better facilities for third class passengers. The Municipalities in the districts, we are told by Government, will be allowed to elect their own presidents. The appointment of the administrative officer will be made on the principle followed in Bombay City.]

Comments on the Government Resolution *re* Collectors' Durbárs.

Surya Prakásh (38), 19th June, Eng. cols.

31. "The Durbár held at Násik has proved a complete success, and relying on that success such a distinguished and senior officer as Mr. Morison has suggested to Government that they should direct such Durbárs to be regularly held in all the Districts by the Collectors. This suggestion meets our strong support and warm approval. There are many causes of misunderstanding between the rulers and the ruled. Even the Honourable Mr. Gokhale justifies his Creed Congress on the pretext of interpreting the wishes of the Rulers to the ruled. But we are sure that the Durbárs will answer the purpose far better than such a Congress. If the suggestion of Mr. Morison is accepted, the Congress will cease to exist as its purpose will be better served by the Durbár.......... To our great satisfaction we learn that Government have issued a Resolution adopting the suggestion. We are confident that if this Resolution is effectually put into practice, the administration in the mofussil will be quite smooth, and the so-called troubles will also soon end."

Jain (175), 20th June; *Káthiáwár and Mahi Kántha Gazette* (73), 20th June; *Pársi* (33), 20th June; *Gujaráti Punch* (27), 20th June.

32. The idea of holding weekly Durbárs under the auspices of Government officials is admirable in itself. The object is to bring representatives of the people in touch with the officers of Government. Not only should such gatherings be held in District towns, but they should also be held in táluka towns and villages. In the district towns people have sufficient opportunities of coming in contact with European officials; but in the táluka towns and villages these high officials are looked upon as deities who are more dreaded than loved. If at such places Durbárs are held, the people will learn to look upon the representatives of the Crown more with a feeling of love than awe. Such Durbárs will put a stop to the tyrannical practices of petty officers of Government over villagers and half-literate people. On rare occasions Collectors and Assistant Collectors do meet some of the ryots in their official capacity, but then the ryot hardly opens his heart before these officials. It is otherwise in Native States. When the ryot and the prince meet together the latter takes care to inquire about the ryot and his family in the most affectionate terms. These Durbárs are hardly meant to be imposing gatherings; nor are they meant for the pleasure of officials and representatives of the people. Now that the system of holding Durbárs is introduced by Government it is expected that the Collectors will try to give the people the benefit of such gatherings, particularly as they are the only places where the half-literate masses can be made to feel that Government fully sympathise with them in their weal and woe. [The *Káthiáwár and Mahi Kántha Gazette* after making similar comments writes:—The European officials do not win the love of the native population as they prefer to stand aloof from the people. Even the Shirastedárs and Head Clerks dread their presence as they are known to mete out rough treatment to natives of every rank. The order of Government to hold weekly or monthly Durbárs where the representatives of the people and officials will have opportunities of conferring about the welfare of the people, is a healthy sign of the officials interesting themselves in the welfare of the people. It would be still better if officials were to go from place to place and find out the real condition of the people. The *Pársi* writes appreciatively about the proposed holding of Durbárs The *Gujaráti Punch* is rather sceptical about any good coming out of such gatherings if the officials and the leaders of the people were not to agree on the subjects discussed. The paper suggests Government to watch the results of the Durbárs and to stop them if they defeat the very end for which they are held.]

Mumbai Vaibav (132), 23rd June; *Bakul* (104), 20th June.

33. The recent order issued by Government directing the holding of Durbárs by Collectors is indeed good. The rulers would by this means come into direct contact with the *rayats*, much of the mutual misunderstanding would be removed and the district administration would become smooth. But if the Collectors prove themselves to be overbearing, these very Durbárs would result in insults to respectable citizens and perpetuate misunderstandings. But until a better system of bringing the rulers and the ruled into contact is suggested we would welcome these Durbárs as the best means of ventilating the people's grievances. [The *Bakul* fully approves of the Government Resolution regarding holding of Durbárs by District officials and expresses its conviction that such Durbárs would be the means of strengthening the bonds of sympathy and love between the rulers and the ruled. The paper suggests that the occasion like the celebration of the King's Birthday should be utilised for holding the Durbárs now ordered by Government.]

Groundlessness of alleged political dangers apprehended from Co-operative Credit Societies.

Gujaráti (25), 27th June, Eng. cols.

***34.** "Co-operative Credit Societies, it is now well known, are making fair progress in this country. Mr. Walpe, an authority on the subject, has expressed his opinion that the growth of the movement in India has been more rapid in such a short time than in any other country in the world. The central Banks in towns and cities will, of course, be financed by people of means and influence in those places, and as such they will be dominated by those men.......... There is a shrewd suspicion in the minds of some Anglo-Indian writers that these men of means and influence in the towns will have their politics and that too of an undesirable kind. The conclusion is, therefore, drawn that Co-operative Credit Societies may be used by wire-pullers and agitators as a means for the spread of the political propaganda peculiar to the educated classes in the country, and the innocent and ignorant cultivators will be made the tools of political agitation. It is said that wherever the co-operative credit movement has spread in the West, it has been associated, as a general rule, with some political agitation. Government is, therefore, called upon to be on their guard before the evil has not spread and to take timely measures to obviate the undesirable consequences that may follow. Now this bogey conjured up by the subtle imaginations of mischievous Anglo-Indian alarmists is too ridiculous to be taken seriously by any one, even by Government. So long as any agitation—political agitation included—is carried on by thoroughly lawful and constitutional means, what harm is there if agriculturists follow the lead of the man of means and influence in the country? Have not the peasantry of other lands their own politics? Do they not agitate for the redress of their peculiar grievances? Do they not join the other classes in the country in common agitation for public causes? Why should the Indian cultivator be made an exception to the rule? It may be urged that advantage will be taken of their ignorance, and they will be led astray by agitators. If this happens, which we doubt, in exceptional cases, Government is strong enough to meet the danger when it arises."

Comments on Mr. J. B. Petit's letter to the Press *re* impressment of carts at Mahábleshwar.

Sánj Vartamán (36), 23rd June, Eng. cols.

35. "Mr. J. B. Petit has done a public service in drawing the attention of the Government and the public to an instance of gross abuse of official power. In his letter addressed to the Press he describes the manner in which some of the native officials, who were probably acting under the instructions of their European superior, deprived him of the use of some carts which he had engaged several days before to carry his kit and luggage from Mahábleshwar to Wáthár. The Mahalkari and the Fouzdár had between them impressed the carts for the use of European officials, who were leaving the hill station about the same time.......... Mr. Petit put himself in communication with the Superintendent of Mahábleshwar on the subject of the impressment of the carts, and as stated by him in his letter, the Superintendent observed a significant silence as to the agency through which he was able to secure the use of the carts. From inquiries made by Mr. Petit it was clear that the Superintendent had got the carts through the native officials of the place, one of whom confessed that it was usual with the police to impress these conveyances for the use of their superior officers. These are no doubt every day occurrences in the mofussil, but they are not given publicity for the simple reason that people are afraid lest the police might afterwards molest and ill-treat them. It is the duty of Government to see that the higher officials take no advantage of their position and put the public to unnecessary inconvenience and annoyance. The Superintendent of Mahábleshwar ought to be the last to leave the station, and he could well afford to leave these carts at the disposal of the public who have a prior claim on them."

Oriental Review (11), 23rd June.

36. "We would like to draw the attention of His Excellency the Governor of Bombay to the letter addressed by Mr. J. B. Petit to the Press of this city. The letter speaks for itself. It illustrates the ways of some of the sun-dried bureaucrats in their relationship with the best of Indians. They seem to have an idea that in this country everything exists primarily and chiefly for their comforts and convenience. Their wants must be supplied first—by means high-handed if they cannot be procured by fair ones. Indians, whether educated or uneducated, whether rich or poor, must stand and see these lords of mankind pass by in comfort and luxury before they venture to gather up their baggage to follow behind in humble and submissive docility. Unfortunately for these 'great ones,' time seems to be coming when Indians will not always occupy the second place. Men like Mr. Petit are asserting the rights and demanding the privileges of 'His Majesty's equal subjects'; and our friends, the Anglo-Indians, whether officials or non-officials, will have to make up their minds to treat them as such, whether they like it or not."

Indu Prakásh (42), 21st June, Eng. cols.

37. "Mr. Jehangir Bomanji Petit's letter illustrates in a flagrant manner the chronic evil of the *rasad* or *sarbarai*. Of course, we sympathise with Mr. Petit, but we cannot resist the temptation of expressing our pleasure to find that the object of the *zoolum* was a gentleman of his status. For one Mr. Petit that will not rest till he gets justice thousands must be suffering in meek submission and silent unprotesting surrender. It is the vicious system at the root which is at fault. The attitude of the Superintendent shows what supreme indifference exists in the matter in the minds of the high officials. They care not what their subordinates do, and if their doings inconvenience the public they do not think it is their business to enquire. We hope Mr. Petit's efforts will rouse the attention of Government and also give a lesson to the people in fighting constitutionally against the high-handedness of officials, high or low."

Alleged high-handedness of the authorities in the Kolába District.

Ráshtramat (44), 23rd and 24th June.

38. An Alibág (Kolába) correspondent writes to the *Ráshtramat*:—The Kolába District has come in for its share of official displeasure in consequence of its political awakening, and the city of Mahád is the greatest sufferer on that account. The incarceration of the editor of the *Ráshtramukh* and the closing of the sixth and seventh standards of the Mahád English School are the chief acts in the drama of official repression. The officials not content with these measures are sparing no pains to harass the people too. The District Magistrate has issued a summons against the manager, Chandkiran Press, for an alleged breach of the provisions of the Press Act. The manager has, however, produced a postal acknowledgment showing that the book in question was duly posted to the address of the District Magistrate, and the decision now rests with the Court. A similar case was some time back instituted at Alibág, but was subsequently withdrawn, the book concerned having been found lying in the Collector's office. It is rumoured that the recently released editor of the *Ráshtramukh* is again to be hauled up before the Magistrate for alleged offences under the above Act. The District Magistrate has issued notices against the actors and the stage manager of the drama 'Vijaya Toran', which was being performed at Mahád, to show cause why they should not be prosecuted. Those who distributed the hand-bills of the play have also not been spared. It is interesting to note that the Magistrate and the Police were present at the first performance and that they did not prohibit it at the time. A strict watch is kept over the movements of popular leaders in this district. [Commenting on the letter the

paper in a subsequent issue writes:—One gets exasperated by the doings of the officials in the Kolába District. We are afraid their actions are likely to foment discontent among the people.]

Complaint about the alleged misdoings of Mathur Patel, Shirestedár to the Assistant Political Agent, Pálanpur.
Káthiáwár and Mahi Kántha Gazette (73), 20th June.

39. In a contributed article the *Káthiáwár and Mahi Kántha Gazette* writes:—Shirestedárs of European officers and specially of those belonging to the Political Department are known to be taking undue advantage of the inexperience or ignorance of their superiors in feathering their own nests. All that has often been said against these Shirestedárs is not false as can be seen from the grave rumours that are afloat regarding the doings of Mathur Patel, Shirestedár to the Assistant Political Agent, Pálanpur. It is said that when Captain Strong was investigating the succession dispute to the Bhorole *gádi*, which was finally decided in favour of Chauhan Pir Danji, Rs. 6,000 mysteriously changed hands and Mathur Patel was a party to the transaction, which was carried out in the name of Captain Strong. It is the duty of the Political Agent at Pálanpur as well as of Captain Strong to inquire into the matter with a view to preventing the fair fame of the Captain from being tarnished. Captain Strong has been known in the Agency as a kind-hearted and good-natured official and so it remains to be seen that his confidence has not been misused. As to how and by what means Mathur Patel has been strengthening his position at Pálanpur, various astounding stories are told. The one method Mathur Patel adopts to ingratiate himself with officials is revolting to the mind, not because Mathur Patel resorts to it, but because high officials readily succumb to it with a view to satiating their carnal desires. By this means, it is alleged, Mathur Patel has made himself a power in the Agency so strong as to be hardly overcome by any human agency.

Allegations against the Bombay Police.
Hind Swarájya (67), 19th June.

40. The *Hind Swarájya* draws the attention of the Commissioner of Police, Bombay, to the following:—One Purshottam Manishanker found a pearl bracelet lying near the Vaishnav Temple near Bazar Gate, Fort, on Vad 1st of Aso of the Samvat year 1962, and honestly handed it over to Mr. C. W. Sykes of the Bazar Gate Police Station. The ornament was no doubt returned to the owner, Vallabdás Nánji, in course of time; but somehow, perhaps owing to some private understanding between Mr. Sykes and the owner, the promised reward has not been awarded to Purshottam, in spite of his frequent requests. Instances of this sort are likely to shake the public's confidence in the workings of the Police and thereby prove detrimental to public interests. We earnestly wish the Commissioner to take notice of such cases.

Adverse comments on the Police searches in the Bombay Presidency.
Indu Prakásh (12), 26th June, Eng. cols.

41. "During the last month or two a regular campaign of house-searches has been going on in all parts of the Presidency, and though there is a respite at present, we do not know when it will come to an end.......... There can be no question that the authorities will be perfectly justified in taking any prompt and decisive measures to nip in the bud any dangerous movement and not allow it to develop to any dangerous extent. But while thus recognising the responsibility that rests upon Government to provide for the safety of the people and the maintenance of the peace of the country, we would like to press on the attention of the executive authorities the need of exercising the utmost discrimination and patience in the discharge of their disagreeable duty.......... Conduct the searches by all means wherever necessary, but only in absolutely necessary cases and where there is reasonable ground for believing that incriminating things are being concealed in the house to be searched. Judging, however, from the fruitlessness of several searches it would seem that there is at present the danger of the authorities forgetting important considerations and transgressing the bounds of self-restraint in their zeal.......... A campaign of house searches has been or is now being conducted in this Presidency, and already over fifty houses have been raided, with what immediate gain it is difficult to say at present. But from information supplied to the press from various sources, it is apparent that the result is to show that the conditions that prevailed in Bengal at one time have not happily their counterpart on this side of India.......... If then, the situation is not so dangerous, as to all intents and purposes it appears to be, may we not urge that no unnecessary irritation should be caused to the people and that searches should be undertaken only after very strong proofs ?......... Whatever is the case in Bengal, in our own Presidency and particularly in the city of Bombay, the reputation of the police is that they know well the good from the bad and that the good rarely suffer at their hands even by way of suspicion. How is it then that out of so many searches, so large a majority would seem to have turned out abortive ?......... Again, we do not know what earthly benefit the police derive from laying hands on everything they come across. For instance, we are told that in one place translations of the Mahabharat, Ramayan, Gita, Lives of Tukaram, Niloba, Moropant, etc., were all taken away."

Protest against the system of bearing Press telegrams.
Pársi (33), 27th June, Eng. cols.

***42.** "We confess we can see very little rhyme or reason in the proposed abolition of the system of bearing Press telegrams. A deposit system of accounts is to be introduced, and the deposit will be roughly equivalent to an amount sufficient to pay for six weeks' messages, if the newspaper elects to have its accounts rendered fortnightly. The deposit is to be made in cash or Government Promissory Notes. We cannot understand what necessitated this innovation. It cannot be that the Department has been a loser on account of any bad debts. All the newspapers receiving bearing messages are of high standing and respectability, as also are their correspondents in the mofussil. The change is, therefore, not unlikely to be taken as a direct insult. But apart from these grounds, the innovation will cause not a little inconvenience and annoyance. It would be simply harassing to the accredited mofussil correspondents of responsible journals to deposit month by month varying sums of money. News is always difficult to obtain in India, and if a message is to be paid for on delivery—and that is practically what the innovation amounts to—correspondents are not unlikely to shirk, to the detriment of the news service of the journals they represent. As the proposed change is entirely unreasonable and unnecessary, it is to be hoped that it will be abandoned altogether."

Comments on the Government resolution *re* Goculdas Tejpal Hospital.
Bombay Samáchár (62), 23rd June.

43. The resolution issued by Government after four years of deliberation in connection with the carrying out of certain necessary changes in, and additions to, the building and staff of the Goculdas Tejpal Hospital, will not be considered satisfactory by the public. Some time back Government thought fit to appoint a Committee to investigate into the continuous complaints made by the Surgeon-General in connection with serious deficiencies in the Hospital. The Committee was asked to point out only those additions which could no longer be dispensed with. After that, Government took over the responsibility of maintaining the Hospital, and it was hoped that they would carry out those changes which were imperatively necessary. Meanwhile, the Committee finished its investigation and suggested additions involving an immediate outlay of one lakh of rupees and an yearly expenditure of four thousand. These suggestions were far more modest than those of the Surgeon-General. Yet such as they were, Government, we regret, have not thought fit to accept them. They declare that the only thing undertaken by them is 'to continue to maintain in their present condition St. George's Hospital and some other institutions; and to do the needful for the future development of St. George's Hospital and the Grant Medical College.' But they forget that the Committee suggest no new development, but only a provision for imperative necessities. If Government are not prepared to do this, it is a question if they can be said to be maintaining the Hospital in its present condition. Government's tendency to curtail even the very meagre proposals of the Committee is regrettable.

Comments on the Bombay Government's Resolution on the development of Bombay.

Jám-e-Jamshed (29), 21st and 22nd June, Eng. cols.; *Jagad Vritta* (119), 20th June.

44. "The Government of Sir George Clarke have published their final views as to the development of the Bombay City. We are not quite satisfied as to the need of any further reclamation of the Back Bay. There are more sites in Bombay and around it for the dwellings of the wealthy classes than the wealthy classes need or care to utilise, and the reclamation of the Back Bay, as suggested by Government, would be an undertaking justified by nothing save a reckless spirit of speculation. One should have thought that the lesson of the Colaba Reclamation—of the portion reclaimed and let out by the Improvement Trust—would be a warning to any one who seriously thought of embarking upon such an enterprise in a near future.......... The removal of the Love Grove Pumping Station would ere long release and make available a magnificent stretch of land from Worli down to Mahim for the villas of the wealthy, and before long both Government and the public would feel this further reclamation of the Back Bay to be a speculative venture, not only wasteful so far as the public finances are concerned, but unjust to the residents of the native town who require a little more of the freshening sea-breeze to penetrate their over-crowded localities.......... Another drawback of the new scheme for the development of the city is the absence of all reference to the need of providing sufficient recreation ground for its growing population. With the exception of the Victoria Gardens and to a small extent, the Charni Road Gardens, there are hardly any suitable recreation grounds for the public. The Northbrook and the Elphinstone Circle Gardens are hardly worth the name; and what really once served the public at large as recreation grounds—the maidans, the open spaces about the Esplanade, and the Sea Face—have been gradually absorbed for dwelling and other purposes." [The *Jagad Vritta* makes appreciative comments on the resolution.]

Allegations of high-handedness of the military at a recent fire at Hyderabad (Sind).

Sind Journal (17), 17th June.

45. "The military rendered invaluable service in extinguishing and localising the recent fire here, but they were unnecessarily rude to the people, and even to the Civil Officers on duty. We learn on the most reliable authority that Mr. Jagatsing Ailmal, the City Magistrate of Hyderabad, who was, of course, on duty, was actually placed under a guard for venturing to point out the exact locality of a flame of fire that had attacked a neighbouring house, and this in spite of his having intimated who he was. Nay, the Huzur Deputy Collector, Diwán Tirithdás, who in the absence of the Collector was the Chief Civil Officer of the station—which fact was also duly intimated—was threatened with a similar humiliation and would have been marched off with Mr. Jagatsing, but for the miraculous way in which he managed to make himself invisible in a trice. Would anybody have conceived such a thing possible under British rule, did it not actually occur? It is some consolation that the extraordinary act in question was the doing of one individual officer with more of passion than of reason in his mental composition, and that the other officers, notably Colonel Walton, undid the 'mistake' as soon as discovered. That, however, is no reason why the military authorities or the Government should not mark their strongest displeasure of the conduct of the erring officer.......... The attitude of the local military authorities at the last two fires at Hyderabad raises a point of constitutional as well as practical importance. On both occasions it was observed that the military had taken complete possession of the 'field of operations' and were acting as if the Civil or Municipal authorities did not exist! But is it the intention of Government that the military should on such occasions work *independently*, nay, in *defiance* of the District Officer or the Municipal President? Are they not rather to act under the directions of, or in consultation with, the latter, whose knowledge of local conditions would surely be very useful, and would be the means of preventing mistakes? The scene of a fire in a city living in peace is after all not like a city in a state of siege, and a military dictatorship is the last thing we should dream of for the former."

Approval of the new rules about Sind Pleaders' Examination.

Sind Gazette (16), 22nd June.

46. "Those who complain against the new rules about the Sind Pleaders' Examination do not seem to be aware of the deplorable state into which the profession in Sind has recently fallen. The revised rules are obviously intended to mitigate the evil as far as possible. In the first place the legal profession in Sind is overstocked with men, many of whom are of practically no education or culture. The new examination is not more difficult than the old one, but it covers a much wider field of training and instruction......... The raising of the fees and the qualifications required are obviously aimed at keeping down the number of pleaders and thereby reducing the keen competition which had become so severe as to have brought into existence a number of abuses.......... Under the revised rules one of the conditions of the grant of a sanad, after passing the required examination, is that the pleader shall maintain a strict standard of professional conduct, and we presume that the yearly renewal of the sanad for the first five years has been introduced to give the Courts an opportunity of keeping some check on the conduct of the young pleader till such time as his habits become fixed and permanent.......... Once a thorough purification of the Bar in Sind has been brought about the pleaders themselves will no doubt be the first to recognise the advantages accruing to them under rules which, after the laxity which has hitherto prevailed, may at first seem somewhat severe."

Legislation.

Comments on Government's withdrawal of the Bombay City Improvement Act Amendment Bill.

Bombay Samáchár (62), 26th June.

47. The explanation offered by the Honourable Mr. Jenkins for withdrawing the City Improvement Act Amendment Bill is in the circumstances of the case satisfactory. At the same time we are constrained to say with regret that the intention of Government to ask for an increase in the contribution made by the Corporation to the expenditure of the Trust is, in view of the numerous demands on the purse of the Corporation and the larger contributions made by other Provincial Governments to other Trusts, not at all generous. As the Honourable Mr. Ibrahim pointed out, the Bombay Municipality bore as much as 90 per cent. of the Bombay City Improvement Trust's expenditure, while the Calcutta Municipality contributed only 25 per cent. towards that of the Calcutta Improvement Trust, and, therefore, instead of demanding more from it, it was time to lighten its burden. It is a matter for satisfaction that Government are not going to form any hasty decision in the matter without consulting the Corporation and giving it an opportunity of expressing its views. In our opinion the Corporation should not wait to be asked for its views, but should promptly submit its suggestions for placing proper checks on the future administration of the Trust so as to prevent it from being again reduced to straits. The most important among the checks necessary to be introduced is to arrange for keeping the Corporation and the public fully informed of its working, for having all the schemes of the Trust, before they are finally sanctioned, examined publicly by a select committee, and for allowing the public and the parties concerned, to take part in this examination through their legal representatives. It has been the practice hitherto not to allow the four representatives of the Corporation on the Trust Board to give the Corporation any information except that allowed by the President of the Trust. This matter requires to be fully brought to His Excellency's notice, and we are sure His Excellency will not take long to grasp and to remedy the injustice involved therein. Another important change required is the raising of the number of Municipal representatives on the Trust Board to a number proportionate with the Corporation's pecuniary contributions.

Education.

Comments on the resolution of the Bombay University Senate in the matter of examinations in medicine and agriculture and a suggestion to introduce the system of examination by compartments.

Bombay Samáchár (62), 22nd June; *Akhbár-e-Souddqar* (19), 24th June.

48. Now that attempts have been made to bring the Indian graduate to the level of his European brother by making great additions to the course of studies, the time has come when the Bombay University should adopt the system of passing examinations in vogue at the English and other Universities. We have no objection to the course of studies of the Bombay University being made similar to that of the European ones and to the test of examinations being made stiffer so that the fitness of the Indian graduate may not be questioned. At the same time we will urge upon giving the same facilities to the Indian graduate that are enjoyed by the European in the matter of passing examinations. If the compartment system is adopted by the Bombay University, it will produce far better results than at present. [The paper further approves of the resolution passed by the Senate of the Bombay University to put better facilities in the way of students of medicine and agriculture in the matter of passing examinations. The *Akhbár-e-Soudágar* also approves of the resolution and writes in a similar strain about introducing the system of passing examinations in vogue at the European Universities.]

Some grievances of Gujarát College students.

Praja Bandhu (34), 20th June, Eng. cols.

49. "It appears that Mr. Robertson, the present Principal of the Gujarát College, has almost at the very beginning of his career in our midst been pleased to abolish, for reasons which have not transpired, the time-honoured practice of granting free-ships and half free-ships to a few of the deserving but poor students of the College. He has without any previous notice taken this step, probably with a view to save a few hundred rupees and thereby improve the pecuniary condition of the institution of which he is in charge. We are certainly for economy, but it must be of the right sort in order that it may be acceptable. The recent step of the Principal, which does not come in that category, cannot but act as a hardship in the case of a few poor students of the College. It must not also be forgotten that the chief attractions of a mofussil college are the low scale of fees coupled with a number of free-ships and half free-ships and the comparatively cheaper cost of living......... Holding as we do this view, we desire to urge upon the Principal the absolute necessity of his cancelling the order and restoring the old practice. We further understand that the Principal has ordered the students to pay their fees only in sovereigns or currency notes. This also to a certain extent is of the nature of a hardship, for in a mofussil town it is by no means very convenient to get sovereigns or notes in exchange for rupees, and at times they cannot be had at par. Further, it is also a moot question if the Principal is within his rights in refusing to accept rupees tendered by a student in payment of the college fee, since the rupee is a current coin. Taking all these circumstances into consideration we hope the Principal will realise the unreasonable character of this order and will cancel it as soon as possible."

Municipalities.

Complaint about the pay of primary school-masters being kept in arrears by the Ahmedabad Municipality.

Gujaráti Punch (27), 20th June.

50. We often hear of the pay of officers in Native States being kept in arrears. We could never believe if the same were said of Government servants. Yet we state a fact when we say that the school-masters in local primary schools are not paid regularly by the Ahmedabad Municipality. We regret very much to hear about such irregularities in the matter of payment. Their pay often runs into arrears for more than two months. The school-master is very ill-paid. He has to maintain himself decently; and the present high prices reigning everywhere do not allow him to keep even a pie with him after spending on necessaries of life. Very often he has to run into debt; and it is not difficult to imagine his condition under such circumstances. We believe the members of the Municipality are cognisant of this fact. Still their inaction in such a matter throws some light on the work done by popular members of the Municipality. Prompt inquiries are necessary in this matter and arrangements should be made to pay the school-masters very regularly.

Appeal to the Collector of Sâtâra to help the people of Wái in removing the unfavourable opinion which Government have formed about them in Municipal matters.

Vrittasár (160), 21st June.

51. Certain unfortunate incidents that have occurred in the past have tended to prejudice Government against the people of Wái and they have in consequence withheld from the Wái Municipality the right of electing its own President. We hope, however, that the present Collector will be generous enough to forget the past which is not on the whole very creditable even to the officials, and to take the people into his confidence by freely mixing with them. We feel sure that if he does this he will see eye to eye with the people and will thus help to remove the unfavourable opinion which Government have formed of the people of this place.

Allegations of mismanagement against the Hyderabad (Sind) Municipality.

Sind Journal (17), 17th June.

52. A correspondent writes as follows to the *Sind Journal*:—"Will the Hyderabad Municipality ever wake up? Is there any hope of its rising to a sense of its responsibility? Things seem to be going from bad to worse. Look where you may, you will meet with signs of gross negligence on the part of those concerned. The roads are not properly watered, and some are not watered at all. Some of the street lamps are not lighted, many are ill-lighted, and some are suffered to go out a few hours after they are lighted, for want of sufficient oil. The street drains are in a most disgraceful condition, and the stench arising from most of them is quite sickening. One cannot pass through some of the lanes without closing one's nostrils. In many places the drains get choked up and the dirty water overflows them and spreads in the streets causing much annoyance to the wayfarers. As if this nuisance were not sufficiently offensive, the Municipal sweepers deposit baskets full of night-soil in public lanes and streets and let them lie there not for hours, but for a whole day. You can easily imagine how disgustingly abominable this must be to the unfortunate people living in the neighbourhood. They complain very bitterly, but who is to listen to them? The cry everywhere is that the town was never so dirty and insanitary as it is now. But this is not all. The Municipal schools in the town are shamefully neglected. The School Board is nothing more than a mere pretence. Do the members visit the schools even once a year? Most of the schools have not seen any member of the Board for years. Do they know whether the teachers are regular and punctual and whether they work conscientiously? The School Board clerk is reported to be the master of the situation. If this is what is meant by local self-government, the less we have of it, the better. Let us hope the authorities will stir up the Municipal Councillors with a long pole."

Complaint that the insufficiency of water service in portions of Hyderabad City (Sind) exposes it to the risk of fire.

Sind Journal (17), 17th June.

53. "The recent fire at Hyderabad has more than one lesson for the local Municipality. Why should timber or fuel godowns closely adjoin residential houses? Why were not water-pipes laid out around the spot of the recent fire? Places where inflammable material is stored should as a rule be separated from inhabited houses by some open space. As for the water service being extended to the quarter in question, its necessity at the present time will be questioned by none. Since the construction of water-works for the town more than 30 years ago, this quarter of the town has expanded very considerably, and it is a wonder the Municipality has not provided the inhabitants with pipe water long ago. We regret to find that neither

in the water works improvement scheme, which is to cost about three lakhs, nor in the extension scheme which makes provision for the farthest part of Hyderabad, is there any mention of the needs of this crowded quarter. It is high time the omission were supplied."

Alleged plan for swamping Hindu municipal voters in Shikárpur (Sind) by the creation of numerous new Muhammadan voters.

Sindhi (54), 14th and 19th June, Eng. cols.

54. "We learn that the District authorities intend to create more Muhammadan voters in the Shikárpur Municipal limits by artificial means. In the Municipal Act, besides the tests of property and education as determining the right to vote, another test is laid down presumably with the best of intentions, *viz.*, that an assessor or a juror in a Court of Sessions has a right to vote. When the Legislature extended this privilege to jurors and assessors irrespective of their worldly possessions, it certainly contemplated that such men who sit with the Sessions and High Court Judges to adjudge the liberty and life of men should be men of sufficient respectability and intelligence. It was never contemplated that this privilege should be abused by the introduction of men who would put to shame any Sessions Judge who has to associate with them on the Bench. Shikárpur being a town in which Hindu population predominates, that community is entitled to have more voters than the Muhammadans. The officers, however, intend to artificially increase the number of Muhammadan voters by creating by a stroke of the pen a number of assessors out of the illiterate and lower classes of weavers, butchers, carpenters, blacksmiths and others, who have no right whatsoever to be associated in the dispensation of justice with the Sessions Judge. And how is this sought to be done? The number of Hindu assessors is to remain the same, while that of Muhammadan assessors is proposed to be increased fourfold the present strength. By this means the number of Hindu voters is to be swamped by an artificial increase in that of the Muhammadan voters. Blacksmiths, weavers, cart and carriage drivers will now find their way as assessors in the Sessions Court. How grand! We doubt not that the Sessions Judges will have ample reason to be grateful to the powers that be for doing so." [The paper in its next issue says:—"In our last we touched upon the proposed changes in the electorate of Shikárpur. Our present information is more definite, but makes the matter still more grievous. A Muhammadan Municipal Commissioner usually nominated by the Collector was suddenly and unfortunately thrown out.......... The Collector of the District on being approached advised the gentleman to seek election, which in the face of a great majority of Hindu rate-payers and qualified men was impossible for him to contest successfully.......... This gentleman, therefore, proposed a number of Muhammadans to be included in the list of assessors, and his list rapidly grew.......... This manipulation of the assessors' list necessitated the inclusion therein of butchers, artisans, blacksmiths, and others, because all the educated, all the opulent and rate-paying members of the community had been already included in the list. Has not the Sessions Judge, we ask, any voice in rejecting such useless material when revising the list? We believe he has a right to veto the selection of such assessors. Let us hope that Mr. Boyd, who is well known for his robust common-sense and shrewdness, and who can, we trust, see through the whole scheme in a second, will be strong enough to insist that he shall associate on the Bench with sensible people and no other."]

Native States.

Alleged cruel treatment of Mr. Bijápurkar and others undergoing imprisonment at Kolhápur.

Ráshtramat (44), 27th June, Eng. cols.

***55.** "It is over ten months since Professor Bijápurkar was arrested and nearly six since he was convicted and sentenced to three years' simple imprisonment. His appeal which was filed very soon after his conviction has not yet been heard by the Council at Kolhápur to which it has been referred by His Highness the Mahárája. .... True to its traditions the Council is postponing the case from time to time, and all this while the poor prisoner and the two others sentenced along with him are suffering untold miseries in their prisons. These three prisoners are, it appears, claiming special attention of the authorities, and they are mercilessly moved from place to place having special treatment everywhere.......... Until Mr. Bijápurkar was at Panálla he was, we are told, allowed the use of books, but since he was taken away from that hill-fort that privilege is denied to him, and the three political prisoners are shut up in a small room in a police station in the centre of the market under a special guard of the Kolhápur Infantry, with strict instructions not to talk to each other. .... The prisoners, we are informed, are paraded in the streets of the city possibly with the object of humiliating them and of striking terror into the minds of the young generation. But this is a vain desire, for they know that Bijápurkar is a victim to injustice and the disgust of the young impressionable minds will recoil on the heads of those who are responsible for the ill-treatment of Professor Bijápurkar rather than on the peaceful educationist who is suffering for no fault of his.......... At Kolhápur, as in some cases at Midnapur, we need not be surprised if Professor Bijápurkar becomes altogether sick of his present position and is rendered soft-brained.......... The sooner the Mahárája and the Resident bring the arrangements in keeping with the demands of humanity, the better it will certainly be both for the prisoners and their custodians."

Alleged injustice to certain subjects of the Jámnagar and Limbdi States.
Rájasthán (82), 19th June.

56. We are sorry that some of the Native States have caught the infection from the high-handed policy of the British Government in their use of that detestable regulation of 1818, and in consequence begun to think that if they imitate the Sovereign Government and deport or send to prison without fair trial any person living under their authority, they will be perfectly justified in their conduct. The administration of Jám Rangitsinji has already begun to be detested on account of such acts as the heavy sentence passed on Shet Premchand Keshavji and the imprisonment of the Amran Tálukdár; and we fear the recent steps taken by His Highness Daulatsinji of Limbdi in the matter of the theft of some State jewelry are likely to meet with no better reception. The persons at whose doors the charge of the theft has been laid are respectable gentlemen, and we hope the Thákor Saheb will do justice to his subjects and thereby raise himself in their estimation. The Imperial Government, too, ought to take notice of such actions and see that justice is done to the subjects of Native States.

Intelligence extracted from the Press.

Contributions to the Maháráshtra Vidyálaya Funds, Poona.
Bhála (105), 21st June.

57. We are glad to state that the inhabitants of Karhád (Sátára), Sángli, Vite (Sátára) and Chikodi (Belgaum) have contributed Rs. 200, the people of Nágpur Rs. 100 and Mr. T. K. Joshi, pleader, Nevása (Ahmednagar), Rs. 100 to the Maháráshtra Vidyálaya Funds, Poona. The institution is being conducted on National lines for the last sixteen years and is managed by a committee of fifteen gentlemen.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 1st July 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd July 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do,	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32,	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do,	Quarterly	......	...
19	Sind Gazette	Karáchi	Weekly	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Do.	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly,	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30,	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitrā	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryā Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayā	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sopkhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayā	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

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	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53 ...	400
71	Buddhi Prakásh	Ahmedabad ...	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira) ...	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira) ...	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60 ...	800
86	Political Bhomiyo... ...	Ahmedabad ...	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad ...	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly ...	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly ...	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52 ...	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42 ...	300
96	Vasant	Ahmedabad ...	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly ...	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

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	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumthá (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

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	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shrí Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik: Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar,	...

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	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
177	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
183	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on the Honours List.

Kaiser-i-Hind (35), 27th June; *Phœnix* (14), 30th June; *Broach Samáchár* (70), 1st July.

1. The Honours List is as disappointing as it is long. A few Indians are honoured with some minor titles, but the official class has been treated very generously in the distribution of higher honours. Is it not an injustice to great philanthropists, literary men and captains of commerce and industry, when only highly paid officials, who are in duty bound to serve the country, are given distinguished titles? The services which the non-officials are rendering to the people and Government are hardly less important than the services of the officials themselves. The present policy of distributing honours will depreciate the value of the Honours List in future. Patriots never desire to be decorated by Government. The esteem in which they are held by the people is more prized by them. Still Government have to fulfil their duty in the matter by recognising and rewarding their services. Dr. Rash Behari Ghose's services at the time of the revision of the Civil Procedure Code are rewarded with a mere C. S. I. [The *Phœnix* writes:—"On the whole the Honours List is disappointing and in saying this we are only echoing the voice of the Indian public. We wonder why the name of our distinguished countryman, Mr. Romesh Chunder Dutt, is omitted from the *Gazette*. The bestowal of a Knighthood on Mr. Dutt would have been a fitting recognition of his valuable services as a member of the Decentralisation Commission. It is worthy of note that this time Sind is entirely left out in the cold." The *Broach Samáchár* writes:—The leaders of the people have a greater right to be honoured by Government than the official class. This year also those who deserved to be honoured long ago have been passed over in favour of others. The tendency to pamper Europeans by bestowing honours on them will engender a spirit of indifference towards these honours among the natives.]

Indian Spectator (7), 3rd July.

2. "A noteworthy feature of the Birthday Honours is the preponderance of Bengali names. This shows in what esteem the Government of India holds the people, and it also means that the Bengalis are not half so bad, as citizens, scholars and upholders of a settled rule, as some of them pretend to be. What better scholar and administrator can India show than Mr. K. G. Gupta, or more erudite Judge and educationist than Mr. Asutosh Mukerji, or abler lawyer and sounder law reformer than Dr. Rash Behari Ghose? Long live the race of Bengali worthies, in many ways the leaders of Indian thought, and long live the British Government to appreciate their worth in spite of the vagaries of a passing racial commotion. If the numerous other names are as good as these, the list of Honours may be described as an almost ideal one. It is hopeless for a small weekly to go further down to the Rajas, the Bahadurs and the Sahibs. Suffice it to say that most of them appear to be good names, wisely selected and from over a wide field of public activity."

Gujarát (74), 26th June.

3. At last Government have taken pity on Babu Rash Behari Ghose and rewarded him with a C. S. I. for the wonderful patience displayed by him in breaking up the Surat Congress and the great pains he took at Madras in abusing the Nationalists and showering praises on Government. For these and other meritorious services such as the studied silence observed by him respecting the hardships inflicted by Government on his countrymen, Dr. Ghose did naturally expect a higher certificate than the three lettered C. S. I., with which Government have disposed him of. The reward is undoubtedly insufficient for the great services rendered by him during the last two years. However, Government have done well in providing him in his old age with this staff to lean on. By its support he will be better able to zealously perform such patriotic duties as those mentioned above. Nevertheless it is a pity Government have not yet appreciated the services of those Surat gentlemen who have done yeoman service in the breaking up of the Congress and who have been frequently passing resolutions praising Government.

The outrage in London.
Indian Social Reformer (6), 4th July.

*4. "There were still people among us who professed to think that Lord Morley was recently actuated by a desire to establish official surveillance over Indian students and their opinions. The most inveterate doubter, however, must have been shocked out of his dubiety by the news of the terrible deed of assassination reported last week by Reuter. In the absence of any allegation that the assassin had any personal or private grudge against the murdered officer—which we believe to be highly improbable—there is no alternative except to conclude that the dark and diabolical deed was deliberately planned by men who see in the growing understanding between the people and the Government of India a menace to the doctrine and propaganda of anarchism and assassination. It is not for us to suggest where the London police will have to seek for the ramifications and roots of the nefarious conspiracy. But we fervently trust that no efforts will be spared to track down the secret instigators of this crime. The feelings of horror and dismay with which the news was read by Indians defy description. It is a curious coincidence that, on the very day of this assassination, the Government of India resolution recommending the formation of provincial and district Committees to work in concert with the London Committee for advising Indian students was issued. Most parents and guardians of students going to England for the purpose of study will be glad to avail themselves of the advice of these Committees instead of having to run the risk of their boys falling into the snares of designing persons on their arrival in a strange country. The dangers which beset young men in England at the present time have received a startling illustration from the murder in cold blood of Colonel Curzon-Wyllie and Dr. Lalkaka. Apart from the well-being of individual students, there is the larger question whether henceforth Indian young men in England shall be regarded by the English people as honourable and healthy-minded fellow-citizens or as potential murderers and ruffians. Clearly there is urgent need for an organization of the kind now instituted in India and in England, and we hope local Governments will lose no time in giving effect to the scheme in their respective provinces."

Pársi (38), 4th July, Eng. cols.; *Kaiser-i-Hind* (35), 4th July, Eng cols.; *Rást Goftár* (40), 4th July, Eng. cols.

*5. "The atrocious, cowardly and purposeless murder in London of Colonel Curzon-Wyllie, Political Aide-de-Camp to the Secretary of State, has sent a thrill of horror throughout India. But where did the assassin get his inspiration from? It is this fountain source that must be traced and its satanic apostles hunted with unsparing remorselessness. Most of the cowardly scoundrels who are responsible for betraying young Indians into the dastardly paths of anarchism are well-known. The whole of India, with one voice, ought now to demand that these moral lepers should immediately be brought to book—both in India as well as in Europe. This is a duty which the British Government owe to themselves as well as to the Indian people. As for the problem of Indian students in England, we trust that after this concrete evidence of the anarchical lengths to which some of them are capable of going, there will not be found one man who will object to all that Lords Morley and Minto are doing for keeping an eye over the doings and even thoughts of Indian youths in England. Nay, we must all zealously co-operate with the authorities in seeing that the liberty which the young men enjoy in England is not turned into despicable license." [The *Kaiser-i-Hind* writes :—" We are sure all India views with extreme horror and indignation this most lamentable deed whereby two innocent but useful lives have been cut off.......... Really, both deaths are to be greatly deplored, and we can only offer our deepest sympathy to the families of the deceased while expressing our greatest detestation at this abominable crime." The *Rást Goftár* writes :—" The cold-blooded murder of Sir W. Curzon-Wyllie will send a thrill of horror through the whole length of the Empire. It is difficult to understand how the victim of the crime came to incur the mad displeasure of Indian anarchists. The active part which the deceased took in the matter of the control of Indian students in England was in all probability resented by the evil genii in possession of the India House. Their nefarious tactics ought long before this to have put the Police in England on the alert. The crime will suggest the paramount need for making a clean sweep of the India House, and tightening the control on students from this country."]

Indu Prakásh (47), 3rd July, Eng. cols.; **Mahrátta* (11), 4th July.

6. "The fact that the criminal is but a boy of 22, that he was armed with a dagger and a sword in addition to his fully charged revolver, his grim and defiant silence so far, coupled with Sir Curzon-Wyllie's position of importance as the Political Aide-de-Camp to the Secretary of State for India, all tend to create a strong suspicion that the crime was a political one hatched up by that senseless school which considers anarchistic methods as likely to bring on India's political salvation. That the Indian anarchist has borrowed his weapons and theories from the West is no doubt certain. Whatever may be the case, this particular outrage, coupled with various complaints that are made in regard to the character and doings of Indian students in England, is fraught with dangers of an uncommon kind to the interests of Indians—those Indians who travel to the Continent either as tourists or students. They will come in for a general ill-fame, at least for a general suspicion. Some English Colleges are already reported to be bent upon a general boycott of Indian students. Under these circumstances we are glad at the appointment of an Advisory Committee and an Information Bureau in England for the benefit of Indian students going there and also at the sketching of a programme for appointing committees in all the principal Indian Provinces to co-operate with the London Bureau. Let us hope the joint labours of all these will result in reclaiming Indian students from all wrong paths and in wrong paths we include not only anarchism but also the wily seduction of Shyamji Krishnavarma's India House and its firebrand workers. A curse, an unmitigated curse, have they proved to many an Indian youth. Under other circumstances we should have objected to the threatened red-tapeism of these Indian provincial committees. But now that the dangers that beset the path of Indian students have shown themselves to be so great, we are forced to accept as salutary the operations of these committees." [The *Mahrátta* writes:—"The news of the horrible murder of Sir William Curzon-Wyllie, Political Aide-de-Camp to the Secretary of State for India and Dr. Lalkaka of Shanghai by an Indian student will, no doubt, be looked upon with abhorrence by all men in India."]

His Highness the Aga Khan on Muhammadan representation.

Oriental Review (13), 30th June; **Rást Goftár* (40), 4th July, Eng. cols.

7. "It may well be asked what proportion work bears in all the meetings of the Moslem League to the talk, wild, suicidal and nonsensical, indulged in there. Almost every week we are having these speeches which show nothing of sober statesmanship but only impatience and a threatening attitude besides a jingo-like assumption of all the supreme virtues to the Muhammadan community. We are not surprised that men like Mr. Rafiuddin Ahmed who have their own axe to grind should join the sectarian agitation. But we are surprised how men like His Highness the Aga Khan can think it for the best interests of the country to join the selfish propaganda of the Moslem League. Speaking recently at the annual meeting of the London branch of the All-India Moslem League, he emphasised the fact that Mussalmans within the administrative limits of India outnumbered the entire population of Germany. Where was the need for emphasising such an obvious fact? Why did not His Highness emphasise another fact that the Hindus far outnumber the Muhammadans who claim inordinate rights for themselves on the ground of their being the gate-keepers of India? This claim is amply refuted by a writer in the *Modern Review*, who gives statistics to show that the Hindus far exceed the Muhammadans in numbers in the Indian Army.......... We cannot refrain from expressing our strong protest against the implication in His Highness the Aga Khan's speech that the Muhammadans have the sole claim to be called loyal." [The *Rást Goftár* writes:—"The Muhammadans should not forget that the Reform scheme was not under-

taken in their communal interest only, and must receive thankfully whatever is conceded to them after the dues of other communities are put in the balance and their share of the reforms have been equitably settled."]

Gujaráti (30), 4th July, Eng. cols.

*8. "We fail to understand what the vast brotherhood of the Islamic world exceeding 250,000,000, has got to do with the question of the representation of the Muhammadan community under the new constitution about to be introduced. We wish the Aga Khan had the courage of his convictions and used the same argument in support of the demands of the Muhammadan Progressives in Egypt. But we have never heard him supporting those demands on any such ground. Until two years ago His Highness the Aga Khan never lifted his voice in furtherance of Indian reforms. And it is not a little strange that he should have now become suddenly alive to the political importance of the vast Islamic world in Asia, Africa and Europe. 'Throughout the stress and storm of the last few years,' said the Aga Khan, 'Mussalmans had remained unswerving in their devoted loyalty to the King-Emperor.' And so have the Hindus and other communities. We wish the Aga Khan had never advanced the above ground in his speech and thus given needless offence to the non-Moslem communities in India. The other ground put forward by the Aga Khan is equally unfortunate. What were the claims put forward by others which were inconsistent with the unimpaired maintenance of British authority? Some months ago the Aga Khan talked about the dangers of Hindu political supremacy. We showed at the time how utterly meaningless all talk of this kind was in a country situated as India is. Now he tells the British public that the Hindus 'are exultant because they had attained a virtual monopoly of political influence.' It is a thousand pities that the Aga Khan gave utterance to such a view. In no part of the country is there any such feeling of offensive exultation. It is an altogether unfounded statement which the Aga Khan should never have made."

**Mahrátta* (11), 4th July; *Kesari* (130), 29th June.

9. "The extravagance of the Muhammadan claims has bewildered even the Bombay Presidency Association, which supported special representation for Muhammadans as embodied in the original proposals of the Government of India.......... At the annual meeting of the League held in London only a few days ago, the Aga Khan delivered an important pronouncement on the Muhammadan question which shows the trend of Moslem aspirations.......... The speech contains a fling at political agitators who are charged with putting forward claims inconsistent with the maintenance of British authority, and who are said to hold a virtual monopoly of political influence in the country. Evidently the attack is on the National Congress and its ideal of *swaráj*. The attack contains an insinuation that these movements are disloyal and detrimental to British rule. We wonder whether in the zeal for pushing forward Muhammadan demands, the Aga Khan has saved his party from the charge of disloyalty which he levels at the political movements in India. If the Indian politician, who holds the ideal of constitutional *swaráj*, is to be stigmatised as disloyal on account of the very movement, then how is the aggressive Muhammadan free from the same charge, who brings in his relation with 200,000,000 Muhammadans outside India forming the brotherhood of the Islamic World, to emphasise his demand for more privileges? This attempt of the Aga Khan to strengthen Moslem demands at the cost of maligning the Congress politicians is ridiculous as well as mischievous. He threatens Lord Morley that his scheme would prove a failure if the Muhammadan community, which forms only part of the vast Islamic world of 250,000,000 persons, is not respected in its demands for adequate privileges. We do not know how the insinuation against the Indian political agitators goes to set in bold relief the threats and aggressive demands of the Moslem league. This and some other grounds, on which leading Muhammadan spokesmen in India and England have been urging special claims, are, as remarked by the Bombay Presidency Association in their protest referred to above, 'offensive to the sense of self-respect of the other communities and casting grave

an altogether unwarrantable reflections on their loyalty.' We do not grudge the Muhammadans any special privileges they might acquire from Government; but when their demands thwart the growth of Indian nationality, we cannot refrain from sounding a note of warning and pointing out the danger.......... Why is it that the Moslem community in India has begun to feel very often of late that it is not only a section of the Indian population but is a cognisable factor in the Islamic brotherhood on the face of the whole world? The explanation lies in the dawn of political consciousness in the Islamic nation.......... The new era introduced by the Turkish revolution will not fail to awaken the other Moslem nations of the world. If the Turkish constitution settles firmly in the soil, and vigorously maintains its force and grows strong within the next few years, it will have a marvellous effect on the Islamic nations.......... The importance of the connection of the Indian Moslems with the rest of the awakened Islamic world, was what perhaps the Aga Khan wanted to impress on the mind of Government. Government, perhaps moved by considerations of their 'divide and rule' policy, or acknowledging the alleged imperial and political significance of the Muhammadans, have consented to accede to their claims. It is but natural that the awakening in the Moslem world so recently brought about should so clearly be reflected in the aggressive demands of the Muhammadans and should be so readily taken advantage of by them. That need not be a source of anxiety to others.......... We have no doubt that the awakening in Turkey and other nations will have immense influence upon the Muhammadans of India, and will rouse them to realise their true significance. Such a resurgence is highly welcome. But only when the Muhammadans fall a prey to the policy of Government and consent to be their ready and willing tools, we are forced to protest strongly against their action." [The *Kesari* writes as follows:—We note with pleasure the awakening of the Muhammadans. The one noteworthy feature of the Muhammadan agitation is that they do not waste their time in making lengthy speeches. They state plainly what they need and openly threaten Government that they will have to suffer if they do not satisfy them. The majority of Muhammadan agitators are religious preachers. The Hindu priesthood, on the other hand, keeps aloof from the political movement as a class. We do not see why they too should not agitate during their leisure hours. If the Hindu priests care to take a lesson from their Muhammadan brethren, they should see that they do not belong to the sheepish class, but that they are the scions of a heroic fraternity. They are a powerful force in the community they belong to. The contention of the Muhammadans that they are entitled to special privileges because they are recruited more in proportion to their number in the ranks of the Native Army, is untenable. This disproportion is caused not because the Muhammadans are more heroic than the Hindus but because Government want to 'divide and rule.' Muhammadans now demand that this policy should also be followed in other walks of life. The only way to frustrate the policy of Government is to make the Muhammadans acquainted with the real situation. The Aga Khan should have waited a few years before making a display of the 'dynamic force' of the Muhammadans. Turkey has yet to develop into a strong nation. If the Hindu ideal of *swarájya* is a menace to the British Empire, the Pan-Islam movement is no less so. If the Muhammadans are separated from the Hindus in all public bodies, they will have to accept the ideal of Pan-Islamism. The Aga Khan does not seem to have considered all these points before delivering his speech at the London Moslem League meeting.]

Bombay Samáchár (69), 29th June; *Sánj Vartamán* (41), 1st July.

10. The speech made by the Aga Khan at the annual meeting of the London Branch of the All-India Moslem League was, we are sorry to say, wanting in foresight and thoughtfulness. He was hasty in declaring that 'if in the final shaping of the Government's plans, the pledges made to the Mussalmans were not carried out fully, both in the spirit and the letter, the reforms were doomed to failure.' He further apprehended a failure of the Reform scheme if a large section of the people were disappointed for want of real representation, while another section was exultingly jubilant over a virtual monopoly of political influence. In talking in this way, we are afraid, the Aga Khan has not consulted the interests of his co-religionists. The trend of the Aga Khan's remark goes to show that Government are not prepared now to carry out the pledges made by His Excellency the Viceroy to the All-India Moslem League last year. But what are the facts? The scheme has already provided special seats for Muhammadans in addition to those ordinarily allotted to them in proportion to their numbers. Without acknowledging, however, their thanks to Government for this special concession, Muhammadan leaders have raised objections to the working out of details and to the mode of electing members for these seats. On principle the Muhammadans have been allowed to elect their own representatives for the seats assigned to them in consideration of their population; but it has been ruled that the special seats reserved for them should be filled up by election by representative bodies like Municipal and Local Boards. For a time the Moslem League expressed itself satisfied with the arrangement. No sooner, however, did the enemies of the Indians manipulate the wires, a hue and cry was raised and the arrangement was objected to on the ground that Muhammadans returned by such cosmopolitan bodies as Municipalities would in no way be regarded as true champions of Muhammadan interests. That these fears are groundless needs no elaborate proof, for the Imperial and Provincial Councils would not be sitting to decide party or sectional questions, but Imperial questions bearing on the greatest good of the greatest number of Indians. Again, the Imperial Council is still to be swayed by an official majority and consequently there is no danger of Muhammadan interests suffering for want of a true representative of theirs in the Council. In a Provincial Council, though non-officials would be in the majority, it would not be composed of Hindus only but of the representatives of Muhammadans, Christians, Parsis and the backward classes as well. Hence a secession of the Muhammadan representatives from the non-official element in Council would at once weaken the latter's majority, and the Hindus would be prevented from taking any advantage over their Muhammadan brethren. These facts go to show how worthless is the agitation that is being worked up by the leaders of the All-India Moslem League against the arrangement sought to be made by the Viceroy. Another question that has been raised in this connection by the Honourable Mr. Ibrahim at the last meeting of the Bombay Legislative Council is of a different character. He and the Bombay Branch of the Moslem League object to Government reserving to themselves the right of nominating Muhammadan members to the two seats specially set apart for the community unless a representative body competent to exercise the right of election was formed. Instead of taking up the hint and proceeding to form a truly influential and representative body of the Muhammadans of this Presidency, the Honourable Mr. Ibrahim and his co-workers have been accusing Government of committing a breach of promise and have been indulging in all sorts of unpleasant talk. Considering the present Muhammadan agitation over communal interests, we are afraid the several sections into which the community is divided would never be unanimous over the election of their representatives. The Honourable Mr. Ibrahim has been suggesting to Government to form a Muhammadan body composed of Government title-holders, University graduates and those paying taxes and land assessment, for the purpose of returning members to the Council. But from so primitive a body we do not think really good competent men would be secured for the Legislative Council which is not like a Municipal or Local Board where any member could take a seat. If the Muhammadan leaders desire that their interests should be properly safe-guarded in Council, it behoves them to put their heads together and arrange for forming a representative body of theirs having the sanction and approval of all the sects of the community. If such a body is successfully formed, we do not think Government would hesitate to invest it with the privilege of election. [The *Sánj Vartamán* takes exception to the language used by the Aga Khan and deplores that he should have again endeavoured to show that the interests of his community were different from those of the Hindus and that the Muhammadans alone were loyal to the Crown. The paper strongly criticises this attitude of the Aga Khan and regrets that the eyes of his community should not have yet been opened by the pronouncements made by Sir George Clarke, Mr. Asquith and Mr. Balfour.]

11. "At the annual meeting of the London Branch of the All-India Moslem League, His Highness the Aga Khan gave expression to some of his views, which may not be regarded as sound or such as should carry conviction to the minds of those who can think and act for themselves. Nobody denies the fact that within the administrative limits of India, the Muhammadans substantially outnumber the entire population of Germany, or that the Islamic world considerably exceed 250 millions or that they are unswerving in their devoted loyalty to the King-Emperor. These are truisms that have nothing whatever to do with the main, question at issue whether the Muhammadan community, which is much behind the other communities of the vast continent of India in respect of education and general progress and civilisation, is really fit to exercise the right of election for which it has been clamouring at the instigation of those who would be glad if the two main communities of the country were at daggers drawn. His Highness the Aga Khan is reported to have said that if the pledges made to the Mussalmans were not carried out fully, both in spirit and letter, the reforms would be doomed to failure. What have the pledges, if they were at all given, to do with the success or non-success of the reforms? Whether the Muhammadans approve or not, these reforms will be formulated and carried out in their integrity. Should Muhammadans ever think of opposing the reforms, which we do not for one moment believe that they will do, these reforms instead of being put back will receive additional incentive from them. .... It is true that the Muhammadans, as a community, will be disappointed; but whose fault is it that they should be so disappointed? Is it not because they would not budge an inch in the matter of social or educational progress that they fall so much behind the other races in India? Why can they not overcome this disappointment by an unanimous resolution that they should make an effort to keep pace with the other sister communities in the country? The Muhammadans ought to resort to constructive rather than destructive measures. Mere opposition will not enable them to accomplish their object.......... One Mr. Rafiuddin Ahmed delights to tread on dangerous ground, which the Bombay Muhammadans, the cream of the community, have carefully avoided all these years."

Sánj Vartamán (41), 29th June, Eng. cols.

*12. "It is not easy to move the President of the Bombay Presidency Association and Chairman of the Council in matters involving racial controversies or consideration....... The brief telegraphic representation addressed by him on behalf of the Association has, therefore, a peculiar significance of its own. His position lends special significance and emphasis to the views expressed in that representation. No doubt they are the views of the Association as a whole, but the fact that they have commended themselves to him will not, it is hoped, be lost sight of by the higher authorities. The situation has produced feelings of considerable resentment and dissatisfaction. But the recent speech of the Aga Khan and the writings of the *Times* and of many Anglo-Indian papers have added to the gravity of the situation, and we are glad Lord Minto's Government have been reminded of the duty they owe to the non-Moslem communities in India and of the fundamental principle on which British rule in this country is based.......... Indications have been clear for some time past that the Government of India have misconstrued the attitude of silence adopted by the non-Moslem communities out of prudential considerations. Evidently they stood in need of a reminder and warning, and the Bombay Presidency Association could not have addressed a more weighty and dignified protest than the one they have forwarded through the President. We sincerely hope Lord Minto's Government will fully realise its true significance in time. We have over and over again dwelt upon the necessity of treating the views of the Muhammadan community in a spirit of dignified patience and enlightened toleration and we still adhere to that position. Many of our Hindu and non-Hindu countrymen have acted in that spirit

Bombay Presidency Association's protest *re* Muhammadan representation.

Gujaráti (30), 4th July, Eng. cols.

in dealing with the question, although sufficient temptations had been thrown in their way to take up a more determined and outspoken attitude. But the fact stands that the party that is most articulate has been receiving encouragement even at the hands of Government to persist in its extravagant demands. It is difficult to understand why the Indian Government have not invited to the Conference that is sitting at Simla the non-official representatives of other than the Muhammadan community. It is a political blunder of the first magnitude to try to conciliate the minority by encouraging or listening to extravagant demands, and create feelings of suspicion, resentment or dissatisfaction in the minds of the majority, the non-Moslem population throughout the country, by taking up an attitude which on the face of it is open to misconstruction."

Pársi (38), 4th July, Eng. cols.

***13.** "We are glad to see that our view of the case is most strongly echoed by the Presidency Association in a long and emphatic protest telegraphed by its President, Sir Pherozeshah Mehta, to the Government of India. The protest is opportune and convincing, and we cannot see how the Government of India or even the Secretary of State can in any way ignore it. Sir Pherozeshah has done a distinct service to the country by thus warning Government of the consequences of any further yielding to the untenable irrational and extraordinary demands of a section of the Muhammadan community. Already great dissatisfaction has been caused among the non-Moslem communities of the country by the special concessions made to Muhammadans. But the leaders of these communities refrained from giving public expression to this dissatisfaction owing to a natural reluctance to join in bitter controversies involving race and creed considerations. This prudent reticence seems, however, to have been misunderstood, and perhaps that is why several leading Muhammadans, both in India and England, have been encouraged to make preposterous demands, on grounds deeply offensive to the sense of self-respect of other communities and casting grave and altogether unwarranted reflections on their loyalty."

Indu Prakásh (47), 2nd July, Eng. cols.

14. "Glad we are that the Bombay Presidency Association held a meeting of its Council yesterday and after full discussion and with a due sense of responsibility resolved to send to Government by telegram a protest against any further indulgence to our Moslem friends at the cost of other communities. The question is not one of gratifying the Moslems now. It is one of preventing a fatal schism, of avoiding the growth of immense discontent among the non-Moslem populations and of ensuring the success of the Reform scheme and thereby of the prospects of allaying the unrest in the country. The wisest and the soberest amongst us kept silent hitherto. But the Moslem demands have gone on increasing and increasing. First they wanted only an adequate representation and a few seats reserved for Muhammadans. Then they wanted that the seats so reserved should be numerically proportionate to their population. Then they wanted that these reserved seats should be filled only by exclusive Moslem electorates. Then came the demand for 'excess' representation. Then that these 'excess' members too should be elected by exclusive electorates. And lastly comes the programme to have an inordinately large 'excess' and have it by interfering with the free liberty of elections and nominations. Worse than all this are the grounds on which these demands are made, and the indulgence shown to them. The speeches of Syed Mr. Ali Imam, Mr. Amir Ali and His Highness the Aga Khan have been simply exasperating. It is necessary that the country should speak, that all non-Moslems should protest. Let judgment not go against them by default. The Rules and Regulations are on the eve of being finally passed and promulgated. Only the Aligarh clique has been given a hearing officially. But the others—the vast majority of Hindus, Parsis, Christians, etc.—must not allow Government to escape in this manner the duty of listening to their voice. Let them speak out as the Presidency Association has done."

Rásḥtramat (48), 4th July, Eng. cols.

***15. "We have never grudged the Moslems special representation, for we do not believe that it will do any harm to the other** communities to a very great extent as some people imagine. The Bombay Presidency Association has sent a sensational wire to the Viceroy protesting against the special representation granted to Muhammadans as if it were a life and death struggle and as if Government were going to pay any attention to such representations where questions of Imperial policy were concerned. Associations may assume a moderate tone and they will be tolerated, nay, they will be welcomed as practical and sensible, but when they attempt to advise Government on questions on which the mind of Government is once made up, they will receive a rebuff even as great as any they received before. Their Moderate politics or their Moderate tricks would not be of much avail in the hour of real need. The Association with all its moderation and diplomacy could not bear to see the Moslem Deputation conferring with the Viceroy about the special privileges which are to be granted to our Moslem brethren and has, therefore, wired to His Excellency an indignant protest on behalf of the non-Moslem communities of India. If the Moslems believe that they will be vastly benefited by the special privileges which they are going to secure in the newly inaugurated Councils, why should we grudge to allow them to have a chance of having experience by themselves? They perhaps believe that they are going to be shown these special favours as a return for standing aloof from political agitation. When they get what they want and have gone past the first flush of victory they will, we feel sure, learn the same political lessons that other Indians have learnt."

His Excellency the Governor's remarks at the Budget debate *re* Muhammadan representation.

Sind Gazette (19), 28th June; *Phœnix* (14), 30th June.

16. "His Excellency the Governor thinks that the Muhammadans would probably secure a better and more truly representative class of men by nomination than by election. In this he is no doubt perfectly correct, but exactly the same argument applies to the Hindu community. The system that we believe would work out with least friction and with the best results to the Muhammadan community would be a complete separation of electorates from the lowest to the highest rung of the political ladder, supplemented by Government nomination in those places where the scattered condition of the population made elections practically impossible. This would give the Muhammadans that independence of other communities which they desire and would, at the same time, meet the anxiety of the Bombay Government to secure really good men. Anything short of this would not give the Muhammadans that due share in the control of Indian affairs which their political and numerical importance deserves." [The *Phœnix*, on the other hand, writes:—" Those of our Moslem friends who believe in communal representative electorate will do well to ponder carefully over the weighty words of the pilot who guides and controls our affairs."]

Shakti (93), 26th June.

17. The reply of His Excellency to the Honourable Mr. Ibrahim is worth pondering over by the Muhammadans not only of this Presidency but of the whole of India, and we wish they would well consider before pressing for a system which must accentuate the existing differences between the various communities in India. They would also do well to consider carefully for themselves whether India would be benefited in the long run by the policy advocated by them. We would like to believe that some narrow-minded and selfish people dancing to the tune of the enemies of India have created this mischief, and are trying to dupe the whole Muhammadan community and that the Muhammadan community is wrongly blamed for making such unjust demands. What astonishes us most is that while in Turkey the Moslems are doing their best to bridge the gulf between creed and creed, their brethren in India are moving in the opposite direction.

Muhammadan demands before the Simla Councils Committee.

Bombay Samáchár (70), 30th June.

18. Commenting on the proposals laid by the Muhammadan Deputation to Simla before the Councils Committee, demanding increased representation, the *Bombay Samáchár* writes :—The whole scheme prepared by the Deputation for the purpose of securing increased representation in Councils seems to have been framed more with a view to throwing obstacles in the work of the Committee than lightening its labours and also with the set purpose of stimulating the spirit of want of confidence in Government that has been evinced in some quarters by the Muhammadan community. Such a short-sighted attitude on the part of the Muhammadans is hardly to be appreciated, much more so when it is taken up without taking the trouble of examining the practicability or otherwise of the scheme laid down by the authorities. Of the 60 members of the Imperial Council, 32 are to be nominated by Government, while 28 are to be elected by the people. Of these latter 5 will be elected by Muhammadans who form one-fifth of the Indian people. Now, considering the principle laid down by Lord Morley of giving one or two seats to them in excess of their due, any reasonable demand of the Muhammadans would have disarmed all opposition. But the Deputation to Simla has transgressed all bounds of reason and put forth its claims to nine out of 28 seats for elected members. Reading the above principle in its broadest sense this demand is, to say the least, preposterous, inasmuch as it interferes with due justice being done to the other minor communities. The Government of India have to safeguard the interests of all these impartially, and this they cannot do if the demand of the Muhammadans for additional representation is acceded to. The second proposal of the Deputation requires that the Landholders' Associations of various provinces should return one Muhammadan member alternately. Muhammadans are not the only landholders in India, and consequently this claim of the Deputation cannot, we are afraid, be granted without sacrificing the interests of other communities. Viewed in this light the demands of the Muhammadan Deputation are entirely impracticable and it may very well be advised to withdraw them.

Indian Social Reformer (6), 4th July.

*19. "In reply to an enquiry from the Madras Provincial Committee of the Indian National Congress, the Government of India stated that it was not intended to publish the draft regulations under the new Indian Councils Act before they were adopted finally, as such a course would lead to delay in introducing the new order of things. Since then, certain Muhammadan representatives have been called up to Simla and have been, we are told, conferring with the Committee of members of Government, that had been appointed to consider the subject of these regulations. Syed Ali Imam, who seems to be remarkably fertile in the productions of schemes, it is stated, has prepared a new 'compromise' which, if adopted, would give Muhammadans nine seats in the Viceroy's Legislative Council with freedom to vote at the general elections, leaving fourteen, if we eliminate the two seats set apart for the Chambers of Commerce, for the general electorates. As the Punjáb and East Bengal will probably elect at least two Muhammadans, the net result will be at least eleven Muhammadans, all of the Moslem League persuasion and fifteen non-Muhammadan elected members. It is impossible to think that such a distribution would at all fairly represent what Lord Morley in one of his most felicitous phrases described as the 'balance of social forces' in the country. While the Syed and his colleagues from Poona and Bombay are pressing this preposterous 'compromise' on Government, the Aga Khan has delivered a 'blood and thunder' speech at the London Committee of the Moslem League in which he significantly reminded the Secretary of State and the British public that there were two hundred and fifty million Muhammadans in and out of India. Those who remember the warmth of spirit with which the late Lord Dufferin castigated Mr. A. O. Hume for speaking of gunpowder that lay loose in the country, will have read with astonishment the kindly endorsement which the *Times* of London and other English journals have hastened to put on the Aga Khan's minatory

language. We hope that when the regulations are finally announced, it may be possible for Lord Morley and the Government of India to claim not only that they have kept their promise to Muhammadans but that they have done their duty to India and upheld the British name for justice."

Comments on the Budget Debate.

Kaiser-i-Hind (35), 27th June and *4th July, Eng. cols.

20. " Sir John Muir Mackenzie, Mr. Jenkins and Mr. Lamb may still lay the flattering unction to their bureaucratic souls that they are the infallible Popes who can never think unwisely or misjudge public sentiments and feelings and that they carry on the administration of the Presidency without a single error. In this respect they are only typical of the hierarchy to which they belong, the hierarchy of the White Brahmins, who, by some inscrutable Providence, are the governing caste of India....... Such being the fact, it is intelligible enough to understand their exceedingly grudging and qualified acknowledgment of the good work done by the popular Indian representatives in the local Legislative Council during the sixteen years of its existence. .... We have said before, and we have no hesitation in saying again, that in our opinion, which is based on the public deeds and utterances of Sir John Muir Mackenzie, we have not known for long so unpopular and *anti-native* a member of Government as Sir John. The cringing and crouching tribe who hanker for honours and decorations and hang on his coat tail, or who have already accepted those worthless honours and decorations, as well as their favourite organs of public opinion, may make *puja* at his shrine and continue to extol him to the seventh sky; but there can be no doubt that the sober, public-spirited, independent and enlightened Indians, who have closely followed his Civilian career, devoutly wish that the less they had to do in future with Civilians of the type of Sir John Muir Mackenzie, the better. Turning to the speech of Sir George Clarke, it is a matter of profound regret to have to observe that, despite all his keenness to follow the past trend of the Bombay Administration, he is yet most imperfectly acquainted with it.......... But, of course, we cannot blame him for his utterance, seeing he spoke without complete knowledge and experience and that he was bound, in deference to official and Civilian tradition, to defend his colleagues in the Executive Council. Neither are we prepared to accept his other statement without a demur, namely, that all members of the Council should be deemed to be working together with one heart and mind for the common public good. It is indeed strange that with his experience Sir George Clarke should have indulged in such a glaring fallacy. The millennium has yet to arrive when it might be said in India that the officials and the non-officials have one common object. At present the wolf and the lamb are wide apart. The official thinks and acts from his own point of view which in nine cases out of ten is woefully tainted with his own extreme selfishness and consciousness of the irresponsible power he wields." [In its next issue the paper writes:—" It is some comfort to notice that the replies to many of the interpellations were fuller this time than the non-official members and the outside public have been accustomed to these many years. The answers were full and in certain cases accompanied by the correspondence on the subject. This is the first time that we have noticed the innovation. We dare say the public owes it to Sir George Clarke, for it is unthinkable that the bureaucratic members of the Executive Council could be capable of introducing such a salutary and satisfactory practice. Then as to the budget for the current official year. We wish we could speak of it in any complimentary terms. But we have searched and searched in vain for a single salient point on which we could 'congratulate' Sir John Muir Mackenzie. Our wonder is indeed great when we read of some non-official *pujaris* congratulating him. On what? To tell the truth, we have not read a more sorry piece of Financial Statement than the one which was presented to the Council. In its manner of presentation there is not even the impress of the dry-as-dust of genuine finance, let alone the elegance of the literary compiler. There is nothing in the Statement to enlighten and nothing to illumine the public. We have humdrum explanations on half a dozen matters already grown stale and unprofitable. Coming to the speeches, His Excellency the President remarked at the outset that he would lay great stress on the value of sanitation. We cordially echo that sentiment. But sanitation without education is like the play without Hamlet. Government ought to spend enormously on elementary education. Were the Bombay Government as keen on spending on education as they are on grabbing revenue from drink—which now brings to the Provincial treasury 87 lakhs of rupees—there would be some hope of sanitation taking firm root among our impecunious and illiterate masses. What a jesuitical policy to be sure which makes people contribute 87 lakhs to the governmental drink traffic, with intemperance in the bargain, while it fails to teach 85 per cent. of them their very alphabets, and to instil in their minds a few grains of elementary sanitation! It is, however, good that His Excellency is for extending the supply of pure and good potable water everywhere, and for stamping out malaria."]

Jám-e-Jamshed (34),
26th June, Eng. cols.

21. " Sir Pherozeshah Mehta, in asking that Government should have put on record their appreciation of the services rendered by the non-official members, asked no more than was but their right, for there are few Legislative Chambers throughout the world in which the real representatives of the people have been confronted with a more arduous and thankless task than has fallen to the lot of the non-official members of the Indian Councils during the last fifteen years and more. To confine ourselves to the Bombay Council, we shall say that the treatment that was meted out to them by the official members was absolutely shabby. Oftentimes the commonest courtesy which might be thought to be due to colleagues was denied to these Indian patriots. Nothing that scorn and contempt could dictate was too much to be hurled at the non-official members.......... Though His Excellency the Governor might decline to put on record their services, the public will always most gratefully appreciate them and admire the courage, the constancy, the devotion they always evinced in the discharge of their duties.......... We shall even go a step further and say that much of the good that is on the Statute Book, much of the efficiency that is now traceable in the actions of the executive departments of the Government, has been due solely and entirely to the non-official members.......... The speech of His Excellency the Governor has been the object of universal admiration on account of the sympathy it breathed. Sir George Clarke has heightened our respect for the British character and he has heightened as well the contentment and the prosperity of the people whose destinies were left to his keeping."

Praja Bandhu (39),
27th June, Eng. cols.

22. " The Budget of the Bombay Presidency for the year 1909-10 was presented at the meeting of the Legislative Council held this month, and speeches on topics of general interest were made by the members of the Council.... ...... The novel feature about this year's Financial Statement consisted in the fact that non-official members were afforded for the first time an opportunity of assisting Government in framing it. We are curious to know how many of them utilised the liberal concession, and attended the meeting held in February for receiving their suggestions. It is certain, however, that some did attend and made useful suggestions. It is a pity that none of these were embodied in the Budget estimates.......... It appears that the Government of India ordered retrenchments *specifically*, leaving the Bombay Government little choice of action. Under the circumstances, the Government of Bombay are free from blame. We cannot, however, acquit the higher authorities of meddlesome interference. If the Government of India are to go on dictating to the subordinate Governments in matters of detail, we see no reason why the non-official members should be asked to go through the solemn formality of making suggestions at all......... It seems Government have adopted the system of anticipating deductions in all the major heads of expenditure, and of thus creating an additional

fund for expenditure under the head of 'Probable savings.' Government propose to deal out doles from this fund to some 22 separate objects with which the poor are intimately concerned, and Government may be congratulated on the choice they have made in distributing the 'Probable Savings.' The long standing grievance under which the Talatis laboured has been removed......... We think the reform ought to go still further. They ought to rank with the karkuns in the Revenue Department, and ought to have before them the same prospects of pay and promotion as the subordinate servants in the Mamlatdar's kutchery. The Head Masters in the Primary schools have still a grievance which the public have not sufficiently realised. Even after 10 years of service they do not get the *minimum* pay guaranteed to them by the Training College Code. The Honourable Mr. Setalvad drew the attention of the Council to the fact, and the answer to it is still awaited. It is possible that the stock plea of want of funds will be urged. It is no doubt true that funds are insufficient, but it is more than one can undestand why the small available resources should be first spent on Police re-organisation, city surveys, the Bombay Political service and the like, and the poor school-master should be told to hold his soul in patience in the meanwhile. We think the Head of the Department is to blame for not pressing the cases of hardship more strenuously. We must advise the teachers who are suffering to go on agitating, and to learn the art of combination."

Rájasthán (89), 26th June; *Gujarát* (74), 26th June; *Broach Samáchár* (70), 1st July.

23. His Excellency's speech this year does not disclose the vehemence that it did last year. It is a mere benediction speech. The new arrangement allowing an informal discussion on the Budget before its formal presentation, although called by Government a great concession to the public, appears to us to be nothing but a significant attempt by them to remove the Budget debate from the public arena to a secret conference and thus keep the people in the dark about the discussions. The public will now have no means of knowing how their representatives are discharging their duty. On the whole, the Council meeting as well as the Budget appear dry and disappointing. The deficit in revenue has been met by retrenchment in the expenditure on education, and the public's hope of free primary education have been disappointed. [The *Gujarát* writes:—It is a strange anomaly that Government have got money to spend on the Police but none for education. The new system of the informal discussion of the Budget at a private conference is merely a trick for keeping the public in the dark by removing the discussion from their eye. The *Broach Samáchár* remarks that notwithstanding His Excellency's remarks that there should be nothing like a distinction of official and non-official members in the Council, time was when there were differences between them at every step. It expresses a hope that in future His Excellency's words will be realised.]

Government ought to have signalised the King's Birthday by some memorable act.

Arunodaya (107), 28th June.

24. If Government think that a public holiday and a list of honours are sufficient to satisfy the people and to induce them to hold rejoicings on the King's Birthday, we have nothing to say. We, however, think otherwise. The King's Birthday is indeed a day of joy, but what is there in the two items mentioned above to gladden the hearts of the public? They are of use neither in better feeding the people nor in lessening the exasperation felt at the high-handedness of the bureaucracy. How can the people rejoice while the popular leaders of Bengal are still undergoing deportation without a trial, while Messrs. Chidambaram Pillay, Tilak and Paranjpe are rotting in jail and while house searches are taking place all over the country at the sweet will of the Police? In what direction can the people be said to enjoy happiness? They are encompassed by misery on all sides. Poverty and insecurity of life stare them in the face. If His Majesty desires to see his subjects really celebrating his Birthday under such circumstances, he should have directed his officers to signalise the day by some act that would live in the public memory.

Necessity of removing some of the elements of discord in India.
Gujarati Panch (32), 27th June, Eng. cols.

25. “The unreasonableness and evil of the breach between the rulers and the ruled have come to be recognised by the more thoughtful among both. There are some potent factors which will have carefully to be looked to and removed,—the prejudices, selfishness and haughtiness of Englishmen, and the superstitions, oversensitiveness, social aloofness and ignorance of the Indians. But if ‘England can have no worse foe,’ as has been said, ‘in India than itself to fear,’ India also has to be equally afraid of itself.......... To us there is no party in India; what seem to be parties are so many sections evolving out a better, brighter India. The country no more belongs to the Hindu or the Moderate than it does to the Muhammadan or the Extremist. We are all Indians, and Indians first and everything else afterwards. Would to God that our Constitutionalists and Nationalists, Muhammadans and Hindus, were to perceive the necessities of the times and join hearts and hands! A united Congress is as much a desideratum for us as a united country; and in them both, but much more in the latter lies our salvation, for unless and until the country is united there can be no united Congress.......... The great responsibilities that lie on our rulers are now being realised, and a generous effort is about to be made for the creation of mutual regard. May God grant that it be so; and we trust all Indians, to whatsoever section they may belong, will try their best to support the movement.”

Unity amongst Indians necessary for the country's advancement.
Kál (126), 2nd July.

26. In the course of a contributed article headed “A handful of Englishmen,” the *Kál* writes:—The truth has now dawned upon the minds of Indians that all nations of the world are by turns subject to a cycle of evolution and they have, therefore, become hopeful of their future. The awakening in Japan and the regeneration of Turkey, Persia and other Eastern countries have strengthened their hopes. It is interesting to note that when we complain of oppression at the hands of the bureaucratic Anglo-Indians, people in England are surprised to hear that a mere handful of their countrymen should be able to tyrannise over the countless millions of India. But the secret of this lies in the fact that these Englishmen are united amongst themselves. The object of this unity is that the annual drain of forty crores of rupees from India to England may not be stopped so that the English people may perpetually enjoy the luxuries of life at the expense of Indians. Our Indian youths should try to imitate the English in this spirit of unity and love for motherland. The harm that the English do to India is due to their love of England. The English are ready to shed the blood of their last man and to spend their last shilling to maintain England's supremacy over India. Are we on our part prepared to lay down our lives to save our mother-country from slavery? Our numerical strength is no doubt vast, but nothing can be achieved without unity. However, the future is not so very gloomy as we imagine it to be. Our past is full of noble examples of valour, self-abnegation and patriotism. Why then need we despair of the future! The awakening of our people has already commenced, and the hand of Providence is guiding it. Dear patriots! Let incessant work and progress be your motto. Bear in mind that the national regeneration will be effected only through the medium of *swadeshi*, boycott and national education. Place the exalted example of our beloved countryman Tilak before your minds and let not the approaching anniversary of his birthday pass without making a united effort for the furtherance of our cause.

Thoughts on boycott.
Bhárat Jivan (67), *for* Mar.

27. In the fourth of the series of articles on “Thoughts on Boycott” the *Bhárat Jivan* writes:—That which involves sacrifice is to be achieved to-day and not postponed indefinitely. Our love for the *swadeshi* movement can only be tested by our making sacrifices for it in the living present. There are very few chances of the *swadeshi* movement being patronised by Government. If the public also are to run away from the movement, then there is no hope of the country's trade being ever revived. Mere taking of vows to use *swadeshi* articles of every day use will do little to further the cause of the *swadeshi* movement. Huge efforts will be required of those who would compete with foreign goods. The effort put forward should be equal to the occasion. When the *swadeshi* movement will have affected the trade of Manchester, Liverpool and Sheffield, when the English labouring classes will go without wages, then only will the English merchants come to their senses and force the Government of England to grant us our just rights and privileges. The effect up to now of the *swadeshi* movement on English trade is enough to encourage us. We have well begun our work of reviving Indian trade with the aid of *swadeshi* and boycott. We are not to be disappointed at our inability to manufacture all goods and articles of use at once. *Swadeshi* is a plant of slow growth and has to be nurtured tenderly that it might yield good fruit. Our gain is also the gain of the Government. It is impossible to dissociate the *swadeshi* movement from politics. When our leaders started the movement their object was to influence the politics of the day. It is no use concealing the fact that the *swadeshi* movement is closely linked with politics inasmuch as it will teach the proud bureaucracy to pay heed to our demands. If we are refused our rights and privileges when we approach Government mildly, we must press forward our claims rather bluntly. Our aim is sacred. The means we use are above cavil. Why skulk like criminals then?

The Police and the Magistracy do irreparable harm to British prestige in India.

Mahrátta (11), 4th July.

***28.** Commenting on the case of the Pathans in Burma accused of murdering a European named Kirwan and acquitted by the Chief Court of Rangoon, the *Mahrátta* writes:—"It is difficult to write calmly when one finds the Police—the so-called Protector of the Poor—trying to send four innocent men to the gallows by means of manufactured circumstances supported by an appalling mass of perjury, and the magistracy, forgetting 'the awe-inspiring' responsibility of a Judge trying a murder case, sentencing the accused to be hanged on evidence which was at its best dubious on the face of it! The bureaucracy know no other god than what they call their 'Prestige.' But has the bureaucracy become so blind as not to perceive that such acts on the part of the Police and the Magistracy will give such a death-blow to their favourite goddess as even a host of so-called seditionists will never be able to do?"

It is quite legal to boycott those who do not assist the Nationalist movement.

Bhála (110), 1st July; *Ráshtramat* (48), 3rd and *4th July.

29. A boycott was declared against the Rajapurkar Dramatic Company at Amraoti, because they refused to give a performance for the benefit of the Shivaji Vidyalaya, a local National School. A few days afterwards, a scuffle ensued between the boycotters and the Dramatic Company, and nine men were sentenced to various terms of imprisonment. A local pleader, Mr. Gokhale, who was also involved in the case was recently sentenced to six months' rigorous imprisonment. It was really an injustice to accuse Mr. Gokhale of criminal intimidation and convict him as every one has a right to request people to assist institutions of public utility. He has also the inborn right to declare a boycott against those who refuse assistance in such matters. It is no offence to exercise these rights. Mr. Gokhale confined himself only to the boycott movement against the Rajapurkar Company. It is, therefore, strange that he should be subjected to such a terrible punishment. This is but one of the methods of the officials by which they are seeking to crush the Nationalist movement in the Central Provinces. [One Ganesh Gopal Joshi writes to the *Ráshtramat* that the Rajapurkar Dramatic Company which was instrumental in instituting proceedings against Mr. Gokhale should be strictly boycotted by the people of Bombay where the company is now performing. Chintaman Janardan Kher and four others make a similar suggestion in the next issue of the journal.]

Comments on a reported fracas between a military officer and the sons of a Native Chief on the N.-W. Railway.

Indian Spectator (7), 3rd July.

30. "The habit of certain Englishmen, who cannot bear the company of Indians in a railway compartment and who treat them with contempt, was only 'scotched' in Lord Curzon's time as he himself would perhaps say: it was not put an end to. A sensational incident is reported in one of the Punjáb papers, in which the Indian did not shampoo the legs of a soldier, as in the typical and perhaps apocryphal anecdote, but showed a very different kind of spirit. It seems that two princes, sons of a ruling Chief, were travelling in a railway compartment. A military officer entered and finding coloured people there, told them to clear out. The princes declined, and possibly the officer threatened to eject them or get them ejected. Anyhow, one of the 'lion's cubs'—as a Native story-teller might describe them—drew out a revolver, and challenged the European to touch his person. This was serious business. The officer called out the Station Master, and the princes, with all their retinue, were told to get down and await an inquiry. They were detained there during the night, and if they were humbler mortals, they might have got into the clutches of the police. The newspaper account states that the princes telegraphed to their father what had happened, and the Chief telegraphed to the Viceroy and the King-Emperor himself! He also remitted ample funds to the young men to fight out the case if criminal proceedings were instituted. The matter, however, was hushed up, apparently through interference from higher quarters, and the travellers were allowed to depart in peace. It is not known what notice was taken of the conduct of the military officer. Such is the newspaper account. There is no means of finding out the official version unless a question is asked in Parliament."

Alleged high-handed autocracy of the Central Provinces Government.
**Mahrátta* (11), 4th July; *Kál* (126), 2nd July.

31. "The autocrats of the Central Provinces may well be complimented by the Indian Government for their ingenuity and speed in inventing and enforcing repressive measures. They are shrewd autocrats and are always a step in advance of their brethren of other provinces. The Government of India had to pass a new law to prevent meetings and thus had to disgrace the Statute-book; but the bureaucrat of the non-regulated Central Provinces exercised only the old law with all its potentialities to do short work of meetings. The Government of India had to resort to a repressive enactment in order to kill newspapers; but the autocrat of the Central Provinces could bring about the same result by hauling up editors under section 108, Criminal Procedure Code. Prof. Bijapurkar and Mr. Joshi of the National School at Talegaon near Poona were hauled up on charges of sedition in the Kolhápur State and were convicted by a British Sessions Judge, who was for the purpose taken to Kolhápur. It was a move calculated to throttle indirectly the cause of National Education in Maháráshtra and directly the Samarth Vidyalaya at Talegaon. No further measures are yet taken in connection therewith. The authorities of the Central Provinces have proceeded straight to order the closing of the Shivaji Vidyalaya, a National School at Amraoti. A notice has been issued to the Secretary of the Committee of the school informing him that Government cannot allow the school to go on, but would prefer that its closing should be carried out by the Secretary on the advice of Government officers. The notice is issued by Mr. E. R. Cleveland, Inspector-General of Police, who seems to have been specially entrusted with the autocratic work of suppressing all public activities in the Central Provinces. The notice states that frequent inquiries were made regarding the school, and as a result of them Government found that part of the curriculum and examination were objectionable; and on a question arising as to the 'ending or mending' of the school, prominent pleaders of Amraoti are reported to have stated that they were ready to consult the wishes of the Government and accept its decision. If the present notice does not prove strong enough to lead the authorities to close the school, a threat is given that stricter measures would be taken to have the school closed. As a result of this high-handed notice and other repressive persecutions, the school is closed for the present. It is rather strange that a police officer should have had to pronounce upon and determine the desirability or otherwise of the system of education in a school. The Inspector-General of Police in the Central Provinces declares that the education in a certain school is objectionable, and orders that it should be closed. Surely this is Police *Ráj* with a vengeance! The police authorities in the Central Provinces are perhaps led in their high-handedness by the policy of the Government of India reflected in the repressive Risley circular which places the school-master virtually at the mercy of the policeman. If the bureaucracy means to close the school, it can close it with force, whether the disarmed conductors accept its decision or not. An officialdom which can easily disperse Conferences, meetings and national assemblies, and can allow the drunkard to drink to his heart's content at the point of the bayonet, need not feel constrained to close a National School. The conductors of the said school at Amráoti have been harassed in several other ways. Some of them were convicted on some charge or other, and contributors to the school were persecuted. It was recklessly asserted that the school was opened for the propagation of sedition, and the guardians of students learning therein were directly or indirectly persecuted. In more than one way was the institution harassed, and the conductors not finding it any more safe in the autocratic *regime* of the non-regulated Provinces to continue the National School, have decided to close it at least for the present. This high-handed step on the part of the Central Provinces authorities will only add to the bitterness of the situation." [The *Kál* writes:—We do not think that the prestige on which the permanence of Government depends can in any way be increased by the arbitrary conduct of the officials of the type of Mr. Cleveland. We hope that the Government of India will take due notice of such incidents which tend to estrange public feeling from the rulers.]

Ráshtramat (48), 1st July, Eng. cols.

32. "The Shri Shiváji Vidyálaya of Amraoti has been ordered to be closed by Government on the ground of the alleged discovery of objectionable material in the curriculum of the school. It is evident that several respectable members of the Amráoti Bar were ready to consult the wishes of Government in connection with the school....... If the officers of Government honestly desired to encourage private enterprise in educational matters with due regard to the loyalty of its conductors according to Government requirements, they should have only called upon the Committee of the school to do away with the portion of curriculum believed to be offensive. But they in the Central Provinces seem to be bent upon *thorough* measures and have abolished the school at Amráoti so as to leave no alternative for boys who would not submit to the bullying of teachers in Government schools inspired by the police.......... It thus appears that officers of Government do not think it beneath their dignity to use indirect methods of throwing difficulties in the way of people whom they rightly or wrongly believe to be going against their interests. Government officials used to maintain a higher level once, and their present attitude is by no means dignified and does not altogether add to the lustre and greatness of the Empire."

Suggestion to develop the Máhim woods to prevent overcrowding and disease in the city of Bombay.

Kaiser-i-Hind (35), 27th June.

33. It is very satisfactory to note His Excellency the Governor of Bombay's intention to develop the City of Bombay. The city is overcrowded. The result is that plague, malaria and phthisis are rife in Bombay. To prevent overcrowding, death and disease, the Máhim woods require to be developed for human habitation. Instead of reclaiming Back Bay we would suggest to Government to clear Máhim of all the woods. So thickly is the place wooded that at some places, where the sun never shines, malaria generally prevails. The woods also prevent the western breeze from being enjoyed by the people there. The permanent inhabitants of the place will be put to great loss by the clearing of woods; but when it is the question of the health of a vast city the loss of a few should not deter the authorities from carrying out the idea.

Comments on the Government Resolution *re* the Conference of Co-operative Credit Societies.

Bombay Samáchár (69), 3rd July.

34. The *Bombay Samáchár* makes appreciative remarks on the Resolution issued by Government on the subject of the Conference of Co-operative Credit Societies and observes:—We hope the permission granted by Government to set aside the existing rules for the establishment of a Society in case it is impossible to start one without so doing, would be acted upon wisely. Government hope to see the burden of indebtedness falling on agriculturists relieved as soon as the number and capital of the Credit Societies are substantially increased. But at the same time they do not deem it advisable to make any experiments in this direction.

In order to lift up the agriculturists it is but necessary that all their standing debts should be cleared. But the question is so wide that it is impossible to solve it unless the Government of India lay down more charitable principles. Other recommendations of the Conference have either been accepted or negatived *in toto.* As regards the Honourable Mr. Vithaldas' scheme for the establishment of a Central Agricultural Bank, it would have been better if its details had been published, so as to give those concerned an opportunity to discuss and know the rates of interest proposed to be charged by Government on all loans advanced.

Grievances of Inámdárs.
Gujaráti Punch (32), 27th June, Eng. cols.

35. "At the last meeting of the Bombay Legislative Council, during the debate that followed the introduction of the annual Budget, a question regarding the present position of Inámdárs was raised and negatived, we believe on no very sufficient grounds. But the fact remains that the Honourable Members representing Zamindári interests supported and declared it to be a fit subject for inquiry. And this is quite true. Indeed the position of the Inámdár is bad enough.......... Ordinarily an Inámdár is the holder of villages and lands, and in the former he is still held to be the 'be all and end all' of everything. But it is often forgotten that he has no powers, judicial or revenue, nor can he exercise any magisterial functions even in the villages that call him their chief and lord. He is also most likely only a superior holder of the *watan*, having perhaps a share just enough to maintain him with difficulty. And to make his cup full to the very brim he has to lead all public movements of his district or táluka, the neglect of which may bring a slur on his Inámdári, as also to please all the Government officials from top to bottom, whose favour is essential to screen his want of power and whose frown may mean his ultimate loss of the remnants of the prestige he may have succeeded in retaining. Not to speak of the heavy responsibility he has to incur, the great exertions he has to make and the low flattery he has to stoop to, all the above cost a good deal of money, and he has to strain and pinch himself in order to preserve appearances! While all other past governments worked through him and raised him up, the result of the policy of the British Government has ever seemed to us to be to push the Inámdár to the wall and press his life-juice out of him. We may be doing Government injustice. But we do not know how to explain in any other way the great want and decrepitude into which almost all the Inámdári holders seem to have fallen. While the interests of the Tálukdári estates, often of more recent growth, have been taken up and fostered with a fatherly care, it is a pity that the Inámdár should thus be permitted to die a slow but sure death by starvation.......... The introduction of the principle of primogeniture, without which even the best of estates are ruined, and the grant of certain revenue, judicial and magisterial powers which may enable them to maintain their status, are among the chief things that are absolutely necessary."

Comments on the Government Resolution *re* Collectors' Durbárs.
Deshi Mitra (29), 1st July.

36. The officials as a rule know very little about the people who are placed under their care. Even when they know anything about the people, their decisions in matters connected with their welfare have hardly given satisfaction to those concerned. The reason is to be found in the officials' ignorance of the customs and habits of the people. The recent order with regard to the holding of monthly or weekly Durbárs in the districts will dispel this ignorance of the official class. Before inviting persons to a Durbár it must be ascertained that they really represent and are in the confidence of the people of the place. There are some leaders who will never give their independent opinion on any subject, but are at the bidding of the officials for fear of incurring the latter's displeasure. It is necessary that the Collectors should invite people to send to the Durbárs their representatives in whom they place implicit trust. The Durbárs should be representative of all professions and classes of people. They ought also to be held in the tálukas to give the illiterate ryots an opportunity of coming into contact with the Collector. Such gatherings are bound to link the rulers and the ruled. We would also suggest every

official to mix with his people as one of them and become conversant with their condition and needs. It is doubtful whether any other remedy would prove effective to strengthen the bonds between the people and the officials.

Appreciative comments on a recent Durbár held by the Collector of East Khándesh.

Dnyán Prakásh (45), 29th June.

37. We are of opinion that if officers in other districts show the same amount of courtesy, respect for public opinion and anxiety to redress legitimate grievances of the people as was shown by the Collector of East Khándesh in a Durbár held by him at Dhulia in accordance with the recent Government Resolution, the relations between the rulers and the ruled will be more cordial than heretofore. At the Dhulia Durbár the Collector agreed to consult a *panch* in connection with the assessment of the income-tax, and also promised to carefully examine other proposals submitted to him. Though Government have not established the District Advisory Councils as suggested by the Honourable Mr. Gokhale in the course of his evidence before the Decentralisation Commission, still it is satisfactory to note that the public will now have ample opportunities to ventilate their grievances and to demand redress thereof through these Durbárs. Our leaders will no doubt be able to turn these functions to a very good account if they are tactful and discreet in placing their complaints before the head of the district.

Comments on Mr. J. B. Petit's complaint *re* the impressment of carts at Mahábleshwar.

Praja Bandhu (39), 27th June; *Jain* (185), 27th June.

38. Mr. J. B. Petit's complaints regarding the impressment of carts engaged by him at Mahábleshwar lead us once more to raise our voice against this unjust system. When, as in the present times, carts can be easily had for the asking at reasonable rates and without entailing any inconvenience to officials, we do not see any justification for this system. When Mr. Petit complained to the Mahálkari he replied that the practice had been existing for years. We ask if this practice has been really obtaining for years, and if it has, have Government recognised it? It is conceivable that the meek, illiterate and timid village rayat should suffer without complaint, but do Government intend to continue this oppressive practice? How can we put up with this system of impressing carts without any fixed rules or rates? [The *Jain* writes :—Even under such a righteous rule as that of the British, the officials, regardless of the hardships of the agriculturists, have been practising the oppression of impressment. The higher officials, even though aware of the outcries against such oppression, do not take any steps to check it. But recently the Borsad agriculturists petitioned the Kaira Collector and the Commissioner, N. D., against this system, but to no purpose. At the present time when the recent famine of Samvat 1956 has ruined the agriculturists, it is nothing but *zoolum* to harass them in this way. Many a time the practice is abused by Patels and Talátis to extort money from them. These officials have become so arrogant that they did not hesitate to inconvenience even a man of the position of Mr. Petit.]

Sánj Vartamán (41), 26th June, Eng. cols.; **Pársi* (38), 4th July, Eng. cols.

39. Mr. Dharmsey Morarjee Goculdas writes to the *Sánj Vartamán* :— "In connection with the complaint which Mr. J. B. Petit has made in your columns touching the seizure of carts of private individuals secured beforehand to convey their luggage from Mahábleshwar to Wáthár, I am sorry to say that I too have been the victim of this system. I also had engaged carts on the same date as Mr. Petit, *viz.*, the 8th instant, fully fifteen days before the date of my departure from the hill. The five carts out of the seven mentioned in his letter were mine. Imagine, therefore, my annoyance when on the day that I expected the carts to take away the luggage, I was informed that they had been seized by the order of the Mahálkari. I too had to write immediately to the Superintendent, complaining of the matter, to which he sent me a semi-official answer that the matter would be enquired into. Of course, I was obliged to get other carts by wiring to Wái, and it was lucky I got them with great difficulty. In former years too, I have had to put up with the same kind of *zabardasti*, and my regret is that this *Veth* system, which has been universally condemned, should still be practised and that in such a place as Mahábleshwar, the summer seat of the Government. It is to be hoped our present popular Governor will see that a stop is put to this most undesirable practice." [One Mr. N. M. Patell has addressed a similar complaint to the *Pársi*.]

Government's duty towards the Gujarát Tálukdárs.

Indu Prakásh (47), 28th June, Eng. cols.

40. "The causes of the utter helplessness and grovelling poverty of the Gujarát Tálukdárs are two and two only. They are the absolute illiteracy of the majority among them, and their addiction to opium-eating. They have to be weaned from the latter habit and to be taught the dignity of labour. Nothing else can cure them of their evil habits and false notions so radically as the spread of education. The thing that is needed, therefore, to raise them morally and mentally is education. But under the ordinary conditions these Thákors won't condescend to send their sons to school. What would make them educate their children is the introduction of compulsory education among them. If the Tálukdárs are at all to be saved from themselves, we would like Government to move in this direction. They must be made to send their children of school-going age to public schools on pain of prosecution. No number of laws of a revenue nature and no amount of taking away of Civil Courts' jurisdiction in their case will benefit them so much as compulsory education. That is the only move in the right direction. We hope Government will resort to it ere this community dwindles into nothingness through ignorance and consequent poverty."

Alleged nuisance caused by Missionary preaching at Pandharpur (Sholápur).

Ráshtramat (48), 29th June and 3rd July, Eng. cols., and *4th July.

41. "We learn from our correspondent at Pandharpur that the Missionaries are causing great annoyance to pilgrims by their aggressive preaching in streets crowded with pilgrims. Nobody denies the right of the Christian Missionary to preach his religion in public places, but when this is done so as to cause hindrance to peaceful visitors to Pandharpur it becomes highly objectionable and ought to be promptly stopped as it may cause disturbance of the public peace. It has become fashionable now-a-days among Government officials to stop all meetings and preachings which are in any degree offensive to them on the plea of their likelihood to break the public peace. This has been the stock argument of the police and the magistracy whenever they wanted to come down on a public meeting or a Hindu religious gathering.......... If impartiality and justice were really aimed at by the officers, this preaching by Christian Missionaries at Pandharpur in crowded streets should have been stopped, but we learn with regret that the missionary carts are freely breaking through the ranks of devoted pilgrims engaged in singing prayers. Nor are these mere peaceful passers-by, but their object is to insolently thrust their own sermons in the most offensive manner on the Indian devotees. If Christian Missionary marauders had attempted this in any other country, their lot would have been very sad indeed, but even this atrocity has become possible in India, and thousands of devoted souls are attacked with impunity by half a dozen aggressive Christian men and women. Verily, this is a slur on the administration, and we trust this will attract the attention of Government, and even in the name of fairness the misdeeds of the Missionaries should be stopped forthwith." [In a subsequent issue the paper writes:—"The aggressive Missionary, we are told, is reminding the pilgrims of the consequences of opposing their holy work and pointing to the Sholápur jail where last year some innocent souls were meekly suffering the effects of Police arrogance and lawlessness until they were finally acquitted. This does not look like the work of Christ, but the unrighteousness which goes under the holy name of Christ in India as elsewhere. It is perhaps a common factor in the forward policy pursued by the white races of Europe." The paper publishes the following communication from its Pandharpur correspondent in its Marathi columns:—Not content with mere preaching, the Missionaries thrust their pamphlets into the hands of the passers-by and if any one happens to tear to pieces the trash given to him, they demand from him its price, and the poor pilgrims have unwillingly to submit to this new form of tax imposed on them. Squabbles between the Missionaries and the pilgrims over the prices of the pamphlets are very frequent on the roadside. But strange to say the Police maintain a stolid indifference to what passes around them. God *Vithoba* himself must now come to the rescue of his worshippers. The Pandharpur correspondent of the paper wires to the following effect on the 3rd July:—The Christian Missionaries have been delivering speeches offensive to the religious susceptibilities of the pilgrims in the presence of large crowds of them. On my protesting against this to the Police, I was taken into custody and let go after the Inspector had taken down my statement.]

Alleged inhuman treatment of prisoners in British Indian jails.

Ráshtramat (48), 3rd July.

42. The experiences of Babu Arabindo Ghose and others have made the public quite familiar with the cruelties practised upon prisoners in British Indian jails. Only recently Ethiráj Surendra Arya who is undergoing imprisonment in a jail in the Madras Presidency attempted to commit suicide with a view to be able to bring the cruel treatment to which he was being subjected to the notice of the higher authorities. We are thus fully convinced that the prison administration in British India is not only merciless, but barbarous to boot. The sufferings in jail of Messrs. Chidambaram Pillay and Kolhatkar are too well known to need recounting. When British officials stoop so low as to pursue a vindictive policy towards these prisoners and entertain heartless and cruel sentiments that would constitute a stain to humanity, then indeed they must be said to have forfeited all right to be called skilful administrators.

Comments on the General Provident Fund for Government servants.

Oriental Review (13), 30th June.

43. "The principle of encouraging people to save has its natural limits in the disposition of the people. We think our Government is ignoring these limits when it creates a new 'General Provident Fund' for Government employés.......... We do not see, however, why only Government servants should be given such facilities. As there is no chance of a loss by extending the scope of the fund, we would earnestly request Government to consider the advisability of allowing the public to participate in the fund under suitable regulations. When such funds were started by various departments for their own employés, we failed to see the utility of confining them within departmental limits and we are glad that Government have at last seen the desirability of combining them into a general fund for all. We still fail to see why its benefits should not be allowed to non-pensionable employés of Government. If any provision for old age is necessary, the need is more for non-pensionable employés rather than those on the pensionable lists, and while their chances of promotion, etc., are inferior, they deserve greater indulgence from Government. We will not fail to notice the liberality of the authorities concerned in laying down that the contributions and interest will not be liable to forfeiture on dismissal or on conviction by a Criminal Court for any offence, except those for which law provides forfeiture.......... The facilities for loans seem to be too liberal, and therefore even likely to baffle the aim of the fund. .... We would request Government to restrict legitimate occasions for advance to serious, unforeseen and unavoidable emergencies only. An ordinary sickness, say, for a month at most, should not be recognised, while six months' continuous sickness must be treated as a legitimate occasion for withdrawal. As the rules stand at present, we do not hope that the fund will be popular among the native staff, and perhaps Government may find one day that they have wasted their energy on the fund."

Reproduction of an article on the recent rising in Mandi State.

**Gujaráti* (30), 4th July; *Shri Venkateshwar Samáchár* (99), 25th June; *Cutch-Kesari* (72), 24th June.

44. The *Gujaráti* and the *Venkateshwar Samáchár* reproduce from the *Abhyudaya* newspaper an article on the recent disturbances in the Mandi State wherein the writer endeavours to show that the rising was not brought about by any outward circumstances, but was due to the exasperation of the subjects of the State at the iron rule of the local officials. The article concludes with a bitter warning to rulers in general to make a careful study of history and note what disastrous consequences ensue from an unjust sinful policy. [The *Cutch-Kesari* publishes a Gujaráti version of the above article, but without acknowledgment.]

Comments on the revised Telegraph rates.

Indian Spectator (7), 3rd July.

45. "Whilst our friends of the Imperial Press Conference are making all sorts of plans for a cheap cable service over the world, they seem to have overlooked the recent introduction of a new rule by the Telegraph Department in this country. Do they know that we have to pay an equal extra charge for every message that is re-directed? Thus, if a merchant or a pressman or a private gentleman sends a rupee message, say, from Bombay to Poona, and if the addressee happens to be at Sátára for the time being, the latter has to pay one rupee extra for his telegram on the top of the rupee already paid by the sender. If it is a six-anna message, the addressee has to pay six annas extra; and if it is a ten-rupee wire, we suppose he must pay Rs. 10 extra. Suppose a merchant gets a hundred rupee cablegram from London, addressed to Bombay whilst he happens to be for the day at Surat, will he have to pay Rs. 100 extra? And why this extra charge after years of smooth working? Do they put it on in Europe? One can understand if it is a matter of 4 annas for extra trouble. But cent per cent. seems a tall order even for the reforming zeal of the Telegraph Department."

Complaint about irregularity in the Cutch Mail Service.

Cutch-Kesari (72), 1st July.

46. The *Cutch Kesari* complains that owing to the use of old and rotten steam-vessels by Messrs. Killick Nixon & Co. who have been given the contract to carry the mails for Cutch *viá* Tuna and Jámnagar, great delay is very often caused in the delivery of the mails, and draws the attention of the Postmaster-General to it.

Refutation of the complaint *re* the alleged misdoings of Mathur Patel, Shirestedár to the Assistant Political Agent, Pálanpur.

Káthiáwár and Mahi Kántha Gazette (80), 27th June.

47. In refuting the allegations made by a correspondent of the *Káthiáwár and Mahi Kántha Gazette* against Mathur Patel (*vide* paragraph 39 of the last Weekly Report), another correspondent of the paper observes:—The transaction regarding Rs. 6,000 in which Mathur Patel is alleged to have taken a leading part is nothing but a hoax set up by the enemies of Mathur Patel with a view to harming him in the service where he has succeeded, by dint of perseverance and ability, in winning the good opinion of successive Political Agents. The records of the Bhorole case were in English, and there was no chance for Mathur Patel to interfere and dictate terms to Captain Strong, an experienced officer who had already served long in the Political Department. Besides, Pirdanji, the successful claimant to the Bhorole *gádi*, had a very small income which barely met his ordinary expenses; and as he had no jewellery it was not easy for him to secure a loan of such a big amount from any one. A consideration of these circumstances would convince every impartial observer that the article contributed last week to your paper is nothing but a tissue of lies.

Comments on the new rules for the admission of pleaders in Civil and Criminal Courts of Sind.

Indian Spectator (7), 3rd July.

48. "The new rules for the admission of proper persons to be pleaders in the Civil and Criminal Courts of Sind aim at a high standard of qualifications. In certain respects they are more exacting than the corresponding rules in the Presidency proper. No one can complain of efficiency if it is not dearly purchased. We have seen criticisms of these rules from the standpoint of the candidates. But a more important standpoint is that of litigants. It may be a bad thing to have a large body of indifferent pleaders. But high qualifications mean high fees, and they tend to make justice unnecessarily costly. While we can easily appreciate the object with which the standard is fixed high, we are somewhat apprehensive of the effect of the new rules on the cost of justice. We shall be very pleased if experience proves the fears to be unfounded. For the present it is impossible to speak with certainty. From the standpoint of efficiency, the rules are commendable. It is believed that pleaders in this country are not wanting in the gift of the gab. Yet the *viva voce* examination in the English language will pick out the men who excel in this gift. The authorities must have considered whether their proficiency in this respect will not involve a waste of public time in the Courts where they practise. At the time when the draft of these rules was published for public criticism, we noticed that under the old rules LL.B.s could not practise in the Judicial Commissioner's Court without having previously practised for five years in a District Court, where their certificate was to be renewed every year. This rule has not been changed. We cannot say that the rule is without any value: only, when a chartered High Court is more lenient, it looks rather hard that the corresponding Court in Sind should be more strict. Critics have suspected a political motive behind these rules. They say that the District Judge will demand undue submissiveness from budding lawyers, and try to break their spirit. We cannot divine how the District Judges will use their powers, but being judicial officers they may be expected to be fair in their treatment of pleaders. The reason for the suspicion seems to be found in a foot-note appended to a pleader's certificate to the effect that 'participation in any disloyal movement' is included in the 'grave reasons' for which the certificate may be suspended. Who is to decide whether a given movement is disloyal, and who are to be the parties to an inquiry concerning the nature of a whole movement, and not merely the conduct of a single pleader?"

Alleged congestion of civil work in the Thar and Párkar (Sind) Courts.

Sind Journal (20), 24th June.

49. A correspondent writes as follows to the *Sind Journal*:—"It is long since it was rumoured that the Thar and Párkar district was to have a regular Civil Court. The work both in the Deputy Commissioner's Court and in that of the Deputy Collector of Nára Valley is lying undisposed of for a long time. It is, however, through no fault of these officers. They are overworked and consequently cannot afford time to do civil work. Add to this the fact that they are admittedly innocent of all knowledge of civil law the technicalities of which take a long time to master......... Since 1893 most of the big and contested cases used to be transferred for one reason or another to the stationary Courts of Hyderabad District to the great convenience of all parties. But of late it was found by the Judicial Commissioner's Court that such transfers could not be legally effected, and although the Sind Civil Courts Act has since been extended to the Thar and Párkar Courts so as to bring them under the jurisdiction of the Judicial Commissioner's Court, no application by the Deputy Commissioner for transfer of any cases pending in his Courts has, for aught I know, been yet made to that Court. The Judicial Commissioner's Court also declines to transfer cases on the ground that the Deputy Commissioner has no time to spare for the civil work and as the Deputy Commissioner could only put forward that ground honestly, no cases could be transferred from his Court and hence very old cases are rotting on his file. This state of things is very serious to the interests of the public and demands the attention of Government."

Protest against the proposed transfer of Mr. Smyth, Assistant Collector, Tatta, to Lárkhána (Sind).

Phœnix (14), 30th June.

50. A correspondent writes to the *Phœnix*:—"Mr. Smyth, Assistant Collector, Tatta, who went on three months' leave in April last, will, it is rumoured, be posted to the Lárkhána Division on his return. If this be true, I think it is a matter which Tatta should strongly resent. Mr. Smyth has been in charge of this Division for nearly four years, and his removal now would be most detrimental to the interests of good administration. The very name of Mr. Smyth was a terror to the *badmashes* of the division. As soon as they found Mr. Smyth had turned his back, they took to their nefarious profession and first they pounced upon Golam Alah in the Sakro Táluka where a dacoity of about Rs. 15,000 was committed, and they thence turned their energies to minor thefts in Thaim and other small villages, and strange to say they are yet at large. Had Mr. Smyth been here, these *badmashes* would have considered twice before attempting to do anything of this sort."

Reported apology by the military officer who is alleged to have placed under arrest the City Magistrate of Hyderabad (Sind) at a recent fire.

Sind Journal (20), 24th June.

51. "We are authorised by the District Magistrate of Hyderabad to state that the military officer who had our City Magistrate, Mr. Jagatsing, placed under a guard, has tendered an apology to the latter which has been accepted. We are not aware of the wording of the apology, but we presume it makes a sufficient *amende honorable*. We are sure we owe it to the good sense both of Mr. Sale (the Collector) and the Military authorities that the unpleasant incident is disposed of so satisfactorily and so promptly. We trust the much more important question of the relative positions of the Civil and Military authorities on the occasion of a fire in the city will now engage the earnest attention of the powers that be and will be settled in a manner calculated to smooth matters as well as serve the public interest."

Education.

Alleged dismissal of several low paid school-masters to make up for the increased pay of others.

Ráshtramat (48), 4th July.

*52. A correspondent thus writes to the *Ráshtramat*:—The Bombay Government is priding itself upon having increased the pay of the last grade school-masters from Rs. 7 to Rs. 9 at a considerable expense to the Educational Department. But the fact does not appear to be generally known that this increase of pay has been brought about by dismissing a number of old school-masters in the Chikodi Táluka (Belgaum) some of whom had put in 25 years of service. This has caused grave hardships to these poor people some of whom were sent adrift a couple of days previous to the last King's Birthday.

Municipalities.

Bombay Government's Resolution on Municipal administration during the last year.

Bombay Samáchár (69), 2nd July.

53. The Bombay Government Resolution on Municipal administration during the past year deserves to be particularly welcomed. The resolution while frankly acknowledging the fitness of the people to enjoy local self-government, takes the public into confidence as to the scheme formed by Government to put into force their avowed intention of making these bodies popular in the true sense of the term. Both these points are worthy of note inasmuch as they do justice to the public, as also open the most natural path to the fulfilment of the people's aspirations. The public is highly obliged to the present Government for this generous recognition. The scheme now enunciated by them for granting self-government to the people is even more highly valuable than this recognition. And although the condition requiring the Municipalities to employ an executive officer has been productive

of some heart-burning, it is necessary as a security for their successful administration. It may be noted in this connection that the executive officers will be under the control of the popular majority and will consequently be unable like the present Collector-Presidents to force undesirable burdens on the public. It will thus be seen that Government have not, as is feared in some quarters, shown a narrow spirit and taken away with one hand what they have given with the other, but have ensured the safety of the new scheme. With regard to class representation, the resolution reproduces the remarks of the Dhárwár Collector, illustrating the new spirit of demanding separate representation. It seems the Lingáyats, Vaishyas and many other smaller and more backward communities have made such claims. If all these claims are admitted, they will clearly result in weakening instead of strengthening the Municipalities. We trust the Muhammadans will carefully consider this independent testimony supplied by the Dhárwár Collector.

Complaint against the Bombay City Improvement Trust.
Rást Goftár (40), 4th July, Eng. cols.

***54.** "Mr. C. N. Wádia has contributed an important letter to the *Times of India* relative to the acquisition by the City Improvement Trust of a certain landed property at Chowpati. The facts of the case are fairly illustrative of the methods of business which have rendered that body an altogether unpopular institution in the city. The Trust Officials who guide the destiny of that body are at a loss to comprehend why they have never been able to win public confidence. But with such palpable evidence of gross inefficiency, we wonder little that the city is anxious to see the wings of the Trust clipped. It is due from that body, that to save itself from uncharitable insinuations, it should give a satisfactory explanation, or at least some explanation; and failing that Government must call upon it to render an immediate account of itself to the public."

Complaints against the Bombay Tramways Company.
Sánj Vartamán (41), 1st July.

55. The *Sánj Vartamán* complains of the inconvenience caused to the public by the introduction of the new tickets by the Tramway Company. It points out that the Company has altered the names of some of the stations and has ruled that one anna more should be charged in case a passenger changes his car at more than three stations. The Company, it alleges, has thus tried to increase its income, while paying no attention to the convenience of passengers. The paper further inveighs against the words 'issued subject to the Company's bye-laws,' printed on the ticket, as many of these bye-laws have not been sanctioned by the Corporation.

The Umreth High School and the Municipal grant.
Káthiáwár and Mahi Kántha Gazette (80), 27th June.

56. The High School at Umreth is in danger of losing the petty grant allotted to it by the local Municipality. The Municipal members ought to be more liberal in such matters. Let them detect any flaws in the working of the institution and suggest remedies to the managers. The Municipality is a public body and if in the question of supporting an educational institution the members of the body are actuated by malice towards those who are responsible for the success of the school, the very fitness of the members to do Municipal work can be called into question. The people pay taxes to the Municipality, and it will be very disappointing if the grant to the High School is withheld. Considerations other than those of public welfare should not be entertained if we are at all to befit ourselves to share the responsibilities of Government. The Municipality will have acted wisely and generously if it will give up the idea of disallowing the grant to the High School.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 7th July 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th July 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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Comments on the Bombay Government's Resolution on Municipal Administration during the last year in the Bombay Presidency . . . 55

LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	Anglo-Gujara'ti.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

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	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

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	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

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	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

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	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
149A	Rashtra-Dharma	Baroda	Weekly	Sadashiv Bapuji Kulkarni; Dakshani Bráhmin; 30.	1,000

Politics and the Public Administration.

The outrage in London.
Gujaráti (30), 11th July, Eng. cols.

***1.** "The horrible deed will supply bigoted and alarmist publicists in England as well as in this country with a weapon against even the legitimate aspirations of right-minded people in India, and the policy of the liberal statesmen in both countries who have conceded the new political reforms to the Indian people. We are afraid a harrowing picture of a deep-laid conspiracy will be conjured up before the eyes of Englishmen, and an attempt made to mix up objectionable with unobjectionable political propaganda in this country and in England. But we hope the firmness shown by Lords Morley and Minto in bearing up against all opposition and maintaining their balance of mind amidst wild attacks on their policy from various sides has taught even the most bigoted Conservatives a lesson in level-headedness, discrimination and patience. Thus while certain publicists have preached a policy of wholesale repression, not a few English papers have taken a remarkably sober view of the recent deplorable event and advised a firm but thoughtful action on the part of Government. However small may be the number of misguided youths and of those who are responsible for the spread of dangerous doctrines and ruinous political principles, it must be admitted with regret that such noxious and hateful propaganda has proved the bane of a number of youths whose careers have been shattered and minds completely unhinged by the wild ideals placed before them. It is open to some people to contend that such solitary instances of horrible crimes committed by young men with vitiated brains show that the unholy and diabolical inspiration comes from some fiendish source of poisonous political doctrines. As the Honourable Mr. Gokhale said the other day in speaking about the present situation before the Deccan Sabha of Poona, the time has now come when plain speaking has become extremely necessary. Youthful students without experience, without a capacity to judge, with raw, susceptible and easily impressionable minds have been continuously feeding on nasty nonsense expressed in vague language in certain papers and at times on the platform, and it is no wonder if some of the more excitable and depraved among them are misled into committing horrible deeds such as those witnessed in Bengal and elsewhere. That any young man sent to England for his education by his parents at great sacrifice should turn out a murderer and enemy of society is really unfortunate. Government have been long thinking of doing something to guide Indian youths who proceed to England for their education and help them in all possible ways. Government have now established in England a bureau which is designed to help and guide Indian students in that country. But the real problem cannot be solved by mere Government action in the matter. Parents in this country have a grave duty to perform to themselves and to their sons. It is their duty to see that their children do not read noxious literature, both ephemeral and permanent. Our students ought to be kept out of the turmoil of political agitation, in fact every form of exciting public activity. They have no business to leave their books and their studies to read newspapers preaching mischievous or dangerous doctrines and take part in all sorts of public meetings. They have no right to pass opinions on men and measures. We are sorry few parents realise the serious harm that is being done to the country by their negligence in this matter. Few persons know or try to know what their boys read or hear, what opinions they profess and what meetings they attend. We are still more sorry to note that a number of our so-called leaders and newspaper writers justify what they choose to call or rather miscall the right of raw youths to take actual part in public agitations. The results of such latitude have now become sufficiently patent to every one, and we ought to take lesson from the regrettable instances of the misguided young men who have been misled into dangerous deeds."

Gujaráti (30), 11th July.

*2. The British public has grown so much nervous at the political activity prevailing in India that it sees the flames of a fire in all things whether important or trivial. Although the Indian nation as a whole heartily detests any misdeed, violence or treason, and is trying to raise the country by peaceful means, the English are so much frightened that they are making a mountain out of a mole-hill. Thus they have raised a loud outcry about the recent deplorable outrage in London, which had better not been raised. The deed was an outcome of brainless folly and is in every way to be condemned. Still an ordinary circumstance like this has been magnified by the Anglo-Indian papers into a political murder and they have tried to make capital out of it. While expressing our sense of regret for this sad occurrence, we cannot refrain from expressing our indignation against those who for the misdeed of one individual are showing a hostile feeling towards the whole country. The outrage, in our opinion, has no political significance whatsoever, nor is any other student involved in it. It would be better to call the murder an act of a demented man rather than consider it a political murder. In the face of this fact, some English papers, and even the Prime Minister, have been led away into investing the occurrence with a political aspect. But we need scarcely say that Madanlál and Madanlál alone is responsible for the outrage and none else has any connection with it. When a full inquiry is made, we think it will come out that the outrage was a result of the murderer's madness and that it has nothing whatever to do with anarchy or conspiracy. We are sorry for Sir Curzon-Wyllie's death, and India sympathises with Lady Curzon-Wyllie in her bereavement. But we emphatically repeat that this outrage has no connection whatever with any political movement in India.

Indu Prakásh (47), 5th July, Eng. cols.; *Indian Spectator* (7), 10th July.

3. "We are glad to find that even in England, in spite of general indignation, there is no disposition to exaggerate the significance of the crime, to fasten the responsibility on wrong shoulders, to condemn all Indians, or even to suggest a reversion of the policy of reform and steady peaceful political progress. That is the goodness of the British nation, and John Bull in England is much less apt to get panic-stricken than his brother in India. But whilst the British nation and its representatives of the Indian administration have to be asked to do their duty and take a just estimate of the situation, let us not forget that Indian society as a whole has to do a duty of its own. The time is come to strike at the root of the evil and make an organised effort to crush that school of hatred and of perverted political propaganda which is corrupting some of our youths. Government action is more effective, but it has its limitations. It can reach only the actual wrong-doer, and a general policy of repression is apt to be misunderstood and only creates cheap martyrs. But society can extend longer arms, and can do its work effectively. We counsel it to begin a crusade not only against overt anarchism but also those subtle, covert, depraving influences which prepare the ground for anarchism." [The *Indian Spectator* writes:—"In this country the Congress asks, more or less as a formality no doubt, for the repeal of the Arms Act, and protests against the strictness with which its provisions are enforced. Do not the crimes which are perpetrated in the name of patriotism place that demand in a ludicrous light? As for Home Rule, the atrocities committed in its name tell the world, with an eloquence which tongue and pen cannot attain, what *swaráj* for India will mean to Indians. It means 're-barbarisation'."]

Sind Gazette (19), 3rd and 7th July.

4. "Whoever the murderer may be, his identity will doubtless be shortly disclosed, and in due course he will presumably be hanged. What, however, is essential is that the Home Government should realise that the hanging of the man who actually commits an anarchical murder is of little use unless combined with other more radical measures. The men who commit such murders are generally the least to

blame. They are youthful enthusiasts who have been led astray by seditious and anarchical speeches and writings the puppets who dance as the strings are pulled by those who stand behind a powerful organisation. The fact that the scurrilous organ of Mr. Hyndman continues to be published is a black stain on the Indian policy of Great Britain. This journal has done incalculable harm, as anyone can discover who reads its pages and notes. The journal ought to be suppressed together with any other similar publications which exist in England. The leniency with which Mr. Krishna Varma's sedition has been treated has, in our opinion, been a direct encouragement to anarchism.......... Had 'India House' and any other property belonging to Mr. Krishna Varma been confiscated, it would have had a very beneficial effect upon Indian students in England.......... The commission of the crime will, we most sincerely trust, abolish any intention there may have been of releasing the deportees." [The paper in a subsequent issue writes:—"Indians are naturally very anxious to dissociate themselves from any responsibility for the horrible double murder at the Imperial Institute, and the fear that British opinion will be influenced against them appears to animate them more strongly than any sorrow or indignation in regard to the crime itself.......... But can Indians be so entirely dissociated from the crime as they would like to make out? Why have the long string of murders that have been committed in India, and of which that of Sir. W. Curzon-Wyllie is only the culmination, been committed? The only truthful answer that can be given is 'To gain the applause of compatriots.' Murderers have been, by the Indians of Bengal, accorded most solemn rites, after their execution and have been publicly named martyrs .... How then can Indians, whatever their professions of horror may be, regard themselves as not being responsible for this class of crime? Mr. Gokhale spoke of the anarchical influences to which Indian students in foreign countries were exposed. Why has he no words for the anarchical influences that are rampant in Bengal and without which temptations to anarchy would be wholly ineffectual? Until Indians who disapprove of such crimes range themselves much more definitely against anarchy and on the side of Government than they have hitherto done, and until they have strenuously exerted themselves to put down seditious speaking and writing, it is impossible to regard them as innocent of the blood that is being so uselessly shed."]

Jám-e-Jamshed (34), 6th and 7th July, Eng. cols.

5. "Of course, nothing so easy as to bid Englishmen not to go into hysterics over a single crime. Still if England has grown hysterical on the one hand, let not India, on the other, be callous or feign indifference and attempt to pass it off as if it had no significance whatsoever. It would be hardly honest in Indians to say that no political significance could be attached to it. Let us frankly acknowledge that if Dhingra felt any personal grudge towards the deceased Englishman, that grudge was fed and fanned into flames by the preachings, the association, the advice of unscrupulous ruffians who have made it the business of their lives to abuse the hospitality of a free country by creating in the youth of their own land pernicious notions of patriotic duty....... When a movement was started in England under the auspices of the India Office to inquire into the needs of Indian students in England and to consider what measures should be taken to that end, many people looked askance at it, and even thought that an ulterior object lay under the sympathy and enthusiasm evinced by the retired Anglo-Indians and India Office officials......... Recent events have, however, done much to alter this view, and the cold-blooded assassination of Sir William Curzon-Wyllie has justified more than anything else might have done the need of a close surveillance over young Indians in England.......... Effective guardianship of Indian young men in England has become a dire necessity, and this will be now universally recognised all over the country and by all sections of the population. Towards this end the efforts of Government will be now found doubly welcome, and surely they will be gratefully appreciated by all."

Rást Goftár (40), 11th July, Eng. cols.

6. "The Press in India has without a dissent condemned the offence in unmeasured terms. We do not include the anarchist organs who have openly preached murder and bloodshed as a means to political ends. Barring this dreg of Indian journalism, newspapers of all shades of opinion have combined to denounce this crime in the strongest possible language. To this section of the Press we put it if a certain portion thereof is not responsible for the change which has lately come over the student class of this country.......... If newspapers in this country indulge in perpetual invectives against Government officials and their actions, and raise impossible and untimely aspirations of political power and growth, if they urge the student class to take an active share in political controversies, and whilst they preach that the Government is capable of no good they malign and misrepresent it, the notes of condolence which they shriek out at the top of their voice when their teachings bear fruit in crimes and murders, fall flat upon those between whose ideas of honest journalism and theirs there is a distance as between the two poles."

Oriental Review (13), 7th July.

7. "The inexpressibly sad news of the tragedy perpetrated by an Indian student on Sir Curzon-Wyllie has sent a thrill of grief and dismay in the hearts of the people of this country no matter of what party or sect. We are glad to be assured by no less an authority than the London *Times* that England will not lose its head and that the sin of one Indian will not be visited upon the whole nation. We, however, trust that no stone will be left unturned to uproot Indian anarchism from England, and that Shyámji Krishnavarma, the father of the Indian anarchists, the creator of all mischief in England and in France, will not any further be permitted to carry on his nefarious trade. We have long been drawing the attention of the authorities to this arch mischief-maker. Shyámji with all his paraphernalia of India House and the *Indian Sociologist* must be annihilated once for all."

Akhbár-e-Islám (64), 9th July; *Khabardár* (82), 9th July; *Sultán-ul-Akhbár* (183), 10th July; *Bombay Panch Baháдur* (176), 12th July.

8. The *Akhbár-e-Islám* expresses itself gratified at the promptness displayed by the London Police in taking possession of the India House, the seat of the mischief at the metropolis, and trusts that the communications now passing between England and France for the extradition of dangerous persons should be carried to a successful termination at an early date. The paper, however, deplores the inactivity of the people of Bombay in the matter of condemning the dastardly outrage. [The *Khabardár* exhorts the Muhammadans of Bombay to express their condemnation of the cowardly outrage perpetrated in London. The *Sultán-ul-Akhbár* and the *Panch Bahádur* also express similar sentiments.]

Bombay Samáchár (69), 5th and 6th July; *Akhbár-e-Islám* (64), 6th July; *Akhbár-e-Souddgar* (24), 8th July; *Sánj Vartamán* (41), 9th July.

9. The news of the outrage in London has shocked the entire Indian people. From the details to hand it seems clear that the young man was a tool in the hands of a most dangerous enemy of India and her people. It is deplorable that though the Government at Home is aware of the enemy's movements and deeds, no check has yet been put upon him or his accomplices. The continuance of Shyámji Krishnavarma's 'India House' and the uncontrolled use of it by young Indians is totally inexplicable out here. The Indians as a body wish that early steps would be taken by the authorities in England to eradicate this evil. The hue and cry raised by the Anglo-Indians and the Conservatives who view with disfavour the scheme of Reforms, is, to say the least, short-sighted; and any attempt to carry it into practice would but give birth to many more Shyamjis. On the present occasion the advice given by the *Westminster Gazette* is the most wholesome and accords well with the

prestige and strength of the British *ráj.* [In a subsequent issue the paper discusses the attitude of England with regard to anarchist *budmashes* hailing from other European countries and observes that the protection she has been extending to them is to be attributed to the ideas of freedom and independence imbibed by her for centuries. In view, however, of the dastardly outrage perpetrated in England, the paper appeals to the authorities to recast their international policy in this connection and take definite steps in conjunction with other countries to prevent the propagation of mischievous ideas from a haven of safety. The *Akhbár-e-Islám* deplores the outrage and makes a fervent appeal to the authorities to nip this growing evil of anarchism in the bud. The *Akhbár-e-Soudágar* observes:—Though the Moderates and the Extremists have combined to condemn the dastardly outrage, there is no doubt that young, tender and inexperienced minds have been greatly influenced by the over-heated agitation of the Extremists, and it behoves them, therefore, to change their tactics and conduct themselves in a way most profitable to their country. The *Sánj Vartamán* heaves a sigh of relief that the police investigations in London have not succeeded in establishing any connection between the assassin and the anarchical conspirators supposed to be working clandestinely in England.]

Sánj Vartamán (41), 5th July, Eng. cols.

10. "As Madar Lal is said to be the product of the India House, which breeds sedition and anarchy, the sooner that House is rased to the ground, the better it would be for all concerned. If the British Government can afford to do it, let them not only destroy the House as a whole but ferret out the founder of that House and launch him into eternity. The Government have delayed stern measures too long in the case of the seditionists and the anarchists who have brought shame and reproach on their country. Both the British and the Indian Governments need not be assured that they have the sympathy and support of all educated Indians in their endeavours to repress sedition and anarchy with a heavy hand."

Sami-Sánj (91), 7th July, Eng. cols.

11. "The London tragedy has deeply wounded the feelings of Indians as well as of Englishmen.......... As to its consequence, we are thankful to note that the London *Times* in a leading article assures the Indian leaders that this crime will not lead the British public to misjudge India or any Indian agitation.......... Of course, the British Press is in a hysterical fit just now, and Indians and their English friends must make up their minds to bow before the blast till it blows over. Still the London *Standard* might have well desisted from trying to saddle the pro-Indian members of the House of Commons with the responsibility for the crime that has been perpetrated in London this week."

Kesari (130), 6th July; *Dnyán Prakásh* (45), 5th July.

12. It is natural for the English to be exasperated by the anarchist outrage in London. The deed is against the grain of an Indian, and a true-born Hindu can never bring himself to approve of it. We are sure that India would condemn with one voice the murder of Sir Curzon-Wyllie. Neither the advocates of independence nor the partisans of Colonial self-government are concerned in such deeds. Judged by our political ideals, anarchist murders deserve to be scorned. Under the present circumstances, the murders must be specially condemned. The murder of Sir Curzon-Wyllie is a block in the way of our progress. A year ago a similar incident created many eddies in our political life, which engulphed many patriots. We are anxious lest a wrong direction be given to the policy of Government by the present outrage. It is but just that anarchists should be rooted out, but the chain of links should not be traced too far. Lord Curzon, Mr. Gokhale and the Aga Khán hold the ideal of independence responsible for such outrages. Lord Curzon wants to boycott certain ideas lest they endanger the safety of the empire. But from this point of view, even Mill's books will have to be treated as explosives! The idea of *swarájya* and the anarchist outrages have no mutual connection. Lord Curzon classes both the Independents and the Colonials in the same category, but Mr. Gokhale differentiates between the two. The ideal of Colonial self-government is as bad as that of independence and more deceptive. Mr. Gokhale volunteered the information that fifty Indian students, more or less tainted with anarchist ideas, reside in London. Mr. Gokhale will be in a way responsible for prejudicing the mind of Lord Morley. [The *Dnyán Prakásh* says:—We should condemn strongly such fanatical and brutal outrages. But our responsibility does not merely end by expressing our sorrow or indignation. A pamphlet justifying political assassinations was found in the possession of Madanlál. We can thus very well guess how this lad of 22 years was led to commit the outrage. It betokens a diseased and perverted mind to believe that the salvation of India would be brought about by such deeds. We should not forget that the name of India is blackened by such anarchist outrages. We should take care to see that our young men are not influenced by the idea that assassinations achieve anything good. We should make them fully understand that a kingdom is not won by such mad methods. Lord Curzon, in a recent speech of his, declared that England would try to keep India till her last man and last shilling were spent. It is a delusion to suppose that England would be terrorised by anarchist murders into packing out of India. Such useless measures only set back the clock of our progress. Fanatics have never gained any kingdoms, but have lost many of them. Those responsible for such deeds should be considered the enemies of the nation. It is the duty of the parents to see that their children are not corrupted by suicidal sentiments. The *Pudhári* has not published its issue for the 11th of July 1909 as a protest against the murders of Sir Curzon-Wyllie and Dr. Lalkaka.]

Kál (126), 9th July; *Ráshtramat* (48), 6th July; *Vijayee Maráṭha* (164), 8th July.

13. India has received with horror and indignation the news of the atrocious murders of Colonel Curzon-Wyllie and Dr. Lalkaka in London, and Indians in India and England have spontaneously expressed their condemnation of the dastardly deed. However, it is much to be regretted that some Englishmen and the Anglo-Indian papers are trying to connect the murders with a supposed conspiracy of the Indians and lay the whole blame at the door of the Extremist party that advocates *swarájya* for India. Englishmen are at this time naturally very much excited and are inclined to believe whatever stories the newspapers manufacture regarding the murders. We hope the editors of newspapers will recognise the gravity of the situation and refrain from publishing things that might tend to disturb the minds of the people or to bring themselves into trouble. [The *Ráshtramat* writes:—Every Hindu is moved with indignation at the cold-blooded and dastardly murders of Colonel Curzon-Wyllie and Dr. Lalkaka. The deed of the Indian student fills us with forebodings lest the whole Hindu society becomes corrupted by the Western methods of anarchy. There can be no justification for the crime and nothing but madness and diabolical cruelty seem to have actuated the murderer. The *Vijayee Maráṭha* writes:—In other countries patriots are deified in school-books, but in India patriotism is considered synonymous with treason and a student attending a Shiváji celebration is looked upon as committing a mortal sin. This is not good. Let the patriotism of students be given a sufficient scope. It will act as a safety-valve and prevent explosions like the London outrage.]

Alleged political motive underlying the Government Resolution regarding Indian students in England.

Mahrátta (11), 11th July.

***14.** "When the civilisations of the East and the West came in a violent contact in India a century ago, the dominant and aggressive West was everywhere seen to be triumphant over the subject and the passive East. The full-fledged English-educated young man came to regard the religion, society, morals, nay even the costumes, manners and customs of his forefathers so very mean and detestable, that he was ashamed of his being born in India! As long as these disintegrating forces were working on the India society, the Englishmen were not only indifferent but often claimed it as an unimpeachable evidence of the superiority of Western civilisation over that of India. A natural reaction followed. The young Indian began to look at Indian society through Indian eyes, while he tried to absorb and assimilate everything that was best in Western civilisation. When this tendency began to operate on the political side of the nation's activities, Englishmen became alarmed, condemned the education of which they were so proud two generations before, and tried to check this spirit by all the hasty means they could command. The University Act, the Risley and other circulars, and the recent Government Resolution about the Indian students in England are, we think, to be traced to the same cause. We admit that young Indians, living in a foreign country like England and away from the influences of home and society, are exposed to many evil temptations from which they ought to be carefully guarded; and therefore we fully appreciate the scheme sketched out in the Government Resolution so far as it is calculated to secure this object. But when the authorities, who slept over these evil tendencies of Indian youth for so many years, are awakening to the danger only when young India is developing political ideas quite opposed to their long-cherished notions of self-importance and self-superiority, the whole affair looks most suspicious. Enforce moral and social discipline among the students as much as you like and keep them away from anarchical movements; but if under the pretext of extending to them benevolent friendship you try to keep them away from the healthy and invigorating political atmosphere of England and force their political ideas into the so-called safe and innocent channels, which seems most likely from the officially controlled constitution of the different committees, we are bound to protest emphatically against this fresh and mischievous bureaucratic device."

Comments on the Honourable Mr. Gokhale's speech at Poona on the present situation.
Indian Spectator (7), 10th July.

15. Commenting on the Honourable Mr. Gokhale's speech at Poona, the *Indian Spectator* writes :—" Do students ordinarily murder those who watch their conduct or try to prevent them from falling into particular company? If the murder was not the result of a conspiracy directed unanimously against a particular person or persons, it must certainly have been the result of dangerous and sanguinary doctrines heard by the young man. The Honourable Mr. Gokhale says that during his last visit to England nothing filled him with greater anxiety and apprehension than the growth of wild anarchical opinions among a small section of Indian students in England. He estimates their number at forty or fifty, and it might have grown since his return to India. It is not, therefore, a small percentage of the students that is affected by anarchical opinions. These are the Extremists. What is the position of the Moderates as represented by Mr. Gokhale? Will the opinions of the Moderates serve as an antidote to anarchical opinions? It seems that the Moderates sympathise with the sentiment that there is no special merit in living under a foreign Government, and that there are humiliations, sometimes painful and bitter humiliations, inseparable from it; but as the country cannot do without the British Government at present, they advise their countrymen to put up with it. This reminds one of the remark in Mr. Beachcroft's judgment in the Alipur case, that the Extremists have the 'courage of their convictions,' while the Moderates blow hot and cold.......... It is most true, as Mr. Gokhale says, that the people 'should give no reasonable ground for the suspicion that they desire to put an end to the British rule itself.' This is precisely the suspicion to which the gospel of Colonial self-government gives rise. The absolute *swarájists* openly avow that they want to put an end to the British rule : there is no question of suspicion in their case. Mr. Gokhale speaks of Colonial self-government as an idea for which we must qualify ourselves. Some people speak of it as an 'ideal.' The qualification consists, apparently, in sinking the differences between the various communities which constitute the Indian population, and in learning how to carry on the administration of the country. But this unity and this art have to be attained irrespectively of the relation between India and England. There is, therefore, no need to preach Colonial self-government for the sake of the qualification. There are other reasons, more immediate, more innocent, and more useful, why the different sections of the population should learn to work in harmony for the common good, and to manage their affairs in areas, large and small. There are other ideas which will be as good incentives to self-improvement as the idea of colonial *swaráj*, if not better. This idea, which

Mr. Gokhale thinks is not mischievous, is not an 'ideal.' There is neither excellence nor perfection in it. If any idea may be preached as an ideal, it is that of the integrity of the British Empire, of which India forms a part. The rest is a matter of detail which must be settled by each generation according to the circumstances of the particular period of history. It is no good walking arm in arm with the Extremist up to the point where the policeman's *pagdi* is seen, and then asking him to simulate good behaviour. At that time the Extremist draws out his revolver, if the Moderate takes to his heels. If an ideal is to be preached to young Indians, it must be that of the integrity of the British Empire—preached directly, and not as it is said to be implied in Colonial self-government."

Indian Social Reformer (6), 11th July.

***16.** "We have said more than once that we regard Colonial Government impracticable, as it is admitted to be, as an immediate object and arbitrary as a distant goal. Like Lord Minto's reply to the deputation of the Moslem League, the Colonial model was adopted in the stress of a difficult situation and no blame attaches to anybody for it. While Englishmen, including Lord Morley, regard the Colonial model as moonshine, there is no evidence to show that any considerable number of Indians have felt it to possess many enthusiasm-creating properties. It is not unreasonable on the part of Englishmen to doubt whether when such a state of things arrives, the big Indian baby will remember the exact circumstances in which an undertaking was given on its part to regard for ever the little lady in the Atlantic seas as its adopted mother. It is again a question whether we have any right to give or England to accept any such undertaking so long before the birth of the baby.......... If we must have a goal, we frankly adopt Mr. Arabindo Ghose's dictum that a nation has an indefeasible right to develop on its own lines and according to its own aptitudes. Only, we would add that an individual or a nation does not take the right path to self-realisation by feeling for its separateness, as assumed by Mr. Ghose, but by feeling for its organic unity with all mankind, not excluding those who happen to be our rulers............ The resources of science and civilisation, with their rapidly growing power of annihilating space and time, may be depended on to evolve new forms of human solidarity, quite as effective as nationality, but less selfish, more humane and better informed with righteousness. This, it may be said, is a dream. But so is Colonial self-government or absolute *swarāj* from the point of view of practical politics. Our dream has at least the merits of continuity on the one hand and of unrestrained expansion on the other. Remember, it is unnecessary to affix a goal to our programme from our point of view, but if you must have one, here is one as grand and as inspiring as any other. The important thing, however, is the work to do at present. Every one is free to dream of any goal that he likes, provided it does not interfere with the work that has to be performed immediately. In regard to this aspect of the subject, we are entirely at one with Mr. Gokhale whose views, however, are much in advance of many of his fellow politicians."

Pársi (38), 11th July, Eng. cols.

***17.** "It was an admirable address which the Honourable Mr. Gokhale delivered at Poona last week and will be doubly welcome at the present juncture. Coming as it does from the capital of the Deccan it has, for certain reasons, a special significance.......... We are glad that in his address he drew a line of demarcation between fanatical patriotism and practical patriotism. It is extremely necessary to make this distinction clear at the present juncture, when so many of our impressionable youths, some of them gifted to a degree, are being led astray by the hallucinations of a fanatical patriotism. Practical patriotism is not a question of abstract theories or of mere sentiment. So far as India is concerned it is supremely a question of what is attainable by her, and what is in the best interests of the country in her present circumstances. Those who are blindly running after mere phantoms ought to ask themselves whether in view of our endless divisions, our feeble spirit, our general lack of energy and other grave defects of national character, it is not futile to talk of a patriotism that has

absolute independence for its goal.......... Passing to the political progress achievable under British rule, Mr. Gokhale said that there was practically no limit to it, and advocated a steady advance towards 'that form of Government which Englishmen enjoy in other parts of the Empire,' or in other words, self-government on Colonial lines. We think Mr. Gokhale is perfectly right in his estimate of the possibilities of India's political progress. It is not to be supposed that this aim is to be achieved immediately. But that is undoubtedly India's ultimate goal, and Mr. Gokhale committed no crime in unequivocally repeating the fact."

Bombay Samáchár (69), 9th July ; *Jám-e-Jamshed* (34), 8th July.

18. The Deccan Sabha of Poona has indeed done a wise thing in publicly condemning the wicked murders committed by an Indian student the other day in London. We cannot but appreciate the courage displayed by the Honourable Mr. Gokhale in speaking out plainly in the best interest of the country. Mr. Gokhale's speech on the occasion cannot fail to be applauded by India's well-wishers as the speaker has endeavoured to present the other side of the shield to the mad visionaries who have been misled into committing excesses in furtherance of their cause. Considering the attitude of the British Government towards India and her aspirations, it is high time for the Moderates as well as the Extremists to wash their hands of these dangerous enemies of India, and the Honourable Mr. Gokhale's advice was the most opportune. We hope the noble example set by the Deccan Sabha will be followed by other equally representative and influential bodies in the country. [The *Jám-e-Jamshed* also writes approvingly of Mr. Gokhale's speech and hopes it may be the means of bringing on to the path of true political reform all those who have been led away by mad idealists.]

Rást Goftár (40), 11th July, Eng. cols.

***19.** "The effect of the speech will be far reaching, and if other Congress leaders follow Mr. Gokhale and denounce as he has done the impossible and absurd demands of hare-brained theorists, there would be a wholesome change in the political ideals which a woeful lack of acumen and judgment has inspired in a thoughtless and gullible section of Indians. Separation from Great Britain would be a calamity, than which nothing more disastrous for this country could be imagined. There can be no worse traitors to the country than the dreamy idealists who palaver about *swaráj* and independence, oblivious of the fact that unity, which is the indispensable requisite of popular Government, is an ideal to which the country can never attain."

Mahrátta (11), 11th July.

***20.** "Last Sunday in the Deccan Sabha the Honourable Mr. Gokhale delivered a lecture expressing his thoughts and impressions on the 'present situation.' In his speech delivered at the revival of the Deccan Sabha about five months ago, he promulgated the new 'creed' of officialism to which he had become a complete convert. In the present speech, he goes further and seeks to play the rôle of the ultra-official bureaucrat. Advocates of ideals of independence are abused as 'mad men,' 'enemies of their progress and their best interests' and the conclusion is dashed off in an authoritative tone that 'ideas of independence meant a physical conflict with the Government of the country and that necessarily would leave no option to the Government except stern repression.' This doctrine of Mr. Gokhale is shared by no great thinker or politician. Lord Morley declared that faith and aspirations were far above the penal laws; and in the Alipore case, Mr. Beachcroft, the Sessions Judge, said that no Englishman would grudge any one to cherish ideas of 'independence.' Even very recently Sir Lawrence Jenkins, the Chief Justice of the Calcutta High Court, laid down in one of his judgments that from ideas dominating different agitations to conspiracy was a far-off cry. Even an Anglo-Indian paper like the *Advocate of India* is led to style these remarks of Mr. Gokhale as 'absurd', for 'the law cannot punish a man's thoughts, and no Government can punish a people's ideas.' This paper questions the validity of Mr. Gokhale's contention that there is no alternative to British rule in India at any time. The question of Colonial self-government which the Honourable Mr. Gokhale puts forth as so innocent and unobjectionable, in his own light, of course, thinks the *Advocate*, presents a very hard case even for theoretic consideration. The statesmen in England and the bureaucracy in India would not quietly subscribe to the view of the Honourable Mr. Gokhale. In taking this absurd and wholly untenable position that Government have no other alternative but stern and relentless repression towards ideas of independence, it seems that Mr. Gokhale's wish is perhaps father to his thought. In other respects the speech was flat and insipid and has nothing remarkable about it. As a result of his last visit to England, he has voluntarily offered to Government the piece of confidential news that a small section of Indian students, numbering about forty or fifty, are possessed with wild anarchical opinions, and are keeping themselves in evidence as far as possible on all public occasions. We hope the Criminal Investigation Department will take due notice of this voluntary service."

Râshtramat (48), 9th July, Eng. cols.

21. "It was with feelings of great pity, though not with feelings of surprise, that we read Mr. Gokhale's latest utterance at the Deccan Sabha. Mr. Gokhale has a fluent tongue and has the country's good at heart, but we have always noticed that in the hour of danger his heart fails him and his eloquence leads him to positions which are absurd in the light of his former utterances and actions.......... When Mr. Gokhale was acting as the hand-maid of Mr. Justice Ranade he was acting as the instrument of a thinker, but that support gone he has degenerated into a lever without a fulcrum.......... His mind craves for the prosperity of his country, but his heart quivers. It is the heart and the body that tremble, and herein lies the root-cause of the Honourable gentleman's shaky politics.......... No sensible men of either persuasion believe that National regeneration could be achieved by dastardly murders of undesirables, and Moderates and Nationalists alike deplore that such methods should not be thought beneath their dignity by educated youths, but such actions of wild enthusiasts ought not to make leaders of parties jobbers in wild confusion. All sensible Indians would join Mr. Gokhale in condemning the London outrage, but though Indian leaders must emphatically dissociate themselves from Madan Lal's deed, they must not, therefore, fling mud at their countrymen. Mr. Gokhale poses himself as the saviour of India, but he must do it by subterfuges and bye-paths, and in the course of his political career God knows how many victims of his countrymen he will make before he hopes to accomplish his ultimate goal."

The special correspondent of the *Times* on the Reforms.

Indian Spectator (7), 10th July.

22. "Special correspondents are supposed to be specially careful in the reports they send out to their principals from far-off lands. In the case of the gentleman who has been serving an influential contemporary out here in this capacity, we regret to find a tendency very much the reverse of this. In his latest budget he talks of 'misgivings among experienced administrators' with regard to the Minto-Morley Reforms, of the India Office having 'dragged the Government of India at its heels,' of the Civilian Officers being afraid to speak out as their predecessors of an earlier date would have done,' &c., &c. This is all brave talk, but it is not history. So far as we have been able to watch current events in India, and to consult official opinion, we have generally a different tale to tell. Far from there being a paralysis of individual or collective official responsibility, we have found Administration after Administration welcoming the Reforms more or less warmly, and individual members not only expressing their general approval of the lines laid down, but actively inviting their non-official friends to co-operate in starting the Reforms and carrying them to a successful issue. We presume to know a little more about India—its Government and its people—than the special correspondent referred to. Will he name all his official informants, 'the experienced administrators' he cites, or give us at least an inkling into his sources of information?"

*23. The *Kaiser-e-Hind* quotes approvingly from Mr. Arthur Glyn Leonard's article in the *Westminister Review* on the Indian Reforms and remarks:—"In practice, the policy in India has been that while the oyster is eaten by the Englishman the shell is thrown to the Indian. Despite charters, Parliamentary declarations, State Despatches and Resolutions, and notwithstanding the recommendations of important Commissions, our rulers have so hedged themselves in with bars of brass and triple steel, forged on purpose, that on whichever side you try to look with eyes open and vision clear, you discover a selfish policy deeply and widely rooted. It is this obsolete, antiquated, and intensely selfish system of governing India which requires to be radically overhauled. But it is here that the lions of Civilianism obstruct the way. It is their opposition, tooth and nail, which hampers the path of Indian progress. And it is because of this formidable bureaucratic obstruction that even reformers of the character of Lord Morley begin to lose courage and content themselves with only halting and incomplete reforms."

Alleged opposition of the Indian Civil Service to the Reforms.
Kaiser-e-Hind (35), 11th July, Eng. cols.

24. "We all know that His Excellency Sir George Clarke had long ago expressed himself against communal representation, but his recent emphatic reiteration of those views before the Bombay Legislative Council, after what Lord Morley has said and done and after the tremendous fuss made by the Moslem leaders, is quite remarkable and does infinite credit to his head and heart, his statesmanship and his largeness and breadth of view. The pronouncement is a rebuke to those Anglo-Indians who through motives of self-seeking are encouraging the Moslems in the suicidal policy of tearing themselves away from their compatriots. It is a rebuke to the Muhammadans themselves for the short-sighted and selfish, but in the end ruinous, policy they are pursuing. Will not our Muhammadan friends heed His Excellency's earnest warning, and mend matters betimes?"

Appreciation of His Excellency the Governor of Bombay's remarks *re* Muhammadan representation.
Sind Journal (20), 1st July.

25. The telegram despatched by the Bombay Presidency Association to the Government of India regarding Muhammadan representation in the reformed Councils will, we are sure, be viewed with sympathy and gratification by a large majority of the Muhammadans of advanced views. It need hardly be said that the present apprehensions of the Association have their origin in the recent doings of prominent Muhammadans in England and at Simla. Hitherto much had been said and done by them to secure for their community substantial representation in the enlarged Councils. But the campaign was unmarred by any excesses and caused no apprehensions to other communities for their interests being jeopardised. Now, however, all reasonable limits have been transgressed by the Muhammadans, and an endeavour is being made by them to twist and distort the meanings of the pledges given to them by the Viceroy and others. Consequently it is in no way surprising that a representative body like the Bombay Presidency Association should have raised a timely protest on behalf of the rest of the Indian community. The Muhammadan leaders have not been content with making preposterous demands, but have advanced a step further and resorted to arguments not only insulting to other Indian communities but really harmful to them. His Excellency the Viceroy and Lord Morley have refused times out of number to throw the responsibility of the anarchical deeds of a few maniacs on the whole nation, and yet the Aga Khan has preferred in the interests of his community to declare what their Lordships have refused to do. In this connection, however, we would prefer to exculpate the entire Muhammadan community from blame for the discourteous language used by the Aga Khan as opposition is being shown by a section of the community to the propaganda preached in the name and on behalf of the All-India Moslem League. We hope the present oppositionists will stand shoulder to shoulder with the Presidency Association and advise their co-religionists to steer clear of racial strife.

Bombay Presidency Association's protest *re* Muhammadan representation.
Bombay Samáchár (69), 5th July.

Suggestion for starting a counter-agitation against the concessions made in matters of Muhammadan representation.

Sind Journal (20), 1st July.

26. "In their heart of hearts the Muhammadan agitators are, we feel sure, gloating over the triumphs they have achieved by making a show of discontent and playing upon the instincts of selfishness of certain bureaucrats who set them up, but outwardly they are raising an artificial cry in order to gain more. The number of qualified Muhammadans being very small, the few agitators who are engineering the movement will gain personally by the concessions, and this accounts partly for the zeal with which they are carrying on their agitation. The perseverance, grit and shrewdness which the leaders have displayed are worthy of a better and a juster cause. Let Hindus and Christians and Parsis profit by the example. Let a powerful and vigorous counter-agitation be started, and Lords Morley and Minto made to understand the injustice and the mischief that are going to be perpetrated by the excessive indulgence that is being shown to one class.......... Cannot the Muhammadans at least perceive the harm they are doing to their own interests, present and future, by putting themselves so wantonly, so unreasonably and so blatantly against the majority of their fellow-countrymen? Can they not see what offence and provocation they are giving to the non-Moslems by their absurd claim to be a much superior race, while as a plain matter of fact they are, confessedly, very backward, and by the still more absurd and false claim to have extra representation on account of their 'character', 'political importance' and what not?"

Indu Prakásh (47), 9th July, Eng. cols.; *Political Bhomiyo* (86), 9th July; *Islám Gazette* (76), 8th July.

27. "With a flourish of trumpets are the wire-pullers of the All-India Moslem League agitation continuing their theatricals. We thought the deputation to Simla was the last scene. But no. There are further acts and scenes, and Heaven alone can say what the ultimate development of the plot is to be.......... It has been announced that there will be a meeting of the Moslem League at Lucknow after which Mr. Syed Ali Imam with all his 'dynamic force' packed up will, with the worthy Mr. Abdul Aziz, go to England to consult with their brethren-in-arms there, the Aga Khan and *ex*-Justice Amir Ali.......... The Presidency Association's protest has thus gone in time, and the voice of India (national India we mean and not sectarian) has spoken emphatically through various channels such as the Madras Congress Committee and the Lucknow People's Association, and the Madras and Bengal Conferences.......... We do indeed admire the pluck of these brave knights of Moslem sectarianism. But that very pluck ought to waken the Indian non-Moslems. We again appeal to them not to allow the battle to go against them on account of lethargy and suicidal apathy." [The *Political Bhomiyo*, on the other hand, supports the views expressed by the Aga Khan and observes that the Muhammadan agitation is due to the continued neglect on the part of the other communities of India to espouse their cause and that the action of Government in setting apart special seats for the Muhammadans was mainly dictated by the sole desire on their part to make the scheme of Reforms a success. The *Islám Gazette* endeavours to justify the claims of the Muhammadans to special representation in the interests of the unity of India, and remarks that in view of the fact that a large number of Indians are still hovering on the borders of barbarism it does not lie in the mouths of Hindu leaders to talk of the backwardness of the Muhammadan community.]

An appeal to Indians to celebrate the birth-day of Mr. Tilak.

Ráshtramat (48), 8th July.

28. In the course of a contributed article the *Ráshtramat* says:—Strength of mind is what India stands in most need of at the present time. Let self-confidence begin to inspire the minds of our youth, and the regeneration of India will be an accomplished fact in no time. One of the means of gaining this self-confidence is the celebration of the exploits of our great men. An opportunity of this character, *viz.*, the celebration of the birth-day of Mr. Tilak is at hand and our people should not fail to take advantage of it to educate public opinion. This national festival is being celebrated at several places for the last

four years, but the mother-country now desires that every village and every house should celebrate it. May every true Hindu prepare himself to meet this desire of his motherland! In this way alone can he repay the deep debt of gratitude which the country owes to Mr. Tilak for the great task of educating public opinion which he has accomplished at so much sacrifice to himself. Not to celebrate the birth-day of Mr. Tilak would be a great sin. Who can adequately describe his great virtues? He is the magician's wand that would enable the people to destroy dependence. Every nationalist must celebrate his birth-day. The observance of this sacred duty will rend asunder the iron links of the chain that binds down the mother-country.

Comments on the present situation in India as depicted by the special correspondent of the *London Times*.
Gujaráti (30), 4th July.

29. The *London Times* has published a long letter from its Indian correspondent on the present situation in India. We cannot accept the views put forward therein as regards the causes that have led to the present unrest and the remedies suggested for its removal. It is not true, as alleged by the correspondent, that the Indian unrest is part of the general unrest now prevailing throughout Asia: the true cause or causes are to be found in the shortcomings of the country's internal administration. No country is for ever willing to bear the burden of the yoke of a foreign officialdom. Every country comes sooner or later to realise its high position as a nation, and the rulers have to defer to this feeling of its people. England protected its rights against John, Charles I and James II, and at last called William and Mary and finally George I from foreign countries to its throne. This it did for the purpose of guarding its rights. A similar feeling has been creeping into the public mind in India during the last 25 years, but has been totally disregarded by the authorities. This is the chief cause of the present unrest. Another reason is the total disregard shown by the authorities to the development of the country's industries and commerce, which has resulted in the utter poverty of the masses. This is what accounts for the lowering of the British rule in the estimation of the masses. The only way to lessen this unrest is to make the administration more popular, and this can only be effected by the reforms proposed by Lord Morley, which the *Times'* correspondent inconsiderately terms harmful. So long as the Liberal party is in power and a statesman of Lord Morley's type is at the helm, the present unrest is not likely to spread.

Comments on the Honours List.
Rájasthán (89), 3rd July; *Káthiáwár and Mahi Kántha Gazette* (80), 4th July; *Islám Gazette* (76), 1st July; *Gujarát* (74), 3rd July; *Praja Bandhu* (39), 4th July, Eng. cols.

30. The winners of titles appear mostly to be labouring under a belief that by getting those titles they have sold themselves to Government. The title-holders lose their independence of judgment, and this weakness of the Indian character has indirectly placed a weapon in the hands of Government for enticing away weighty personalities from the public side to their own. In this year's Honours List there are some names which we have read with surprise. Lord Kitchener, who by his increase of the Indian military expenditure has made himself as unpopular as Lord Curzon, gets a G. C. S. I. Mr. Harrison of the Caucus fame has done nothing to entitle him to the C. S. I. bestowed on him. Mr. Gupta, again, has falsified all hopes which were formed on his appointment to the India Council, and the only qualification which Government could possibly have seen in him is that while on the Council he has conducted himself more like an official than a representative of India. As to the C. S. I. conferred on Dr. Ghose, conceding that he is quite worthy of it, we are constrained to say that it comes at quite an inopportune time. Mr. Nánávati of Ahmedabad who is made a Khán Bahádur had made himself unpopular in the Padri-Deccani case of Ahmedabad in which he convicted the Deccani accused, subsequently acquitted in appeal by the Sessions Judge, and gave a very nice certificate to Police Inspector Shaw, who was the most guilty in the whole affair. Mr. Karamali Joosab, again, who becomes a Khán Sáheb has done nothing except refraining from joining the strikes that took place in consequence of the Tilak trial. This kind of distribution of honours has been viewed with peculiar feelings by the public. Many consider that in thus conferring honours on those whose deserts the public doubt Government are flouting public opinion. [The *Káthiáwár and Mahi Kántha Gazette* writes:—It is apparent, as usual, from the Honours List that the lion's share has been borne away by the officials. The only name on the popular side is that of Dr. Rash Behari Ghose. It is also a matter of surprise to us to notice that Bombay has had a very small share of them. When the public see people of real merit and position left out, would it be wrong if they believe that Government recognise only those who are recommended by the local authorities by reason of their flattery? The *Islám Gazette* writes:—The true object of conferring honour on a man should be the recognition of his services to Government and to the public. For this purpose, the list should be prepared, not as at present, in accordance with the suggestion of Government officials, but should also contain names suggested and approved by the people. The *Gujarát* considers that the title of C.S.I. was conferred on Dr. Ghose not so much for his personal qualifications as for vilifying the Nationalists and eulogising Lords Morley and Minto at the Madras Congress. The *Praja Bandhu* writes:—"The list of honours conferred in accordance with the time-honoured practice, on the birthday of His Majesty the King-Emperor, must be pronounced as disappointing, for the more important of them have, as has often happened in the past, gone to the official and non-official Europeans.......... It appears that Gujarát has been once more sorely neglected."]

Alleged high-handed autocracy of the Central Provinces Government.
Shakti (93), 3rd July.

31. The Government of the Central Provinces are doing their best to smother the political movements within their jurisdiction. The Government believe that the teachers cram the minds of the young with seditious ideas. Considering what one knows about the attitude of the Government in the Central Provinces towards the Nationalist Party and the activity of the Criminal Investigation Department all over India, it is impossible to believe the truth of the charge preferred against these teachers. The Government might have suggested some changes in the curriculum of studies if it was found objectionable, before resorting to repressive measures as they have done in the case of the Shiváji Vidyálaya at Amráoti. They have prevented people from patronising the Vidyálaya. One teacher of the institution was sentenced to nine months' rigorous imprisonment and required to pay a fine of Rs. 500. Two others were bound over for good behaviour. Not content with these measures, the authorities issued a notice to the manager of the Vidyálaya that if the institution was not closed, more drastic measures would have to be adopted. The institution was forthwith closed. Government have failed in their duty of giving the benefits of a sound education to the people. Does it redound to the credit of the much belauded British justice to prevent others from spreading education beneficial to the people? The officials of the Central Provinces have been tyrannising over the people, and it is a mystery why the supreme Government have not yet interfered in the matter.

Conditions on which a United National Congress is possible.
Indu Prakásh (47), 7th July, Eng. cols.

32. "The cry for a United Congress is once more going forth and amongst those who are raising it we discern two different sets of politicians. One of these we may well describe as the sincere sentimentalists, actuated by excellent motives, but failing to take account of stern facts and practical necessities. The other set consists of the overt or covert Extremists, whose pleadings have all along been of the 'heads I win and tails I lose' character.......... Be that as it may, let us look the facts sternly in the face. There are two absolute conditions that must be fulfilled if there is to be a United Congress. The work of the Convention and the Madras Congress cannot be eliminated or treated as a blank page. Any effort at union in order to succeed must be one of construction and be based on the Madras Congress work. The second peremptory condition is that a common basis must be arrived at for a union. The old difficulty remains as green as ever. A United Congress of all possible parties is a legal impossibility. There is the anarchist, then the Extremist who wants absolute *swarájya*, and the Extremist who professes that

absolute *swarájya* is a mere mental ideal, that Colonial self-government is the practical goal but that for it the work must be on lines of boycott and uncompromising passive resistance. The first two of these cannot possibly be taken in any Congress based on constitutional lines. As regards the third, they must yield to some extent at least before the Moderates can join hands with them.......... Let those Extremists who are sincere in desiring a united Congress draw out a plan to meet effectively these difficulties. We can then discuss the plan and see how it will work."

Comments on the decision in the *Englishman* libel case.

Oriental Review (13), 7th July.

33. "The libel case instituted by Lála Lajpat Rái against the *Englishman*, which was followed with so much interest by the Indian public, has ended favourably and satisfactorily from the Indian point of view. Mr. Justice Fletcher of the Calcutta High Court has upheld British justice by righting a grievous wrong. Mr. Norton, Counsel for the defendant, relied almost entirely upon Lord Morley's speech in the Commons for his defence. Mr. Justice Fletcher well pointed out that Lord Morley himself said that he did not wish to give any reasons for the deportation of Lála Lajpat Rái and that, therefore, the *Englishman* could not with any fairness rely upon this speech to make good its libellous charge. The fact of the deportation was also refused to be taken into consideration in judging the case. Can we infer from this that even in high circles such deportations are considered to be Executive freaks not based upon any judicial reasons? The decision in the case, mulcting the *Englishman* in damages of Rs. 15,000, is of public importance, for it removes the impression both from the minds of the public and the Anglo-Indian journalists that the latter are immune from all the responsibilities of a journalist. The attitude of Government with regard to the writings of Anglo-Indian papers seems to have given rise to this impression. Mr. Justice Fletcher has shown that Anglo-Indian journalists cannot with impunity wound the feelings of Indians by their writings. We hope that this will form a wholesome check upon the rabid and mischievous writings of the Anglo-Indian Press. Lála Lajpat Rái was considered by his countrymen from the very beginning to be perfectly innocent of any mischievous intent. This judgment of Mr. Justice Fletcher was not needed to convince them, but it should convince the British public of the innocence of this eminent Indian and should show them the hollow grounds upon which such deportations are carried on."

Mahrátta (11), 11th July.

***34.** "The *Englishman* is a typical journal and characteristically represents the Anglo-Indian phase of journalism in all its vigour and venom. From day to day Anglo-Indian journals of the type have been spreading scandalous, mischievous and highly defamatory reports and criticisms about India, her public men, her institutions and her public movements. Their writings on Indian questions have been seething with vilest abuse of Indians and things Indian. And the Government of the country have been viewing these with cold indifference. They have been persecuting with repression and suppression the Indian press, while they have let pass unnoticed even the most scandalous and most venomous ebullitions of the Anglo-Indian Press. The Anglo-Indian Press has come to feel of late, owing to this attitude, that Government do not notice, if they do not look with favour upon, their vilifications and incitements to worst passions. When the leading men of Láhore sent a weighty representation to the Punjáb Government some time ago regarding the defamatory writings of the *Civil and Military Gazette* about Indians, Government disposed of the representation in a curt and half-hearted manner and took no action in the matter. What a strange contrast to the policy of stern repression adopted by Government towards the Indian press! Secure in its effrontery and scare-mongering, the Anglo-Indian press knew no bounds to its calumny of Indians. This rage was at its height about the time of the deportations of Lála Lajpat Rái and Sardár Ajit Singh. Wild rumours were set afloat about their movements and machinations. And it is for insinuating baseless charges against Lála Lajpat Rái in that connec-

tion, that the *Englishman* of Calcutta has been judicially noticed. We hope the lesson will not be without its effects."

Jám-e-Jamshed (34), 10th July.

35. **Taking everything into consideration we cannot help saying that the damages awarded to Lála Lajpat Rái are hardly more than what the facts of the case warrant. It would not at all be surprising if the decision of Mr. Justice Fletcher were to act as a check on other** Anglo-Indian editors of newspapers who delight in writings of a defamatory and fanatical character and freely indulge in abusive language towards highly respectable Indians. It will be a matter for little wonder if owing to the check imposed on such writings the existing relations between Indians and Englishmen and Hindus and Muhammadans improve.

Alleged discontent caused by Missionary preaching at Pandharpur (Sholápur).

Shakti (93), 3rd July.

36. We have to draw the attention of Government regarding some Christian Missionaries preaching before pilgrims at Pandharpur. No one would object to their preaching in proper places, but where hundreds of thousands of deeply religious pilgrims are assembled, the Missionaries cannot preach the Christian gospel without endangering the public peace. There is the danger of common people getting excited and resorting to violence. If picketers are visited with fines, why should not the Missionaries who disturb the public peace be dealt with similarly? Only last year about twenty people were punished for assaulting a European lady Missionary. Government are bound to prevent the recurrence of such assaults.

Ráshtramat (48), 6th and 8th July; *Kál* (126), 9th July; *Kalpataru* (127), 4th July; *Mumukshu* (140), 8th July.

37. The Pandharpur correspondent of the *Ráshtramat* writes:—A band of Missionaries accompanied one of the *Palkhi* processions to the great annoyance of the devotees who took part therein. One Missionary was loudly shouting out as follows:—"Renounce your gods made of stone. Oh ye fools! break them and come over to Jesus who has sent us to show you the path of salvation." As the people accompanying the *Palkhi* seemed to resent these exclamations on the part of the Missionary, I asked him to keep quiet, but he refused to listen to me. Apprehending that a disturbance would occur if this was allowed to go on, I went to the Police Station to report the matter, but my right to intervene was questioned and I was taken into custody and let go after the Inspector had taken down my statement. The Inspector emphatically declared that he did not come across any Missionaries preaching in the town, though as a matter of fact so many of them were delivering speeches offensive to the religious susceptibilities of the pilgrims. It is reported that at one place a Missionary narrowly escaped being thrashed at the hands of some of the enraged pilgrims. [The paper in a further issue says:—It appears that the Collector had ordered that no public lecturers should be allowed to address the pilgrims at Pandharpur. If this be true, to have permitted the Missionaries to address offensive sermons to the pilgrims was an act of a gross partiality. Government's disregard of these things might give rise to consequences injurious alike to the rulers and to the ruled. Those, therefore, who control the strings of administration should not neglect to take notice of these circumstances which are pregnant with danger. The *Kál* and the *Kalpataru* strongly condemn the Missionary activity at Pandharpur and call upon the District Magistrate, in the interests of the public peace, to prohibit the Missionaries from publicly reviling the religion and the gods of the dovotees that flock to the place. The papers denounce the Missionary propaganda as a sort of persecution of the Hindus and declare that to allow it to go on is derogatory to the prestige of British rule in India. The *Mumukshu* says:—The pilgrims are mild and harmless by nature and, therefore, it does not become Government to permit the Missionaries to exasperate them by their preaching. Suppose a non-Christian denounces some of the Christian doctrines on a Sunday by standing before a church, would not the Europeans feel enraged? If picketing of liquor-shops is stopped on the pretext of ensuring the public peace, the more necessary it is to prohibit this picketing on the part of Christian Missionaries.]

Kesari (130), 6th July.

38. A correspondent of the *Ráshtramat* has given a detailed description of the wild pranks played by the Lambs of Jesus during the last *Ekádashi* fair at Pandharpur (Sholápur). It is plain that the Missionaries have become puffed up by the decision in the Pandharpur riot case and are insulting the whole of Maháráshtra, in an important place of pilgrimage. Government put an end to the picketing of the liquor-shops on the ground that there would be a breach of public peace, though the picketing was conducted strictly on the lines of peaceful persuasion. Has not Government come to know of the picketing at Pandharpur by Missionary women? We respectfully warn the officers that it will sear into the heart of Maháráshtra, if the impudence of the Missionaries is carried on every year, under Police protection, in the presence of poor and patient pilgrims. If the Missionaries interfere with the rights of the pilgrims to conduct *bhajans* in honour of Vithal and if Government officials wink at it, it will have to be said that the latter have abandoned their neutral policy in religious matters. Do the Sholápur District officials realise the effect on Maháráshtra of the idea that Government cannot tolerate the picketing of the liquor-shops, but allow the picketing by the Missionaries? Sir George Clarke pays special attention to conciliating Hindus and Muhammadans and Shias and Sunnis. But if he neglects the broil between the Hindus and the Missionaries at such a holy place as Pandharpur, both Government and the people will have undoubtedly to taste the bitter fruit one day or the other. We hope that Sir George Clarke will see to the matter.

Comments on the Administration Report of the Jails in the Bombay Presidency for 1907-1908.

Arunodaya (107), 5th July.

39. The Administration Report of the Jails in the Bombay Presidency for the year 1907-1908 discloses a curious fact that the increase in the number of prisoners was mainly due to thefts committed under the pinch of starvation. Oh! To what a pass the country has come! The rulers show an increase in revenue by continually increasing the land assessments, while the rayat is willing to forfeit the pleasures of liberty for a coarse piece of bread in prison. This at least, it is hoped, will convince the Government of the necessity of prohibiting the export of corn so that the starving millions may be adequately fed without having recourse to crime. We, moreover, hope that the recommendation of the Inspector-General of Prisons as regards providing separate accommodation for juvenile offenders and keeping them away from habitual offenders will be strictly followed in the interests of the morality of those concerned. We see no reason why these unfortunate persons should not have religious and moral education imparted to them by qualified persons, as in England.

Comments on the Government Resolution *re* the Conference of Co-operative Credit Societies.

Gujaráti Panch (32), 4th July, Eng. cols.

40. "The main factors on which the very vitality of Co-operative Credit Societies depends are (1) liquidation of all the prior debts of members, (2) money aid by Government or some such institution as a Central Bank, and (3) some means of summary recovery of their debts. All these are important, but we are humbly of opinion that without the third the first two would be useless.......... Government seem unwilling and disinclined to do what is of the highest value to the budding life of these Societies. The question of State aid too has been shelved in the Resolution.......... The establishment of Banks is a remedy, but a poor one unless backed up by the credit and guarantee of Government. The necessity of preliminary liquidation of debts of the farmers was recognised by Government so far back as 1884.......... With regard to registration of bonds and the request about allowing summary procedure for recovery of debts also, the conclusions of Government, we regret to have to state, do not at all appear to us to be satisfactory.......... We are glad to perceive the sympathy and good-will that Government are showing to these Societies. The scheme of Divisional Conferences too is approved by them. We hope, therefore, that they will be pleased to try their utmost to remove some of the patent short-comings of these Institutions and by doing so afford the greatest facilities possible to their growth."

Comments on the Collector of Kaira's circular *re* anonymous petitions.

Kaira Times (78), 30th June.

41. Commenting on the recent circular regarding anonymous petitions issued by the Collector of Kaira, the *Kaira Times* observes:—The circular has been the cause of great anxiety in the public mind, and we would deem it a great favour if the Collector would state his reasons for its issue. The mouths of the educated classes have been gagged by law, and they have been prevented from voicing the grievances of the people. In consequence the only source left open to the ignorant and meek sufferers, for bringing the evil and high-handed practices of petty officials in villages and tálukas to the knowledge of the higher authorities, has been that of petitioning anonymously. Besides, anonymous petitions supply, and, as will appear from a search of old records, have very often supplied, Government with information about many gross abuses in the Districts, the remedying of which has proved to be of great advantage to them. What is the good then of prohibiting such petitions which serve as a sort of regulating check on the high-handedness of the Táluka authorities?

Alleged Government patronage of the *Jagadvritta* in violation of Government orders.

Mahrátta (11), 11th July.

***42.** "It is widely known that the authorities are carrying out a regular campaign of suppression against those *Maráthi* newspapers which are not to their taste and do not dance to their tunes. Public institutions, which are aided directly or indirectly by Government, are being forbidden from subscribing to such 'objectionable' papers. Government and grant-in-aid schools are asked to proclaim a ban against them. The Risley circular of the Government of India wanted to guard the Indian student against the slightest touch of public life and to train him to rest satisfied with a state of political isolation and stagnation. The same note was voiced forth in clearer and shriller tunes by the Government of Bombay in their circular about discipline in schools issued in October last. One of the orders of the circular, relating to teachers in primary schools, is: 'You are not to take newspapers into school or allow any one to take them in.' This rule has been violently broken in the Central Division of the Bombay Presidency. The Director of Public Instruction is reported to have introduced from 1st April last the *Jagadvritta* published in the office of the *Advocate of India* of Bombay in primary schools of large towns numbering about two hundred; and it is said that the subscriptions for these issues of the paper are paid by Government. The said paper is an Anglo-Indian organ conducted in Maráthi. We do not know of any action taken by Government against the Director of Public Instruction for thus infringing its orders. Government are not, evidently, against all papers, but they cannot brook the presence of those which do not uphold their policy and severely criticise their actions. The members of the Local Boards in several places are approached with a request to subscribe to the said paper, and an official recommendation is tackled to the request. In thus trying to uphold the cause of some and to suppress the dissemination of ideas contained in others, Government are verily playing the *rôle* of the Censor of the Press. This attempt to do away with the liberty of thought is highly unbecoming to a Government which prides itself upon being a civilised Government."

Officials are corrupting newspapers by inducement in the shape of advertisements.

Ráshtramat (48), 7th July.

43. We have heard of many instances wherein the rayats had bribed Government officers to buy justice from them. But Government officers have now commenced to bribe the people. Examples of the concoction of evidence by the police by payment of money have occurred or rather have been found out of late. But it is something extraordinary for judicial officers like the District Magistrates to try to deprive poor journals of their independence by holding out pecuniary inducements to them. Mr. Sale, Collector of Hyderabad (Sind), summoned the editor of the *Sind Journal* and told him that Government advertisements would be published in his paper, if he supported the policy of Government and gave up his independent

line of thought. We know that confidential circulars have been issued to the effect that "undesirable" journals should not be given Government advertisements, but we had never heard of such a case of open bribery as that of the *Sind Journal*. The system of subsidising journals, directly or indirectly, has been in force for a long time. But it is in a way payment for service done. We cannot but characterise the *Sind Journal* case as one of open bribery. We do not think that this move of the officials will be politically advantageous. How long can truth be burked? True wisdom consists in removing the real causes of the unrest in the country. A surface treatment is of no use. But now-a-days even the lower officials want to be political and are steering the ship of the state astray.

44. We are very much grieved to find that Government has refused to give favourable consideration to the appeal for reduction of the sentence passed on Mr. Mundle, the editor of the *Pratod*. Mr. Mundle is a young man of weak constitution and was editing the paper only for a short time before his trial and conviction, and we see no reason why his case should not have been treated like that of the editor of the *Ráshtramukh*. Government should not have been adversely influenced by the fact that a former editor of the paper was sentenced to imprisonment and another reprimanded. They should have considered the youth and ill-health of Mr. Mundle and shown mercy to him.

Regret that the sentence passed on the editor of the *Pratod* had not been reduced.
Prakásh (148), 7th July.

45. We welcome the Government Resolution in the matter of forming a Bombay Presidency Nursing Association under a Board of Trustees. Such an association ought to meet with the support of all classes of people. The Board of Trustees includes public-spirited men like the Honourable Mr. Justice Chandávarkar and the Honourable Sardár Navroji Padamji. These two gentlemen are expected to employ nurses who will not be a useless burden on the funds of the Association. We lay stress on this point on the strength of past experience. The nurses are to be paid according to their qualifications; but the Nursing Associations have hitherto been very extravagant in the matter of the pay of the nurses. On the plea of Indian nurses not coming up to the required standard, nurses are brought out from England on very handsome salaries. The pay of the head nurses is such as to tempt even qualified medical practitioners of the country to serve as nurses. Not only are the nurses overpaid, but their assistants also are a burden on the resources of the Associations. If the new Association is at all to prosper, its expenses should as far as possible be economised. Before the Association calls for aid from Government and the public it must establish its reputation for economy. For this it is necessary to train up Indian women for the work of nursing. The Association should so work as to bring about the wholesale employment of Indian women as nurses and obviate the necessity of bringing in even a single foreigner.

Suggestion to the Bombay Presidency Nursing Association to employ Indian women alone as nurses.
Bombay Samáchár (69), 6th July.

46. "There seems to be something rotten in the State of Denmark or else the public would not consider their persons and property once again unsafe in the city. During the last fortnight or so, the Naumal Street of the Town of Karáchi has been the scene of bustle and confusion, owing to the attempts made one after another by *badmashes* to rob people in the public streets after sunset.......... Fortunately two of these attempts failed, but the strange part of the affair is that the ruffian on the second occasion escaped from the hands of two Policemen who were face to face with him. In the third attempt at robbery the ruffian fled with his booty. He was hotly pursued, but being armed with a knife he managed to keep the pursuers at bay for some distance before he was overpowered and apprehended....... Let it be said to the credit of the Police that not a single policeman made his appearance until 20 minutes after the alarm was given, and when they came, they were in a legion. Who, after all these occurrences, will consider himself

Complaint about the alleged inefficiency of the Karáchi Police.
Phœnix (14), 3rd July.

safe even in that thickly populated part of the town, with a Police Chowki near by? Is this the return the public get for paying increased pay to the policemen and for the recent reorganization of that Department?"

Comments on the acceptance of a Military officer's apology by the City Magistrate of Hyderabad (Sind) for arrest at a recent fire.
Lárkána Gazette (55), 3rd July, Eng. cols.

47. "Now that Mr. Jagatsing has thought fit to accept the Military officer's apology (*vide* paragraph 51 of Weekly Report No. 27), nothing further can be done so far as this particular Magistrate is concerned. But we would like to ask one question. Would the matter have ended so smoothly if a Native Military officer had placed under guard a European City Magistrate under similar circumstances?......... We do not know whether Mr. Jagatsing accepted this apology under pressure from the Collector or of his own free will. But if no pressure had been brought to bear upon him, then it seems that Mr. Jagatsing must have got a very low idea of his own prestige and dignity. .... We think it is only because a European officer was concerned that the matter has seemingly ended so promptly and amicably. We can, however, assure the authorities that this humiliating incident cannot be effaced from the mind of the public as easily as it seems to have been from the mind of Mr. Jagatsing. The public feels that Indians of whatever position and authority are practically nobodies in their dealings with Europeans, however inferior the latter's position may be. Mere apology in a matter like this is, in our opinion, only adding insult to injury."

Suggestion for an increase in the pay of the Sub-Judges in Sind.
Sind Journal (20), 1st July, Eng. cols.

48. The *Sind Journal* publishes a contributed article in the course of which the writer suggests that in view of the higher standard of living of the Sindhis compared with that of the Deccanis and the Gujarátis, the pay of the Sub-Judges may be increased by abolishing the last grade of Rs. 150 and increasing the other three grades by one Sub-Judge each, at an additional cost of Rs. 450 per mensem.

Protest against the appointment of Mr. MacInarny as a member of the Sind Pleaders' Examination Committee.
Sind Journal (20), 1st July.

49. The *Sind Journal* publishes the following letter:—"The forthcoming Pleaders' Examination takes place on the 20th September next, and the name of Mr. MacInarny appears on the examination committee! For what reasons the usual practice of appointing the Public Prosecutor or his assistant is deviated from this time is best known to the powers that be, but the selection made is none the happiest.......... Whatever the qualifications of Mr. MacInarny as a lawyer—which however, are more unknown than known—we believe it is not long ago that Mr. MacInarny applied to the Court of the Judicial Commissioner to be declared an insolvent; and unless we are very much mistaken his application is still pending there. The Judicial Commissioner or his office could not have been ignorant of this fact......... To put the destinies of so many of our young men in such hands is not a step in the right direction, and the less said of it, the better. Mr. MacInarny has been heard of in this part of the country for about 12 months only and during that period the only thing to bring him before the gaze of the public has been his insolvency application. We hope it is not too late to make another and a better selection."

Alleged discourtesy shown to a newspaper editor by the Collector of Hyderabad (Sind).
Sind Patrika (57), 3rd July; *Lárkána Gazette* (55), 3rd July.

50. Some of the Sind newspapers seem to be much exercised over an alleged discourtesy involved in the Collector of Hyderabad's (Sind) sending for the editor of the *Sind Journal* through a Tapedár. The *Sind Patrika* declares that such treatment of respectable gentlemen is bound to widen the already existing gulf between the rulers and the ruled, while the *Lárkána Gazette* suggests that the editor in question ought to have refused to dance attendance on the Collector and shown to him that editors are made of a solid stuff.

Education.

Government should help Municipalities to increase the pay of primary teachers.
Gujaráti (74), 3rd July.

51. Upon primary education rests the foundation of the greatness of this nation, and it is the duty of Government to strain every nerve to make it firm. But we are sorry that the British Government which boasts of educating India, and what is still more, acknowledges the necessity of improving the present state of primary education, acts in this matter very faint-heartedly and in a niggardly manner. For years, the people have been praying Government to increase the pay of primary teachers, to widen the present system, to impart sound education in the vernaculars, to effect improvements in the text-books and to cheapen them. But up to now all these suggestions and prayers have been of no effect as if they had not been made at all. From the very first, the pay of the primary teachers has been inadequate for the responsible and numerous duties required of them. In these times of scarcity while a common labourer earns nearly Rs. 9 a month, a primary teacher performing his noble duty hardly gets a bare subsistence. Most of the cost of primary education being borne by the Municipalities which are incapable to bear any more, Government ought to take up the additional burden due to the newly introduced improvements. Their present close-fisted policy is worthy of a miser and does not reflect credit on them.

Appreciation of the appointment of an Inspector of Urdu Schools for the Southern Division.
Dhárwár Vritt (117), 8th July.

52. We are glad to see that Government is paying particular attention to the education of the Muhammadans and hope that the experimental appointment of a separate Inspector for Urdu Schools in the Southern Division will not meet the same fate as a similar experiment tried twenty-eight years ago. The Muhammadans of the Southern Division should try their utmost to make the experiment a success so that Government may be encouraged to make similar arrangements for the other Divisions.

Railways.

Complaint about the inconveniences of railway passengers at Anand (B. B. & C. I. Railway).
Baroda Gazette (66), 5th July.

53. The *Baroda Gazette* complains that the passengers at the Anand junction on the B. B. & C. I. Railway have to suffer great hardships in changing for the up and down platforms on account of the under-ground passage, which, dangerous in summer and winter, becomes much more so in the monsoon, as the rain-water gets into it. The paper suggests that an over-bridge should be built, and hopes that the authorities who seem to be conniving at the nuisance would at once take steps to stop the water from getting into the passage.

Protest against the treatment of Third Class railway passengers during fairs, pilgrimages, &c.
Oriental Review (13), 7th July.

54. "It is the usual custom of Railway Companies to load third class passengers in goods waggons in times of pilgrimage, and the loading is in many cases done with far less regard to sanitary conditions than is done in the case of animals. It may be that even in civilised England conditions do not differ from those prevailing here, but surely people do not die there of cholera through excessive loading in railway trucks as is reported to have happened recently at the time of the Pandharpur pilgrimage. To ask for a change which will remove all the hardships of third class passengers at a stroke is, of course, to ignore the practical side of the question, but we may legitimately expect that this question should be paid more attention to and that the first step should be taken in formulating a comprehensive scheme. It may be that the full scheme may not be realised till after a long time, but it will be no small thing to the public if even a beginning is made. We are learning quite original truths now-a-days, for we are in all seriousness told that 'natives' are accustomed to the close and fettered life of solitary imprisonment. So does Lord Morley think that all is well with the world. So do the authorities and the Anglo-Indians think with complacent self-satisfaction that the lot of third class passengers is not a miserable one. It would be the best corrective of these self-satisfied opinions if conditions of life were interchanged even for a single day."

Municipalities.

Comments on the Bombay Government's Resolution on Municipal Administration during the last year in the Bombay Presidency.

Pársi (38), 11th July, Eng. cols.

***55.** "The appointment of Indians to Executive Councils is undoubtedly a great triumph both for the people and the Government. But we have an honest doubt if these great concessions will be able, by themselves, to create among the people that capacity and that sense of self-consciousness and personal responsibility which alone can befit them to exercise the rights and franchises of citizenship......... They can hardly provide the training ground for the people. The only real training ground, whereon the people can for themselves acquire some of the necessary qualities of citizenship, can best be provided by carrying on reform at the bottom of the ladder. And in our opinion this lowest rung is to be found in the institution of Municipal local self-government. His Excellency Sir George Clarke seems to have seized this central idea when he decided to increase immediately the representative element in the Presidency Municipalities and to free them to a very great extent from official control. A Government Resolution just issued reviewing the Report on Municipal taxation and expenditure in this Presidency, most clearly shows that, whatever might be the case with the other Provinces of India, Bombay was certainly ripe for the material extension of Municipal franchise."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th July 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th July 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kuudanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	Anglo-Gujara'ti.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toieyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
44	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	Anglo-Portuguese.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	Anglo-Sindi.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	Anglo-Telegu.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	English, Mara'thi and Gujara'ti.				
62	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Portuguese ; 35**	**1,200**
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayā	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
.01	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayā	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayā	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
135	**Madhukar**	**Belgaum**	**Weekly**	**Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
136	**Maháráshtră Vritt**	**Satára**	**Do.**	**Ramchandra Balwant Bhosle; Hindu (Marátha); 24.**	**300**
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Kcshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

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	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
177	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
183	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Shâwak Bania) ; 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE .				
187	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
*48A	Ráshtramat	Bombay	Weekly		...

No. 91 occasionally publishes English articles.

Politics and the Public Administration.

Death of Lord Ripon.
Indian Spectator (7), 17th July; *Bombay East Indian* (2), 17th July.

1. "In the evolution of New India, Lord William Bentinck's rule marked the first epoch, Lord Canning's the second, Lord Ripon's the third, and Lord Minto's will mark the fourth. The first epoch witnessed the introduction of English education into this country and the opening of the gates of the public service to the natives. The second ushered in the Legislative Councils. The third saw the birth of local self-government, and the importance of the event was heralded by certain portents in the sky. In the fourth the abolition of political castes, which in 1833 was laid down as a theoretical principle, has been practically achieved by the appointment of Indians on the Secretary of State's advisory and the Viceroy's Executive Council. Father of local self-government, Lord Ripon, did not approve of what is known as Colonial self-government for India. Yet the one idea not only preceded, but stands in generic relation to the other. Naturally, therefore, a large number of his countrymen doubt the value of the services rendered by him to his own country." [In the course of another article of personal reminiscences the paper remarks:—"An attempt is being made in some quarters to stir up the dying embers of the Ilbert Bill controversy. Anglo-Indians have nothing to be proud of in that connection, except in so far as they unwittingly taught their Indian fellow-subjects the art of political agitation and organization. Surely, it does not lie in *their* mouths to protest against Indian methods of agitation which are more or less but echoes of their own methods. Political agitation in India has come to stay, call it sedition, *swadeshi* or what else you like. And so far as this agitation stops short of actual crime, it will claim the sympathy of every free-born Englishman. Is not the Indian justified in claiming equal opportunities with other British citizens over the Empire of which India is an integral portion? To use her as maid of all work for the empire, and then to deny her the elementary rights of citizenship, is a proposition as infamous on its moral side as it is inapplicable in practice." The *Bombay East Indian* writes:—"The key-note of Lord Ripon's administration had been justice and righteousness. He had governed India without distinction of race or colour. He had succeeded in winning for British rule in India the confidence and loyalty of the people to a degree rarely, if ever, reached before, and, we may safely say, even after his Viceroyalty. Before concluding we feel it our duty to enter a strong and emphatic protest against the tone of some of the Anglo-Indian papers, who have thought fit to make disparaging remarks against Lord Ripon's administration in the face of what has happened during the last four or five years in this country."]

Oriental Review (13), 14th July; *Andhra Patrika* (61), 14th July, Eng. cols.

2. "The news of the death of the Marquis of Ripon has stirred the hearts of the people of India who hold in affectionate and enduring memory the name and fame of 'Ripon the Righteous, the maker and benefactor of a nation of hundreds of millions.' These were the words in which Dádábhái Naoroji spoke of Lord Ripon at the great gathering in our Town Hall twenty-five years ago on the eve of Lord Ripon's retirement from the Viceroyalty. The noble Marquis has died full of years and of honours, and the British Empire is the poorer for his loss. But to no other part of the Empire will the loss be greater than to India, for our country never had a better friend in the ranks of British statesmanship. It was the great General Gordon who declared when Mr. Gladstone sent Lord Ripon to our country: 'God has blessed England and India in giving the Viceroyalty to Lord Ripon.' Words such as these from one whose authority will be acknowledged universally were only a fitting prelude to a chapter in India's and England's annals which will be memorable as a noble record—if not the noblest record—of righteous ruling.......... This is the time when Anglo-Indian publicists could at least have refrained from sorry attempts to belittle the greatness of a man by whose grave we should stand united in regard and esteem for the loftiness of his aims, the beneficence of his intentions, and the disinterestedness of his services to his

Sovereign and the Empire. We shall remember gratefully that it was in the year when his life closed that Lord Morley placed it upon record in his famous Reform Despatch that Lord Ripon's Resolution on Local Self-Government was a memorable deliverance, and His Majesty's Secretary of State did not know where to look for a better expression of the views, as sound as they were clear, that should govern British policy in India. We cannot close our tribute to our beloved Viceroy's memory better than in Mr. Gladstone's noble words: 'Lord Ripon has written his name on the hearts of the people of India'." [The *Andhra Patrika* writes:—"Looking back at this distance of time who will say that Lord Ripon's rule has not been beneficial to India? The period of his Viceroyalty broad-based the Empire of the Queen on the gratitude, contentment and affections of the people. We wonder what the fate of the Empire would have been if it had not found place for distinguished men of the type of Lords Canning, Ripon, Minto and Morley! Surely, you cannot always send to India men like Lord Curzon! The destinies of 300 millions of our countrymen are entrusted to the care and keeping of England, and may this solemn trust be discharged by men like the late Lord Ripon so as to conduce to the permanent benefit of India and the lasting glory of England."]

Gujaráti (30), 18th July, Eng. cols.

***3.** "The last speech Lord Ripon delivered in Bombay a few hours before he left these shores was typical of the attitude he had assumed towards the Indian people, and their cause of progress throughout the period of his Viceroyalty.......... In that speech he interpreted the Charter Act of 1833 and the Proclamation in a spirit which will for ever redound to the glory of Lord Ripon. The nobility of his sentiments is in noteworthy contrast with Lord Curzon's narrow-minded attempt to belittle and even discredit those two charters of the Indian people. The trials and ordeals through which the country is still passing constrain us to remark that if our Viceroys and provincial rulers, Anglo-Indians and their organs of opinion had done their duty wisely and righteously—in the same spirit in which Lord Ripon had endeavoured to do—India to-day would have presented a more edifying and a nobler spectacle than she has done. It is infinitely easy for Anglo-Indian writers and speakers to perpetually misrepresent, denounce or discredit even constitutional movements and weaken the hands of their organisers, or to ridicule and oppose every attempt to treat the people in a righteous and generous spirit. But they never ask themselves to what extent they are themselves responsible for the seeds of political mischief that have germinated to the sorrow and regret of us all.......... Will these self-sufficient critics and their patrons learn a lesson from the history of the last twenty-five years?"

Kaiser-e-Hind (35), 18th July, Eng. cols.; *Pársi* (38), 18th July, Eng. cols.

***4.** "The accounts of those unparalleled demonstrations at Bombay at the time of the departure of Lord Ripon may be still read with profit and instruction by the present generation, especially our beardless latter day Anglo-Indian journalists who without personal knowledge and experience have presumed to estimate the worth and value of Lord Ripon as a Viceroy. But we do not expect that either any Anglo-Indian—official or non-official—or Anglo-Indian journalist will ever have the manliness and common honesty to give a full, fair and unbiased critique on his Viceroyalty. We must leave that task to the pen of impartial History. We have not the slightest hesitation in saying that the verdict will be the same which was pronounced so well by all India 25 years ago. So long as the forces of bastard Imperialism last, and so long as there are unscrupulous organs to tomtom its mischievous cult, it would be hopeless to expect that a just estimate of the character and sterling worth of Lord Ripon's Viceroyalty will be formed." [The *Pársi* writes:—"A great and unique career came to an end last week by the death of the Marquis of Ripon. He passed away full of years and honours, and, so far as India is concerned, his name will ever be enshrined in the hearts of successive generations of Indians as that of the greatest and noblest Viceroy that ever came out to this country.......... Lord Ripon was the first to realise and admit that, even for Orientals, an absolute despotism was an impossible creed in practical politics, not the less so because the ruling nation itself had to work its destiny out of a system of complex social and political forces......... One cannot help asking the question whether there would have been any unrest in India to-day if Lord Ripon's policy had been faithfully followed and developed by his successors......... We cannot omit to notice here the ungenerous attitude still maintained by our Anglo-Indian contemporaries towards Lord Ripon's Viceroyalty. The *Times of India*, for instance, has the extraordinary temerity to declare that, as a Viceroy Lord Ripon was a 'failure!'"]

Jám-e-Jamshed (34), 13th July, Eng. cols.; *Sánj Vartamán* (41), 12th July, Eng. cols.

5. "The Indians have lost in Lord Ripon their best and truest friend. The hold which he created and retained on the respect, the affections and the confidence of the Indian people was phenomenal. On the roll of Indian Viceroys there are such names as Bentinck, Canning and Mayo. The barest mention of them still suffices to inspire the reverential gratitude and admiration of millions in this country. But the hold which these names retain on the veneration of Indians is nothing compared with that of Ripon's name. Lord Ripon has been looked upon by the educated classes in this country as the greatest of Indian Viceroys. The twenty-five years that have elapsed since his retirement have enabled us to contemplate in the mellow light of experience the profound wisdom of the statesmanship which has been identified with his name. We can now see more clearly than ever what have been the results of the policy of conciliation and trust that he initiated after the *regime* of brummagem Imperialism identified with the names of Beaconsfield and Lytton. The good results of the Ilbert Bill, the Local Self-Government Bill and other measures were of comparatively far smaller moment than what England and India alike derived from the advent of Lord Ripon to the Viceroyalty after the disastrous *regime* of Lord Lytton. It gave the land repose, it restored confidence in British justice, it saved India from slipping out of British hands, it cemented the bonds between the two countries. It did more. Even after his return to England, it sustained the faith of the people of India in the uprightness of British rule for a period of nearly a quarter of a century. Anglo-India will, we know, never forgive Lord Ripon; and nothing so easy as for them to call him a failure and a mediocrity. But the opinions of Anglo-India and Anglo-Indian journals do not mean the verdict of history. Lord Ripon's benign administration was of far greater value than that of Pro-consuls called successful and known to be geniuses; it was at once a beacon of hope and progress for India, a pledge to her of British integrity, good faith and justice, a link binding England and India together for all time." [The *Sánj Vartamán* writes:—"The news of the death of the Marquis of Ripon will be received all over India with the deepest sorrow.......... Lord Lytton, after a notoriously unsympathetic and repressive *regime*, had at last left India and the people heaved a sigh of relief. Not that the sting of many retrograde measures passed by him had abated. But the Liberal Party had a little while before come into power, and it was fervently expected that under the inspiration of Mr. Gladstone all the cruel things done by Lord Lytton would be undone. The Indian people were not disappointed. Mr. Gladstone's choice of a successor to Lord Lytton was admirable in every way. All the hopes entertained by India were more than realised, and when Lord Ripon left these shores he left the people as contented as they were the reverse when Lord Lytton laid down the reins of office. The death of such a man cannot but give rise to feelings of deepest sorrow amongst all classes of people in this country. There were many administrative reforms carried out during his period of office, but the one by which he will be most gratefully remembered for generations to come was that by which he conferred upon us the franchise of local self-government. It was a great step to take, and there were howls of disapprobation in certain quarters in India as well as England for Lord Ripon's temerity in trying to implant on Indian soil the democratic institutions of the West. It was a great measure, but far greater in its potentiality. But for that, the Reforms which

Lords Morley and Minto are carrying out would never have been. What a blot it is on the Indian character that such a man should have had no befitting memorial raised in his honour by those for whom he had done so much! Is it too much to expect that now at least the people of India will raise to his honoured memory a memorial worthy of themselves and of the greatest of Indian Viceroys?"]

Mahrátta (11), 18th July.

***6.** "No Viceroy has, during the last hundred and twenty-five years, come up to the standard of national popularity like Lord Ripon. It is nothing to us in India that in his own country Lord Ripon was regarded as a mere mediocrity, as a weak and unsuccessful statesman at best. To us he was the embodiment of the real beneficence and of the best traditions of British statesmanship; and this our estimate of his worth will now remain as long as his cherished memory. And this notwithstanding the fact that, while it was given to him only to inaugurate the modest beginnings of self-government in India, it has since fallen to the lot of at least two of his successors to usher in changes in the constitution of the government of the country which are indisputably great land-marks in the path of political advancement.......... Lord Ripon was as lucky as he was benevolent; and three things stand out, in our opinion, as the reasons of his popularity. In the first place, his mind was liberal in the best sense of the word, and it was, the nation was sure, saturated with good will to the people of India. Secondly, the reforms he introduced were ungrudgingly and spontaneously given and they marked the foundation of the political education of the country. And thirdly, he had manifestly to suffer for what he considered to be his duty towards the Indian people. He had to bear his cross, and the sight of the cross, of his pitiful martyrdom, perhaps more than anything else endeared him to an alien and befriended people. If Lord Ripon was the most popular Viceroy of India, he was, beyond question, a Viceroy who was the most hated and persecuted by his own people. They abused him in the press; they boycotted him in society; they burned his effigies in public places; and the shameful story is admitted of a plot to kidnap and send him to England in a secret manner. The measure of the hatred of his own kith and kin may well serve as the measure of his worth to India, if we once recognise that such indeed is the conflict of interest between the White men and the Indian people that you cannot hope to do an iota of good to the latter without your being regarded as having done evil to the former. All this makes it quite easy to understand why so phenomenal should have been the honour done to him when he left India, why, when three or four Viceroys had extension of the term of their Viceroyalty when the people did not want it, Lord Ripon was the only Viceroy for the extension of whose term of Viceroyalty petitions were adopted at mass meetings in the country which he governed."

Sami-Sánj (91), 14th July, Eng. cols.; *Phœnix* (14), 14th July.

7. "Lord Ripon's death has occasioned poignant grief and sorrow throughout the length and breadth of the whole of India. Everyone—the bigoted Anglo-Indian scribe excepted—feels that a great name has been added to history, one whose career and conduct in public life, if properly appraised, entitled him to rank among the greatest of the Empire-builders of Britain. Lord Ripon, by his wise and righteous policy, undoubtedly saved, if he did not extend, the Indian Empire. It behoves the Indians now to rear a worthy memorial to the memory of that great pro-consul. Considering the other forms of memorials that already exist in the country to perpetuate his name, we should think that the best form the new memorial might take would be the erection of a statue in every capital city of the Empire." [The *Phœnix* writes:—"The noble work done by Lord Ripon in India is cherished with love and esteem by all the sons of the soil. His advent in India was timely and a God-send. His predecessor, Lord Lytton, had done much mischief by his reactionary policy. He had gagged the 'native' press and foisted upon the country a costly, wanton war. Imperialism and jingoism were installed in tawdry pageants, with the natural result that England's prestige sank very low in the minds and the hearts of our country-

men—so much so that our Nestor of politicians, Mr. Dádábhái Naoroji, seized with disappointment, retired into private life. It was Lord Ripon's sympathetic *regime* which brought him back to public life. What Lord Ripon achieved for the sons of the soil is still fresh in the memory of every Indian."]

Indu Prakásh (47), 12th July, Eng. cols.

8. "The defeat of the Spanish Armada in 1588 is marked as the event which began that memorable struggle in England which ended with the establishment in that country, a hundred years later, of constitutional Government under popular control. The *regime* of Lord Ripon inaugurated an era of equal vitality and potentiality in the great Eastern Dependency which Providence had placed in the hands of England. The entire policy of Lord Ripon gave to India's popular party and bureaucratic non-progressives alike lessons of highest value. But it appears that all of us have forgotten to some extent the lessons of Lord Ripon's for ever blessed Viceroyalty. May his death serve as a timely re-opener of our eyes! May it help us all to realise our errors and again restore to the Indian political movement its old unalloyedly beneficent character of national unity, peaceful constitutionalism and practical good sense."

Bombay Samáchár (69), 12th July; *Akhbár-e-Islám* (64), 13th July; *Akhbár-e-Soudágar* (24), 12th July; *Hind Vijaya* (62), 14th July; **Gujaráti Punch* (32), 18th July, Eng. cols.; **Gujarát Mitra* (31), 18th July, Eng. cols.

9. The *Bombay Samáchár* expresses its deep sorrow at the mournful news of Lord Ripon's death and in taking a survey of his work in India pays a high tribute of praise to him for inaugurating local self-government in India to the lasting benefit of the country. The paper recounts the good measures of the late Lord Ripon and ranks him with Lord William Bentinck and Lord Canning as one of the three most sympathetic and kind-hearted of Viceroys. [The *Akhbár-e-Islám* eulogises the work and worth of Lord Ripon as Viceroy, and observes that if his successors in the Viceroyalty had but followed in his footsteps the whole Indian nation would have this day been welded into a homogeneous body loyal to the core to the Crown of England. The *Akhbár-e-Soudágar* also makes eulogistic comments on Lord Ripon's Viceroyalty and remarks that the Reform Scheme adumbrated by Lord Morley is but the fruit of the wise policy inaugurated by him. The *Hind Vijaya* writes:—It was to Lord Ripon's bright and illustrious Viceroyalty that India owes the freedom of the press. There is no Indian unfortunate enough to forget the name of the great, good and noble Viceroy. Yet his memory should be preserved in some permanent shape. We are certain that the leaders of public opinion will seriously take up this subject The *Gujaráti Punch* also suggests that the memory of Lord Ripon should be perpetuated in an appropriate manner and adds:—He was one of those few great statesmen of the Victorian age, whose mission in life was not aggrandisement of England at the sacrifice of India, but the welfare of the people of India committed to the charge of Great Britain. The *Gujarát Mitra* says:—His name will ever be cherished with the deepest affection in the hearts of the Indian people.]

The outrage in London.
Praja Bandhu (39), 11th July, Eng. cols.; *Surya Prakásh* (43), 10th July, Eng. cols.

10. "There is a wide-spread suspicion that a small band of crazy youths have made it their aim of life to murder Englishmen in high office here, and even Indians who have the courage to betray their wicked designs or to give evidence against them or to conduct or try their cases. How Dhingra came to imbibe these hellish ideas is still a mystery. It is possible he has been infected by the personal contagion of other youths who have been longer in London, or by the writings of the *Indian Sociologist*, or by the seditious speeches that were current in this country about a year ago. The fantastic idea that such murders will pave the way for the national regeneration of India may possibly have influenced him. Among all the wild ideas let loose by irresponsible and thoughtless persons during the last three years, there is none so fraught with possibilities of immense and irretrievable harm to our best and dearest interests, as the one that the presence of the British Government in India is not to our advantage. To the thoughtful and the far-sighted among our people, the truth is just the reverse. We owe it to the British Government that we enjoy the long-continued and profound peace, without which material progress of any kind is impossible. We think it is high time that steps were taken to eradicate the canker of anarchy that threatens to take root in this soil. It is a matter in which the people ought to co-operate heartily with the Government, and so far as it lies in their hands, to render them whole-hearted assistance. The anarchist is the enemy not of England alone, but of India as well. We think public meetings ought to be held in every town of importance to express the deep abhorrence with which all Indians look upon the crime of Dhingra." [The *Surya Prakásh* writes:—"It is the agitation of the Moderates and the absurd doctrine of the drain of wealth from India which has unhinged the judgments of the followers of the mischief-mongers such as Shyámji and others. We think it rather strange that the Poona Sárvajanik Sabha has come forward to declaim against the crime of Madan Lál."]

Karáchi Chronicle (9), 11th July; *Bombay East Indian* (2), 10th July.

11. "Of the few occasions for the meeting together of Europeans and Indians for the purpose of free exchange of thought and promotion of friendly and cordial relations, the 'At Home' given by the Indian Association annually affords one such, and it is all the more cowardly that the dark deed should have been committed when Europeans are supposed to be the guests of Indians and consequently under their shelter. Again, the object of the outrage was an old gentleman known to be friendly to Indians and very much interested in Indian students. We are glad that the dark deed has been condemned by students as well as by other Indian residents in England, and that the English public do not exaggerate the significance of the crime by fastening its responsibility upon the whole of the Indian community." [The *Bombay East Indian* says:—"Now that matters have taken a serious and grave aspect, it is to be hoped that the authorities will speedily take stringent measures to cut off the canker of anarchy in London. It is a duty which they owe to themselves and to the Indian people. The student problem is a grave one and should be solved with the greatest deliberation. If it is discovered that a great many of the students who proceed to England abuse the liberty they enjoy in that country and are imbued with anarchical ideas, it becomes the clear duty of the authorities to assume 'the attitude of stern and relentless repression.' The leaders of Indian thought and Indian progress must also support the authorities."]

Rájasthán (89), 10th July; *Shakti* (93), 10th July; *Gujarát* (74), 10th July; *Jain* (185), 11th July; *Arya Prakásh* (26), 11th July.

12. It is but natural that one and all should show their condemnation of such cowardly outrages as that by Dhingra. It is merely as a result of such atrocious deeds that Government have had to shackle the country with numerous repressive laws. Some appear to entertain the belief that the murderer was incited to the deed by the inflammatory writings of Shyámji Krishnavarma. But we think they are mistaken in this; for the murder does not appear to be the outcome of any political motive. Madan Lál seems to have perpetrated the outrage merely through personal enmity. Even if it were a political murder, it cannot be anarchical, but must be the outcome of the insulting attitude of the English towards the Indians and the birth of the new spirit of independence among the latter. This occurrence will no doubt strengthen the hands of those who are crying for stronger restrictions on the Indian students in England, but we think it a great mistake to place restrictions on all the students for the sins of one foolish youth. [The *Shakti* remarks that such outrages are a sort of calamity in cases of nations like India which are seeking to raise themselves, and that there can be no class or party which would support them. It deplores that the Anglo-Indian papers do not miss such opportunities to involve the whole country for the sins of an individual. The *Gujarát* writes:—While sincerely condemning the deed, we cannot approve of the great political importance attached to it. The *World* goes the length of threatening all Indians with expulsion from England. It would be no exaggeration to say that such papers by their contumacious writings do more mischief among Indian students than the *Indian Sociologist*. Those who would detest all Indians for the act of one lunatic, themselves deserve to be detested. The *Jain* writes:—All India looks with sorrow and anger upon this inhuman murder. The fact that although during the first panic there was a slight outcry from the English Press, it has been given up now, must command our eulogy. We are constrained to say that if any individual hopes to raise the country by means of such atrocious crimes, his hopes are suicidal. In order that such crimes may not recur, parents should not fail to give their children lessons in loyalty from their childhood. The *Arya Prakásh* also insists that the act is that of a single individual and that the nation as a whole has dissociated itself from it.]

Jagadvritta (124), 11th July.

13. Every one is bound to feel disgust at the circumstances under which the dastardly murder of Colonel Curzon-Wyllie was committed and to be moved with hatred and indignation against those who incited Madan Lál to commit the cowardly deed. It is much to be regretted that a branch of the nefarious trade of the anarchists should have been allowed to flourish in the metropolis and the arch-anarchist Shyámji left free to lead astray Indian youths by the publication of the *Indian Sociologist* and by the opening of the "India House". We are constrained to say that things have been allowed to come to such a pass owing to the extreme love of the Englishman for liberty of speech and action. The Extremists have directly or indirectly fostered the anarchical movement which has culminated in this cold-blooded murder. The Bengalis in particular by their unjustifiable criticism of Government measures, by constantly preaching the boycott propaganda, by advocating resistance to Government and by honouring murderers as martyrs have incited raw youths to seek the cheap notoriety of being called patriots. Some of the members of the House of Commons have, by constantly questioning the legality of the deportations, helped not a little to foster the spirit of revolt among the Indians. Lord Morley had some suspicions about the anarchical tendencies of Indian students in England and so he appointed a committee to safe-guard their interests. But Shyámji and those of his kind resented this and worked Madan Lál into a fury of madness against the supposed interference with the liberty of students and incited him to perpetrate this cold-blooded murder. The deed has been committed to frighten the other members of the committee of which Colonel Curzon-Wyllie was a member. Had not prompt action been taken, other persons might have fallen victims to the conspiracy. We hope Government will adopt stern measures to uproot the conspiracy though a few innocent persons might have to suffer along with the guilty.

Sind Journal (20), 15th July.

14. "The murder is a sign of the deep resentment and irritation felt by Indians not only on account of their political and civil disabilities, but even more on account of the personal treatment which Indians as a class receive from Europeans as a class. What is the remedy? Clearly, it lies in cutting off the root of the mischief and not in lopping off the branches. No doubt those who resort to violence and those who egg them must be punished, all manifestations of disorder must be put down with a strong hand and, as Mr. Gokhale suggested in his recent speech at Poona, the mischievous propaganda which has filled young men's minds with 'wild' ideas must be powerfully counteracted. But there is something even more important. And it is this, that the Government must go further in the *spirit* of the reforms lately sanctioned, and more than all, we repeat, the official and non-official Europeans should completely change their view-point in their relations with Indian gentlemen.......... We, who now realise that in many respects we stand on a higher social or moral pedestal than the boastful 'civilised' Powers of Europe, do not recognise the superiority claimed by the Europeans and must, therefore, insist on equal social treatment, failing which we are bound to feel aggrieved. If Europeans have their pride of race, we have

ours, perhaps in a greater degree, perhaps with greater justice. Unless the Government and the Europeans take account of this spirit, unless they can modify their view-point in accordance with it, real good feeling between Europeans and Indians as such will never grow—and the British power in India will be deprived of a most powerful prop and support."

Ráshtramat (48), 13th July.

15. When the sad news of the atrocious murder of Colonel Curzon-Wyllie reached us, the circumstances of the case convinced us that the murderer must have perpetrated the brutal deed in a fit of temporary madness. Colonel Curzon-Wyllie did not hold any position to enable him to exercise any undue control over any person, and so the murder is unjustifiable even from the standpoint of a Western anarchist, much more, therefore, is it so to the peace-loving Hindu who cannot but look upon a murder out of private grudge as an act of sheer madness. In our opinion Mr. Asquith has acted in a most unstatesmanlike manner by hastily arriving at the conclusion and openly declaring that the deed was the outcome of a conspiracy and that the deported Bengalis had some connection with it. The Police inquiry has justified our theory and has clearly proved the unwisdom of Mr. Gokhale's hasty utterances.

Comments on Sir Edward Baker's speech in the Bengal Legislative Council.

Mahrátta (11), 18th July.

*16. "The threatening admonition of Sir Edward Baker is most inopportune, and, as the *Daily News* puts it, 'wholly unmeaning, regard being had to the occasion and the present circumstances of the provinces.' The howling Anglo-Indian press hails the pronouncement as a god-send and is chuckling with glee at the threatened destruction and extermination of 'the so-called Nationalists, *swarájists*, or whatever they call themselves.' Sir Edward Baker is considered to be a responsible ruler, but language like that we have quoted above fits in more with the absolute nature of a despotic ruler than with a considerate Governor like Sir Edward. Undoubtedly no one will fail to condemn and denounce deeds like the London outrage; and Sir Edward himself frankly admits that there has been 'abundance of denunciation.' But considering that to be quite insufficient, he advocates that 'an active and universal campaign of co-operation' with the Government should be organised. To us the meaning of this 'campaign of co-operation' is wholly unintelligible. Neither has Sir Edward Baker pointed out the lines on which it is to be conducted, nor has he been quite clear and explicit in his meaning. He points out to Mr. Gokhale for explanation and for fuller exposition of his 'campaign of co-operation.' What has the Honourable Mr. Gokhale advocated in his 'memorable' and 'forcible' speech? Nothing other than stern and relentless repression towards ideas of independence. This, as we showed in our last issue, is an absurd position; and Mr. Gokhale has done nothing but lowered himself in the eyes of his countrymen by his imprudent and highly mischievous pronouncement. Suppression of ideas has been the theme of autocrats in all countries, and history testifies to the repeated failure of all such attempts. When Sir Edward declares that if the solution of the difficulty comes from authority in the last resort 'there will be no room for nice discrimination between the innocent and the guilty,' he is violating the very principles of the foundation of justice. The fundamental principle of law is that every person shall be considered innocent before he is proved to be guilty. But Sir Edward Baker, inspired by or rather feeling exalted at the strong support of Mr. Gokhale in the campaign of repression, does not in the least shrink from striking at the root of justice. The impartiality of judicial administration of the British in India has been often counted upon as one of the strong pillars of British rule in India. But here we see the sore spectacle of a Lieut.-Governor of a province threatening to do away with the very principle of the British courts of justice in India!......... It is a relief to find that His Excellency the Governor of Bombay does not echo the ideas of Sir Edward Baker. On a recent occasion Sir George Clarke observed with regard to the London outrage that the generality of Englishmen at home would keep their heads cool, and 'Englishmen in India would not suffer the incident to alter their relations with Indians.' We hope Sir George Clarke, keeping his head cool, will not fall for the second time a ready prey to the cry for repression coming in clearer notes from the rabid Anglo-Indian Press, and will not allow these calls for repression to alter again his sympathetic relations with the people of this Presidency."

Indu Prakásh (47), 15th July, Eng. cols.

17. "There is no conflict of opinions between Sir Edward Baker and ourselves. We are, however, distinctly of opinion that for several reasons, we must regard the concluding remarks of His Honour's speech on the subject as a grave indiscretion indeed and by no means calculated to further the anti-anarchist campaign. His Honour counsels.......... A head of a Government who threatens measures 'neither painless nor peaceful' is not worthy of his calling, and he who proclaims publicly that he is about to take measures which will discard 'nice discrimination between the innocent and the guilty' is positively dangerous. It may be that rulers have oft to resort to severe measures, but if they are wise they do not tomtom them beforehand and if they speak of them they always try to soften their effect by a vindication in semi-apologetic language on the ground of painful necessity. It may also be that sometimes it is impossible to help some innocent people suffering for the sins of the guilty. But the ruler who does not feel sorry for it, and much more, he who proclaims that in his policy there is no room for discrimination 'between the innocent and the guilty' is surely one who has the least chance of getting any permanent success. The guilty are always the few, and so far the Indian anarchists are a mere handful and even the extreme extremists are, though noisy, an extremely microscopic minority. It is the duty of Government to find out the guilty and punish them. But if they avowedly adopt a policy of caring not if they punish the innocent, they can only inflame and set against themselves the vast, the overwhelming majority of the innocent. .... Let Indian rulers here remember that the murders of Sir W. Curzon-Wyllie and Dr. Lalkáka were outrages in London and not in India and that we Indians have reasons to blame the authorities in England who have not so far shown sufficient activity in dealing effectively with those who corrupt the minds of youthful Indians going there.......... Another point we would urge, is that Government too have their duty. They want the people to co-operate. .... So long as even those who speak of the ideal of Colonial self-government are ridiculed or regarded as anti-British and so long as their protests against such wild measures as deportations, indiscriminate searches, etc., remain absolutely unheeded—so long, we ask in the name of common sense, what hope is there of co-operation? Nay, we would go further and ask that indifferent as they are to our requests and just demands, what right have Government to ask us to actively co-operate with them? He who seeks equity must come with clean hands."

Ráshtramat (48), 17th July; *Kál* (126), 16th July.

18. The latest speech of Sir Edward Baker, Lieut.-Governor of Bengal, in the Bengal Legislative Council contains not a single word showing cool-headedness and impartiality on his part and is certainly unworthy of the head of a province. It is unjustifiable for the people of a civilised nation to hold all the people of the country responsible for the atrocious crime foolishly committed by a student belonging to it, and it is a matter for great satisfaction that the people of England are not prepared to lay the inhuman deed of Madan Lál at the door of any section of the Indians. The speech made by Sir Edward Baker as a responsible ruler is a disgrace to his authority and statesmanship. There was no occasion for him to fly into such a rage and thereby add fuel to the fire which is at present kindled in the country. Sir Edward Baker ought to have known that the present unrest in India is the result of such reckless speeches and acts of the officials. He rightly says that the people should co-operate with Government in stamping out the present unrest. But how are the people to co-operate with the officials so long as the latter do nothing but hold out insolent threats? The people have done and are doing much to keep their

children aloof from evil influences. But the attempts made by the authorities in that direction are marked by extreme thoughtlessness. What was necessary was tact and conciliation, but the failure of the authorities to use these has brought on the present crisis. Sir Edward Baker's declaration that in the application of the remedies for putting down the movement there will be little room for nice discrimination between the innocent and the guilty, is fraught with evil consequences. It is improper on the part of the rulers to proclaim their intention of acting unjustly and foolishly; it is derogatory to the prestige of the British rule and the statesmanship of the English people. It is just by such haughty and impolitic utterances that the officials have during the last ten years created disagreement between the people and Government and caused unrest in the country. [The *Kál* makes similar remarks and declares that if Government take care to encourage and nurture the new spirit that is appearing in the country, such outrages will be a thing of the past.]

Comments on the Government Resolution *re* Indian students in England.

Praja Bandhu (39), 11th July, Eng. cols.; *Gujaráti* (30), 11th July.

19. Commenting on the Government Resolution regarding Indian students in England, the *Praja Bandhu* says:—"Doubts are expressed in certain quarters that the arrangement contemplated by the Resolution under notice are likely to go to the other extreme, and it should not be a matter for surprise if they were to result in more or less preventing Indian students from deriving the utmost possible benefit to be obtained from a close touch with liberal and progressive institutions that abound in a free country like England. However, there is no need of prejudging it, and we can well afford to watch its working before forming a final opinion about it." [The *Gujaráti*, while approving the appointment of District Committees as recommended in the Government Resolution, advises the London Committee to abstain from hampering the growth of lawful political aspirations amongst the young Indian students in England. Repression in such matters, it adds, far from doing any good, will lead them to unlawful and violent ways of thinking, and hence it is of great importance that their reasonable aspirations should not only be allowed to grow unchecked but carefully fostered.]

Sind Gazette (19), 13th July.

20. "Although the Bureau which the Government have decided to establish in London with an educational adviser at its head with the object of assisting and advising Indian students is originally intended for the benefit of the natives of this country, we hope that its scope will not be so limited as to entirely exclude from its advantages the members of other communities. There are, we should imagine, many students, notably the offspring of Eurasians and of Anglo-Indians, who have perhaps been born and brought up in India, who stand in quite as much need of assistance and advice upon arrival in England as the pure bred Indian and by whom such help would probably be received with far deeper gratitude. Many of the members of these communities have no relations at home who could be of any real service, specially as regards the question of education, advice in respect to which would be of the utmost value."

Comments on the Honourable Mr. Gokhale's speech at Poona on the present situation.

Oriental Review (13), 14th July; *Shakti* (93), 10th July.

✓ **21.** "The Honourable Mr. Gokhale is fulfilling the functions of an interpreter between the rulers and the ruled very satisfactorily in Poona at present. In his recent speech at the Deccan Sabha Mr. Gokhale condemned the evils which the ideal of 'Independence' would have on the public mind, specially the youthful portion of it. Is it not better for the interests of all concerned if instead of talking of ideals we talk more about our present condition and the means we ought to adopt to raise our people and to infuse in them a spirit of robust manliness, and to get above all what we may call economic independence by developing our industries and commerce? Mr. Gokhale gave also a timely reminder to his countrymen that while they were asking for rights from the Government they were forgetting that there were duties imposed upon them of 'working loyally with the Government.' Such duties can be discharged pleasantly when a people have got rulers of the type of His Excellency Sir George Clarke who in his speech before the Servants of India Society distinctly assuaged the fears of the public by assuring them that the Government of India might be fully trusted to go on with the reforms as though the London murder had not happened." [The *Shakti*, on the other hand, writes:—No one with any feeling for his country can help being pained at the successive depths of degradation to which the Honourable Mr. Gokhale is sinking day by day. His speech at the Deccan Sabha is full of mischievous remarks. At a time when the crime of one student is being exploited by the enemies of this country to discredit the fair name of every Indian student, Mr. Gokhale has added fuel to the flame by declaring that there are about 50 anarchists among the Indian students in England. If he was convinced beforehand of the probability of such terrible consequences, is it not much to be deplored that he took no steps to prevent their occurrence? His remarks against the Extremists are positively full of wickedness. Who can say that these remarks are not likely to incite Government and are not dictated by the evil desire to ruin his successful rivals, the Extremists? It would be another thing if an Anglo-Indian were to accuse the Nationalist party of seeking to drive out the English; but when one of us, a man whom we put forward as a leader, utters such rank falsehoods and seeks to ruin his opponents, nothing can be more wicked. The Extremists never demand the withdrawal of the British rule from India; only while the Moderates seek to raise the country by petitioning Government, the Extremists seek the end by self-sacrifice and by the development of our own powers. To suppress this well-known distinction and to say that the latter are the enemies of the British rule, indicates nothing but the degradation of Mr. Gokhale.]

Kesari (130), 13th July.

22. Under the heading "Murder and *Swarájya*," the *Kesari* writes:—Since the murder of Sir W. Curzon-Wyllie, the old controversy of *swarájya* has been revived, and Mr. Gokhale has taken advantage of the London outrage to try to stamp out for ever the very ideal from the minds of the people. We have deliberately styled the attempt to throttle the idea of *swarájya* as murder because one who suppresses a living idea is no less a criminal than an actual murderer. The advocates of *swarájya* are one and all being ground down by the oppressive bureaucracy. But the educated classes have clung to the idea of *swarájya* and are not willing to give it up. The present *regime* has unnerved them, as there is a danger of undesirable consequences cropping up if they indulge in plain-speaking. Taking advantage of the confusion and unpreparedness of his opponents, the Hon'ble Mr. Gokhale has dealt a blow to *swarájya*. Though his move is but tantamount to hitting below the belt, it is very likely to be politically successful. The moderate leaders are reported to be practical and they declare that Government can adopt only the attitude of relentless repression towards the ideas of *swarájya*. We are also of opinion that views inciting to murderous outrages should be put down with a strong hand. But is the idea of *swarájya* a murderous one? Those who have their own purposes to serve and carry out their schemes under the patronage of Government, hold that it is so, led as they are by the nose by the Anglo-Indians. Where is the harm in aspiring after independence? There is nothing intrinsically desirable in foreign domination. We can safely have such an ideal when the reasons which make the British Government preferable to our own rule no longer exist. Historically and logically, independence is but the next step arising out of ordinary self-government. It is a true ideal, blessed by Providence. We do not think that there is anything in the psalm of independence which as soon as it is chanted makes the Indian youth desirous of resorting to violence.

Dnyán Prakásh (45), 16th July.

23. During the last few years self-styled patriots have been doing much harm to the country by creating misconception amongst the people as regards their present condition, the future of the country and the ultimate goal of their political activities. Not content with the cheap popularity they have thus achieved, they are constantly indulging in rancorous vituperations against the genuine well-wishers of the country. They are adepts in effecting somersaults in the matter of their political ideals and in advocating methods of political agitation. They constantly shift their position from absolute *swarájya* to Colonial self-government and are not ashamed to take a big leap from preaching guerilla methods and resistance to authority to advocating sympathy and co-operation with Government. The Honourable Mr. Gokhale has in an able manner explained the views of the Moderates about these matters in an address delivered under the auspices of the Deccan Sabha, but his views have given offence to many a pseudo-patriot. If these people did not approve of his condemnation of the anarchical outrage in London and his advocacy of measures for preventing Indian students from falling into the hands of anarchists, they should have eschewed the meeting held at Poona for that purpose. But the Extremists attended it to please Government. They have thus placed themselves in a very ridiculous position. The Moderates have been accused of advising Government to adopt repressive measures and to deport popular leaders, but, in our opinion, the Extremists themselves are responsible for the evils they complain of. Mr. Gokhale has been accused of "murdering" the ideal of *swarájya* as propounded by Mr. Dádábhái Naoroji. But who, pray, has committed this murder? The Extremists themselves have thrown overboard the ideal of *swarájya* on Colonial lines and set in its place the most pernicious and mischievous ideal of *swarájya* without British suzerainty.

Bhála (110), 11th July.

24. Extremists and Revolutionaries have nothing to do with each other. The Revolutionaries have formed as yet no definite party, and none of their leaders has publicly stated the principles guiding their propaganda. The Extremists have never advocated active resistance, but contrariwise condemned it whenever necessary. It is mean to suggest indirectly to Government to root out the Extremists by somehow classing them along with the Revolutionaries. We also do not approve of political assassinations. But we do not hold that we should remain content only with sending petitions. There is practically no difference between *swarájya* and independence, and the Extremists avow that passive resistance is potent enough to gain the rights of *swarájya*. The Honourable Mr. Gokhale says that some of the youths are maddened by the ideal of independence preached to them by some of the Extremists and that they are led thereby to commit murderous outrages. He also thinks that independence can never be had by passive resistance and that the Extremist leaders put it in that light only to save their skins. We cannot correctly imagine to what an extent Government would be led astray by the remarks of the Honourable Mr. Gokhale during the present time of unrest.

Gujaráti Punch (32), 11th July, Eng. cols.

25. "Those who preach the gospel of political assassination as a means to secure India's independence, those who encourage and justify political murders as a stepping stone to India's 'deliverance' from the foreign yoke, and those who subscribe to the doctrine of the end justifying the means, do not reckon with the fact that India is not yet ripe for self-government. Before desiring independence, we must deserve it, and to deserve it, we must cultivate and develop the national character and intelligence. We are not, however, to be understood to say that we should never aspire to independence. Mr. Gokhale rightly remarked that no man could be so fallen as to think that there was any special merit in living under a foreign Government, but it was not a question of abstract theories or of mere sentiment, it was a question of what was practicable under the present circumstances and in this connection he said that having regard to the feeble public spirit of the country and their endless divisions, it was to our interests to work loyally with the British Government for the progress of the country. We readily endorse these sound views and commend them to the kind consideration of idealists and faddists. But we regret we cannot join with Mr. Gokhale in supporting a policy of stern and relentless repression, for repression always defeats itself. The very mischief which Government want to remove by means of repression is aggravated by it. It must be borne in mind that a policy of repression is successful only in lopping off the branches. It never succeeds in striking at the root—and if Government sincerely desired, as we hope they do, to curb the mischievous and dangerous tendencies of some of the Extremists, they must keep pace with the growing aspirations of the people, they must respect public opinion and they must adopt a sympathetic attitude towards the people. Lord Curzon was instrumental in the alienation of the loyalty of a considerable bulk of the people, by persistently defying public opinion, by explaining away the Magna Charta of India in a manner highly prejudicial to her interests, and by libelling the whole country. He has sown the seeds of disloyalty and discontent, and the Government of Lords Morley and Minto are now reaping the fruits thereof. Government administration and legislation ought to be elastic and as soon as Government feel that the united wishes of a subject people call forth reform in a particular direction, they must grant the same. Any delay in doing so leads to disaster."

Comments on the Honourable Mr. Gokhale's speech at Poona on Hindu-Muhammadan relations.
Indian Social Reformer (6), 18th July.

***26.** Commenting on the Honourable Mr. Gokhale's speech on Hindu-Muhammadan relations, the *Indian Social Reformer* writes :—" If we can believe that the masses among the Muhammadans, any more than the masses among Hindus, share to an appreciable extent the interest felt by the educated sections of the two communities in political matters, we should not hesitate to congratulate the country on having passed an important stage in its evolution. There is every reason to hope that, though this may not be the case at the moment, such a change is most likely to follow in the near future, as mass education progresses and leads to the softening of religious fanaticism and to greater popular interest in secular affairs. In that hope, we welcome with Mr. Gokhale the growth of the political movement among our Muhammadan countrymen, though we regret that in matters of a social progress, which is the foundation of a sound polity, Indian Muhammadans are even more apathetic than their Hindu countrymen."

Bombay Presidency Association's protest *re* Muhammadan representation.
Praja Bandhu (39), 11th July, Eng. cols.

27. "We are glad to find that the Bombay Presidency Association has entered an emphatic but respectful protest against the absurdly disproportionate and extravagant demands made by a few Moslem leaders on behalf of their co-religionists in connection with the Reform scheme. The protest is quite opportune, for the question of Muhammadan representation in the Legislative Councils at present is engaging the serious attention of the authorities. It only remains for us to associate ourselves with the protest, and to hope it will have due weight with the Government of India, inasmuch as it comes from the premier political organisation of Western India."

An account of the establishment of the Young Italy Society by Mazzini.
Bhála (110), 11th July.

28. The *Bhála* in its fifth article on the liberation of Italy describes the rise of the Young Italy Society and says :—Mazzini learnt at Lyons of the Carbonari revolt at Modena. It was attempted on an assurance from the French to assist it. But Louis Phillipe declined to aid the movement, and the Austrians had an easy victory. Mazzini had very little respect for the Carbonari, though he was a member of it. He established the Young Italy Society and also conducted a journal, assisted by two friends of his. The branches of 'Young Italy' were planted all over the country, and the movement was a success in Northern and Central Italy. The authorities proclaimed it an offence to subscribe to the journal conducted by Mazzini, but it was secretly sent into Italy, concealed in coal bags. In Italy itself, secret presses were established and hundreds of copies of the paper were issued. Mazzini created an unprecedented revolution in the minds of the Italians by his doctrines. Summed up, they were as follows :—"The duty of men does not end by acquiring material pleasures but lies in attempting ceaselessly to work out the progress of humanity." But how was it possible to realise such an ideal, with an enslaved Italy? When every

Italian was bowed down with the problem of bread and when Austria was remorselessly sucking out the life-blood of Italy, the country could not be induced to adopt the ideal of Mazzini. Independence is not an ideal, but a means. The nation that rots in slavery can never progress, but deteriorates day by day. Italy must be independent by shattering the fetters of slavery, thought Mazzini. Austria no doubt said that Italy would be granted independence when it became fit to receive it. But it was a deception pure and simple. How could Austria be an exception to the general rule, when there was not a single instance in the history of the whole of the world wherein the rulers granted liberty to the ruled of their own accord? It was only a scheme of Austria to unnerve and weaken the popular movement by sweet words. Italy was bound to acquire independence only by the methods of self-reliance, as liberty granted as a gift is soon wrested away. The one reason of the failure of the Carbonari was that they did not trust the youths of Italy and that they did not devote their attention to public good. Mazzini says: "Induce young men to be the leaders of the movement. You have no idea of the immense influence they exercise over the masses by their inspiring and noble words. Sing the praises of their ancestors and place before them an enchanting picture of future Italy." Mazzini led Italy into union, independence and democracy. Mazzini held that he who sundered faith from work and thought from action, the moral man from the practical or political man was not religious. It is just possible that patriots may have to die for the sake of their principles, but they should not be despondent or allow themselves to be terrorised. They should firmly believe that by their persecution, the hearts of their followers are made adamantine and that by their blood is washed away the clotted selfishness of the world. Though their party may be lessened in numbers by their affliction, they will secure hundreds of silent followers for every drop of blood shed by them. Ideas ripen quickly when they are nourished by the blood of martyrs. But in order to achieve all this, Mazzini preached the establishment of societies affording national education. Mazzini says in his "Duties of Men" that no revolution is possible without a system of national education. Secret societies were established in Leghorn, Genoa and Pidemont. Mazzini wrote a letter to Charles Albert to join the revolutionary movement and told him that he was determined to win independence for Italy with or without him. But Charles issued a proclamation to the effect that Mazzini should be beheaded the moment he set his foot in Pidemontese territory. It was impossible for Mazzini to live in Marseilles openly. Though hunted down from all sides, he continued his efforts to raise the standard of rebellion. In 1833, many volunteers were enrolled and they were taught military drill. The Shiváji of Italy, Garibaldi, was also concerned in the movement. But the general, chosen by Mazzini, wasted the money collected for the purpose and the rebellion died an early death. Any other man, so disappointed, would have committed suicide or retired from all political life. But Mazzini struck to his work undaunted.

Suggestion that all political bodies in India should pass a united vote of confidence in Sir Henry Cotton, Messrs. Mackarness, Keir-Hardie, &c.

Oriental Review (13), 14th July.

29. "While condemning the outrage in London last week we hoped that the British public would not lose its head over it. We have the greater reason to write so now as we learn from the report of the London Police that the crime was more of a personal than a political nature. .... Some of the journalistic screamers did not flinch from asserting that the London Police were 'indiscreet' because they stated in their report that the crime was more of a personal than of a political nature. Evidently it is considered indiscretion now-a-days for the Police to speak out the truth independently, while it is deemed to be discretion if the Police concoct cases and fabricate evidence as in the Midnapur and Burrah Dacoity cases. Surely if the London outrage had happened in India, we would have heard of huge conspiracies, Police searches and perhaps deportations too.......... The Anglo-Indian Press is trying now to connect noble and liberal Englishmen like Sir Henry Cotton, Mr. Mackarness and Mr. Keir-Hardie with the London outrage. Because these people actuated by sterling Liberalism are fighting for the rights of their Indian fellow-subjects and protesting against the injustice of deportations, they must forsooth be charged with inciting murders!......... We wonder whether it would be too much to ask our Indian leaders to pass, through the various political associations they represent, a united vote of confidence in those kind English friends who are fighting such a good fight on our behalf."

India does not want visionaries of the type of Arabindo Ghose.
Gujarâti (30), 18th July, Eng. cols.

*30. "Bábu Arabindo Ghose is one of those Indians who have been lauded to the skies quite beyond their merits or services, and we really wish he could be induced to study and work in quiet and devote himself to practical work instead of indulging in beautiful dreams as if he were living on Saturn.......... He is a victim of grandiloquent words and delusive phrases, beautiful and cheap visions which any boyish or undisciplined imagination can evolve. What India wants to-day is quiet and genuine work.......... The country does not want Mr. Arabindo Ghose's empty dreams and visions. They might captivate the imagination of immature and inexperienced youths or ill-educated people; but we are sure the path of the country's progress does not lie in giving unrestricted play to one's imagination and delivering high-sounding addresses from the clouds."

Surendranáth Bannerjee's London speech on the Bengal Partition.
Jám-e-Jamshed (34), 17th July, Eng. cols.

31. "Few intelligent people would endorse the rather silly observations which fell from Mr. Surendranáth Bannerjee, at the Caxton Hall meeting in London, about the Bengal Partition. His remarks were altogether ill-advised, considering the circumstances. Undoubtedly in a London meeting they might have been held harmless; they cannot be deemed anything but mischievous when read in Indian papers in Bengal. Mr. Bánnerjee would have done a service to his country if he had refrained from repeating that threat about Bengal continuing in her disaffection. Language such as was employed by him at the meeting could be interpreted as nothing but a tocsin, calling the Bengalis to civil war and the perpetuation of that campaign of lawlessness and crime for which they have obtained so unenviable a notoriety in recent years."

The ideal of complete independence preferable to that of Colonial self-government.
Kál (126), 16th July.

32. There has existed much difference of opinion amongst Indian politicians as to the ideals which the people of the country should place before their minds in carrying on public agitation. Some are for the ideal of complete independence, some for that of Colonial self-government, while there are others who would have no ideal at all but would only work for the improvement of the administration, wherever that might ultimately carry us. As to the ideal of perfect independence, it may be observed that it is only under the British rule that India has been under alien domination, for the previous conquerors of the country having ultimately made India their home, had ceased to be aliens. They had thus not to look to the interests of foreigners in governing the country. They had only the interests of Indians at heart. Those who entertain the ideal of perfect independence want such a rule modified according to modern requirements, and this ideal has been declared to be perfectly lawful by high English authorities. This ideal, which is most ennobling in its nature like all other ideals is to be achieved by constitutional means. To those who are only for working for the improvement of the administration we would say that for the achievement of their object also some ideal is necessary as the final goal to be aimed at, and that ideal should be perfect independence rather than Colonial self-government. This latter ideal is indeed difficult to understand. The self-government which these idealists aim at is that which is at present being enjoyed by Canada and Australia. But the fact seems to be overlooked that the inhabitants of these Colonies being mainly of British descent, the ties of love between them and England are naturally stronger than they can ever be between that country and India. The Colonial ideal is, therefore, practically impossible of achievement by our countrymen. Even high-minded English statesmen like Lord Morley have been openly differentiating between the white and the dark races. So we are

unable to understand why the independence ideal alone is being condemned by some of us as impossible of achievement. It is argued that the entertainment of that ideal is undesirable under the present circumstances. But ideals as a rule have nothing to do with practical politics. The only condition which governs all ideals is that it should be possible of accomplishment. This condition is capable of fulfilment in the case of the ideal of independence, inasmuch as India was in times gone by completely independent, and history records numerous instances in which fallen nations have again recovered their lost independence. India's case, moreover, is full of hope as many noble sons of England herself are ready to lend a helping hand to us. Finally, if both the ideals are practically impossible of achievement, why not place before our mind's eye the nobler one of the two?

The Moderates should unite with Muhammadans to form a United National Party.

Jám-e-Jamshed (34), 17th July, Eng. cols.

33. "Lála Lajpatrái's latest pronouncement should be a warning to the Moderates who believe that they have disposed of Extremism by the severance of the latter's connection with the Congress. The peril still exists, and is growing throughout the country. The Lála's letter confirms the suspicion that Extremism, instead of being a spent force, is a growing power, and the Moderates are daily dwindling into a hopeless minority. It would seem as if the day had come when the Moderates should seriously consider their position. If party and personal considerations make the Moderate leaders loth to coalesce with the Extremists they would do well to remember that national interests dictate the formation of a strong United National Party by a union between themselves and the Muhammadans to fight Extremism."

Appeal to Native Princes to take steps against the slaughter of cattle in India.

Káthiáwár and Mahi Kántha Gazette (80), 11th July.

34. The *Káthiáwár* and *Mahi Kántha Gazette*, in a rather lengthy article, attributes the present depressed condition of India to the excessive slaughter of cattle, especially cows in the country and remarks:—If there had been, as in olden times, room for showing our Kshatriya nature and if the present British system of restraining religious fanaticism were not in existence, Indians would not have hesitated to prevent the slaughter of so many cattle even at the expense of their own lives. But the British rule has kept down our warlike propensities, and has cooled down our religious fervour, and thus the country is beset with misfortunes while we look on helplessly. But to look on quietly any longer would mean ruin to the country. We should, therefore, wake up in time and take lawful steps against this slaughter. This can be done by the native rulers in India, petitioning the India Government and His Majesty in a body to put a stop to this slaughter in order to safeguard the economic condition of India and respect its religious susceptibilities. They should further establish Societies for the prevention of this slaughter in all places and should preach to the people in that behalf so that they might not sell their cattle to butchers. If any one comes forward with a plea that the English officials carrying on the administration of the country cannot do without animal food, Government should dispense with them and carry on the administration with the aid of natives. The foreigners have no right to feed upon the flesh of Indian cattle. [Elsewhere the paper publishes an appeal by one Chunilál Harichand Ghâte of Idar to the Native Princes of India, in which he quotes with approval an order of His Highness the Thákor Sáheb of Idar forbidding the sale of kine to butchers.]

Alleged hardships of Mr. K. K. Mitter, one of the deportees.

Sami-Sánj (91), 14th July, Eng. cols.

35. "If Government think that by giving Bábu Mitter a mosquito curtain and other equally cheap comforts they are to earn the credit of having well-treated the distinguished publicist in prison, they are sadly mistaken. The few things that were asked for him by his son might have been well allowed to him; and we do not see what the Government are to gain by refusing those paltry and by no means costly concessions. Surely there can be no question of discipline in a case like this. After the somewhat laboured description given by Lord Morley of the treatment accorded to the deportees and the consideration shown towards them, it might have been thought that Government would be more generous in their treatment of Bábu Mitter."

Alleged Government patronage of the *Jagadvritt* in violation of Government orders.

Praja Bandhu (39), 18th July, Eng. cols.

***36.** "We understand from last Sunday's issue of the *Mahrátta* that the Director of Public Instruction in the Bombay Presidency is reported to have introduced the *Jagadvritt*, a Maráthi newspaper issued from the office of the *Advocate of India* in Bombay, in primary schools of about 200 towns in the Central Division, and it is also said that the subscription for these copies is paid by Government. The *Mahrátta* further states that members of certain Local Boards are requested to subscribe to that paper and to that request is tackled an official recommendation. This is no doubt a serious allegation against a high Government officer, but if true, it makes the position of the Director of Public Instruction far from pleasant, inasmuch as in that case he has gone entirely out of his way merely with a view to increase the circulation of a Maráthi newspaper issued from the office of a Bombay Anglo-Indian daily. Not only that but the Director of Public Instruction has in that case violated the Government Resolution of October last which prohibited the teachers of primary schools from taking in any newspaper in schools. This, therefore, is a matter well worth inquiring into by the Government of Sir George Clarke. We trust the inquiry will not be shelved, and that a satisfactory explanation will be ere long forthcoming from the officer concerned, with a view to removing the wrong impression made on the public mind owing to the above allegation."

His Excellency's visit to the Servants of India Society, Poona.

**Gujaráti* (31), 18th July, Eng. cols.; *Indian Spectator* (7), 17th July; *Sami-Sánj* (91), 14th July, Eng. cols.

***37.** "His Excellency the Governor made a characteristic speech on the occasion of his visit to the Servants of India Society at Poona......... His Excellency's assurance that the painful tragedy in London will not affect the relations between the rulers and the ruled, or affect the fulfilment of the promised reforms is certainly welcome. It is in agreeable contrast with some of the needlessly minatory and provoking remarks of the Lieut.-Governor of Bengal at the last sitting of the Bengal Legislative Council. His Excellency's appeal to parents and guardians to co-operate with the Government in protecting students from unwholesome influences deserves general response......... There is no doubt that the wholesome domestic discipline for which Indian families were distinguished has in many instances relaxed to the detriment of the younger generation. During the last three years we have in these columns dwelt on several occasions upon the importance of keeping up the old traditions of Indian families in matters of discipline, and the evils of allowing youths of immature understanding to have anything to do with questionable movements.......... The future of India rests with the younger generation, and there is, therefore, a sacred responsibility cast upon parents and guardians to see that their children qualify themselves for the great task that lies before them by disciplining their minds and cultivating those solid virtues without which no nation can ever attain to any degree of preeminence.......... All talk about *swadeshi* runs the certain risk of being set down as ridiculous, if not hypocritical, if it does not also include the principle of preserving intact all those *swadeshi* virtues and ideals, customs and traditions for which this ancient country has all along been famous." [The *Indian Spectator* writes :—" Of all the advice that His Excellency the Governor has now and then given to the people of this Presidency, none is more valuable than that he gave at the Servants of India Society's quarters to newspaper critics and to leaders of public opinion. The maxim of that Society is that a man must study facts before he speaks, and must think honestly before he acts devotedly.......... His Excellency eulogised the aims of the Society and gave certain illustrations of the utility of knowledge in practical politics.......... His Excellency rightly thought that the *swadeshi* zeal must in many cases be due to ignorance." The *Sami-Sánj* writes :—" Sir George Clarke's visit to the Servants of India Society must have been as encouraging to its founder as to the whole body of its members. Sir George has shown that he and his Government are neither afraid of a healthy public life growing in India nor anxious to stifle the legitimate aspirations of young Indians to participate in the cares and concerns of their fellowmen. What Sir George Clarke, like other English friends and well-wishers of India, insists upon is that there shall be a careful preparation and proper equipment on the part of young Indians for a faithful discharge of the duties that devolve upon them; and there is nothing unreasonable in that demand.'']

Mahrátta (11), 18th July.

***38.** "We challenge His Excellency to give even one instance of the foolish *swadeshi* in which indiscriminate eschewing of all foreign articles was preached. Even the staunchest Boycotter aimed his weapon only against particular articles, such as British cloth, foreign sugar, &c., and not indiscriminately against all foreign articles. This kind of foolish *swadeshi* to which, His Excellency referred, exists nowhere outside the fertile brains of His Excellency's hosts, the Servants of India. His Excellency gave an instance of the so-called foolish *swadeshi*, *viz.*, the boycott movement aimed against foreign sugar. Sir George Clarke deliberately stated that sugar was an article, the full demand of which can never be supplied by India even though Government were increasing the production by irrigation. Why then, asked His Excellency, should people be denied the use of foreign sugar? Here we find quite a jumble of misunderstanding, inaccurate knowledge, absence of patient study and mature thought which His Excellency so vehemently condemned in others. In the first place the fact is that no one denied to any other man the use of any article, but the people themselves denied to themselves the use of foreign sugar out of partly religious and partly economic considerations. In the second place, the deliberate statement which His Excellency so confidently made, *viz.*, that the full demand of sugar can never be supplied by India, can be easily shown to be quite groundless and misleading, and that too by means of official statistics and official opinion! We most humbly draw the attention of His Excellency to the Financial Statement of the Government of India, presented by the Honourable Mr. Baker on the 25th March 1906, in which he gave many interesting statistics about *swadeshi* sugar. From the statements made by him one can see that the Government of India, so recently as 1906, held the opinion that India is well adapted by nature for the production of sugar, and expressed surprise that there should be any imports at all! They further stated that if reformed and economical methods of cultivation, juice-extraction and refining be introduced, India would not only be self-supporting in respect of sugar but possibly enter the world's markets as an exporter! But Government stubbornly refuse to help and encourage, by means of protective duties, this once prosperous *swadeshi* industry in its struggle with its more aggressive and more powerful rival. Government can effectually help this industry by means of sufficiently heavy protective duties on the competing foreign article, but this the bureaucracy are both unable and unwilling to do. Under these circumstances it is natural that the people themselves should think of extending this protection to their sugar-industry by means of a boycott movement aimed against its foreign competitor. To call this kind of patriotic and self-sacrificing resolve as an instance of foolish *swadeshi* is, in our opinion, neither wise statesmanship nor enlightened benevolence which the bureaucracy is so very fond of talking about."

Bombay Samáchár (69), 14th July; *Akhbár-e-Soudágar* (24), 13th July.

39. By visiting the Servants of India Society at Poona His Excellency Sir George Clarke has shown his appreciation of the work of the institution. The aims and objects of the Society require of its members loyalty to the Throne as well as to the people. Speaking with reference to the dictum that only those who are loyal to the British *ráj* can further the good of the country, His Excellency declared that only by loyally adhering to the aims and objects so well defined by Mr. Gokhale will the members render valuable services to the country. We have to thank Sir George Clarke for these words of encouragement and praise, particularly as the tendency of rulers and officials is to look with indiscriminate disfavour upon good as well as bad political movements. In uttering these words Sir George has but done his duty. It is essential that the people should be trained in political ideas untinged with any noxious doctrines likely to lead them astray. It is the duty of the leaders to give political education to the people. It behoves Government to support these leaders in their efforts. His Excellency sympathises with the *swadeshi* movement, but regrets that it should suffer through the imperfect knowledge of its pioneers. We are aware of the mischief that has resulted from the activities of those wearing the cloak of *swadeshi.* "Foolish" was a mild expression which His Excellency used about the activities of some wandering preachers of *swadeshi* and boycott. [The *Akhbár-e-Soudágar* writes :—His Excellency entertained strong hopes that the English people would not lose their balance of mind even in the midst of the calamity that lately befell England in the murder of Sir W. Curzon-Wyllie and Dr. Lalkáka. These remarks of His Excellency are typical of the coolness and the balance of mind so characteristic of the English. Their behaviour in this particular case has impressed upon us their greatness as a nation. We are at one with Sir George in his opinion that no good results will be achieved by Government in their efforts to protect the students in England without the co-operation of parents and guardians. The latter will now have to thank themselves if their sons become irreclaimable.]

The Bombay Government's proclamation *re Murlis.*

**Indian Social Reformer* (6), 18th July; *Jám-e-Jamshed* (34), 17th July, Eng. cols.

40. "The proclamation which the Government of Bombay has issued on the subject of the protection of minor girls announces the intention of Government to apply the law in all cases, and District Magistrates have been instructed to prosecute breaches of it without exception. We are sure that the very fact that the Government has so emphatically pronounced itself against the practices mentioned in the proclamation will go a great way towards making them unpopular. The evidence collected by the Government showed that these customs were gradually dying out. The better mind of the people is against them, and it is only the apathy, which is such a characteristic of Indian life, that has allowed them to linger. Moreover, the populace looks to the *Sarkár* for a great many things, and when they found fallen women as such inheriting landed property and personal rights under the law, they were led to believe that the Government sanctioned the customs which produced them. The juridical maxim, 'whatever the Sovereign permits, he commands,' is nowhere more implicitly believed in than in India. Whether it be the creation of *muralis* or the supply of liquor, the people will never believe that the Government may be associated with things of which it disapproves. We heartily welcome the proclamation not only because of the effect that it is sure to have in putting down these specific evils, but also because it intimates to all whom it may concern that the Government takes a deep and practical interest in the moral well-being of the people and that it attaches some importance to purity of life in men and women." [The *Jám-e-Jamshed* writes :—"The proclamation of the Bombay Government with regard to the *Murlis* and other orders *re* what might be called Hindu Vestal Virgins should not fail to be heartily endorsed by the entire Indian public. Without any exaggeration it may be said that the Government of Sir George Clarke have won thereby for themselves the gratitude of the whole country and earned the blessings of the many millions of the Hindu community. Posterity will bless no less than the living generation the memory of the ruler who by this exemplary and courageous step saved the Hindu community from the infamy to which it was perennially exposed through superstition."]

**Indu Prakásh* (47), 19th July, Eng. cols.; *Subodha Patrika* (49), 17th July, Eng. cols.

41. "We welcome, with all our heart, the recent proclamation of the Government of Bombay *re* the pernicious custom of dedication of girls of tender age to temple gods, under the falsely religious designations of Muralis, Aradhins, Devdasis and others. Though the proclamation is not issued a day too soon, the people have to express their gratitude to the Government of Sir George Clarke, for having at length seen its way to listen to the persistent agitation in the press and on the platform carried on by religious and moral reformers against this highly objectionable and immoral custom. It behoves all reform associations in the Presidency to express their thankfulness to the Government of Bombay for their move in this matter. The Bombay Government has simply reiterated certain sections of the Indian Penal Code which provide punishment for offences against public morality and their judicial interpretation. It has passed no new legislation. Nor was it necessary. The arm of the law as it exists at present has been found to be powerful enough to put a stop to other evil and immoral customs. The Government has, therefore, done well to make the provisions of the law public by a proclamation. Social reformers have also a duty to discharge in this matter. They must actively help the police by bringing instances of offences under these sections to their notice. The police in the higher ranks cannot be expected to know what happens in Hindu temples behind the scenes and those in the lower ranks cannot take initiative in such a delicate matter. And ceremonials like the *shej* may take place privately and generally take place in houses. The surreptitious continuance of them has to be guarded against and for that co-operation by people would be quite necessary. A mission may well be founded for the reclamation of those castes which have been hereditarily following the profession of prostitutes under the guise of religion—we mean the Naikins and the Bhawins of Goa and the neighbourhood." [The *Subodha Patrika* too writes approvingly of the proclamation and expresses a hope that the action of Government will succeed in stamping out the evil from the country.]

Bombay Samáchár (69), 17th July; *Akhbár-e-Souddgar* (24), 17th July.

42. As a result of the representations made by Dr. Bhándárkar and others for the prevention of girls being dedicated as *muralis* and the stoppage of immoral practices carried on in temples, Government have issued a proclamation penalising such acts. The only question to be solved is one of the maintenance of the existing *muralis* who will now be released by the *Mandir* authorities. The suggestion of Government to the Hindu community was to establish houses for these unfortunate ones in order that they may not go over to the Christian missionaries. It is regrettable that the Hindus have not yet come forward to start such homes. Even if the Hindus are not prepared to look after the existing *muralis*, Government ought not to back out. The Christian missionaries might be entrusted with the care of these girls. The lives of the *muralis* have to be improved, and the temples have to be purged of all their infamous and impure elements. [The *Akhbár-e-Souddgar* is of opinion that it is at the instance of the managers of temples that parents give away their daughters as *muralis*. It is also of opinion that the action Government desire to take in bringing the evil-doers to book is of a practical nature. It adds that Government have done their duty in the matter; the social reformers and philanthropists should give the finishing touch.]

Comments on the Government Resolution on the purchase of stores.

**Pársi* (38), 18th July, Eng. cols.; *Ráshtramat* (48), 16th July.

43. "It was more than two years ago that the Government of India issued a Resolution laying down that, so far as possible, only *swadeshi* stores should be purchased for Government, provided these compared favourably with foreign manufactures in point of quality and value. A Committee was also appointed to inquire into the procedure hitherto prescribed for the purchase of stores for the use of Government Departments in India and into the question of affording greater encouragement to local industries.......... Government have published a summary of the conclusions arrived at by the Committee, though we should have liked to see the publication of the Report itself. We have no doubt that the new rules and procedure laid down for the purchase of Government stores will greatly multiply *swadeshi* activities. But whether the multiplication will be made by *native* or Anglo-Indian *swadeshists* is another question. The Government Resolution [illegible] a list of 28 firms in India and Burma from which only

certain Government supplies are to be obtained. It should be an eye-opener to the stump orator of *swadeshi* and Boycott that only three of the 28 firms approved are Indian and that for the simple reason that only three were found capable of supplying the sort of articles Government require." [The *Rdshtramat* writes :—The recent Resolution of the Government of India on the purchase of stores might embody the principle of what His Excellency Lord Minto has been pleased to call 'honest *swadeshi*', but we do not think that it will in any substantial degree encourage indigenous manufactures in this country. The real *swadeshi* spirit insists on patronising our own manufactures, though of lower excellence and higher price in preference to foreign ones, but the Government Resolution does nothing of the kind. It looks both to the quality of the goods and their price, and thus though it might benefit the European manufacturers here, Indian manufacturers will be able to reap no benefit from it. Our people need not, therefore, be overjoyed at the Resolution, which is plainly intended to patronise European manufacturers in India. We hope that this Resolution will open the eyes of our people to see that the *swadeshi* of Government means the encouragement not of Indian manufacturers but of those belonging to the *swadesh* of our rulers, *viz.*, England. The moral is, we should stick to our own *swadeshi.*]

Bombay Samáchár (69), 17th July; *Sánj Vartamán* (41), 15th July; *Akhbár-e-Soudágar* (24), 16th July.

44. The recent Resolution issued by the Government of India laying down rules for the purchase of stores for Government offices in India as far as practicable, is so just that if it is strictly acted upon it could not but result in benefit both to Government and the people. It will to a great extent serve to relieve Government of the difficulties of exchange. The system of purchasing stores manufactured in India for Government use was inaugurated by that far-sighted statesman, the late Lord Ripon. He did not remain satisfied with issuing the necessary orders and urging in specific terms all departments to make their purchases locally, but insisted upon their informing Government at the end of every official year about such purchases. This wise policy was, however, doomed to be shelved at no distant date. For we find that during the succeeding Viceroyalties not only was no action taken upon it but Lord Curzon went the length of nullifying its effects at any cost. On assuming the reins of office this deplorable state of affairs arrested the attention of Lord Minto, and he lost no time in appointing a committee to investigate the whole question. The portions of the committee's report quoted in the present Resolution prove the importance of the subject, and we wish the whole of its contents had been published. Whatever, however, is done at this late hour is welcome as a worthy sign of the times, and we sincerely wish that legal effect would be given to the terms of the Resolution so that it may not be easily possible for local Governments and administrations to evade it at their own will. [The *Sánj Vartamán* congratulates Government on their inaugurating such a wise and liberal policy and trusts that as a result thereof a stimulus would be given to indigenous industries. The *Akhbár-e-Soudágar* also writes appreciatively of the Resolution.]

Comments on the Government Resolution *re* the Conference of Co-operative Credit Societies.

Dnyán Prakásh (45), 10th July.

45. We are glad to learn from the Resolution issued by the local Government on the proceedings of the Conference of Co-operative Credit Societies held in Bombay in December last that they have forwarded to the Government of India the proposal of Sir Vithaldás Thákersy and Mr. Lalubhái Sámaldás for the establishment of a Central Bank to help the Co-operative Credit Societies. Government, however, do not apparently recognise the necessity of devising any further measures for relieving the indebtedness of the ryots. But we are of opinion that the vast question of agricultural indebtedness can never be satisfactorily solved unless Government come forward to render assistance to the agriculturists with a liberal hand. Mr. MacNicol in his essay read before the Conference has proved that if the agriculturists succeed in getting loans at 8 per cent. interest, they will derive benefit tantamount to the full remission of the land revenue. A Central Bank and the Co-operative Credit Societies can, we admit, do much, but we doubt if they will be in a position to raise the whole of the capital necessary to save all the agriculturists from the clutches of the money-lender. Government should, therefore, besides guaranteeing a certain rate of interest on the capital of the Central Bank and advancing money to it for some years free of interest or at a nominal rate of interest, also grant remissions of land revenue to the agriculturists, and induce *sávkárs* to give loans to them at a low rate of interest. We feel sure that if the suggestions made above are adopted, Government will lay the agricultural population of the Presidency under an everlasting debt of obligation. We hope that the Government of India will approve of the plan of a Central Bank at an early date and that the Bombay Government will devise every means in their power to make it a success and not allow it to meet the fate of a similar scheme started some twenty-five years ago.

Comments on the reported fracas at Delhi between a European Military Officer and the Princes of Wankáner and Rájkot.

Káthiáwár and Mahi Kántha Gazette (80), 11th July.

46. Commenting on the reported fracas at the Delhi Station between a European Military Officer and the Princes of Wankáner and Rájkot, the *Káthiáwár and Mahi Kántha Gazette* observes :—It was indeed fortunate that the Thákor Sáheb restrained his feelings and did not go beyond simply drawing out his revolver, for, otherwise, if something worse had happened, there would have been in this country and elsewhere an outcry against the innocent Thákor Sáheb. However, we cannot help saying that if the worst had happened, the Englishman would have been rightly served for his unmannerly behaviour.

Comments on the *Englishman* libel case.

Praja Bandhu (39), 11th July; *Gujarát* (74), 10th July; *Jain* (185), 11th July; *Arya Prakásh* (26), 11th July; *Shakti* (93), 10th July; *Gujaráti* (30), 11th July; *Gujaráti Punch* (32), 11th July, Eng. cols.

47. We need scarcely say that writings like those of the *Englishman* are the root cause of the discontent visible in the country. Not infrequently do these writings injure the susceptibilities of the Indian public and create racial bitterness and animosity. The course taken by Lála Lajpatrái to bring such papers to their senses is worthy of imitation. [The *Gujarát* remarks that after knowing the terrible consequences that have resulted from the contumacious allegations of the Anglo-Indian papers, we cannot but term the conduct of the Lála as tending to safeguard the public weal. The *Jain* writes :—Justice Fletcher has upheld the purity of British justice by his decision. Lála Lajpatrái is to be congratulated on the moral courage which he has shown in bringing down the arrogance of such papers. We hope they will take a lesson from this decision. The *Arya Prakásh* declares that the decision has been received with great satisfaction by the public, and has strengthened their confidence in British justice. The *Shakti* writes :—The *Englishman* was in the forefront of those Anglo-Indian papers who had made it their business to discredit the popular leaders by bringing false charges against them and thereby inciting the English against the natives. Justice Fletcher has given it a sound lesson. A wholesome check would be placed on the *Madras Times* and other Anglo-Indian journals if they were to be dealt with in this manner occasionally. The *Gujaráti* writes :—The plain moral of the case is that Anglo-Indian papers ought in future to be very cautious in their writings. It also proves that English Judges of the High Court do not make any difference between natives and Europeans in dealing out justice. The even justice dealt out cannot but produce a very healthy impression upon the Indian public. The future of British rule in India will be raised to a very high position by this equality of treatment of Europeans and natives. The *Gujaráti Punch* writes :—" When Government thought fit to institute sedition proceedings against Indian journalists alone, and when the Anglo-Indian papers could by a single article jeopardise the safety of any public man in India, an impression had naturally taken root in the people's minds that the Anglo-Indian journalism was above the law and that it could do no wrong! This impression was false as it now appears, thanks to the impartiality and conscientiousness of Mr. Justice Fletcher."]

Comments on the Sholápur Collector's order for holding a District Durbár.
Kalpataru (127), 11th July.

48. We welcome the order issued by the Collector of Sholápur for holding an annual Durbár according to the recent Resolution issued by Government, but have some suggestions to make with respect thereto. As the word "Durbár" is generally applied to functions intended to make an exhibition of authority and regal splendour, we think it to be a misnomer to call by that name conferences of district officers and the people intended to enable the latter to ventilate their grievances. We would, therefore, suggest that some other name indicative of their nature may be given to these conferences. We have also to point out that the published list of persons eligible for being invited to these conferences is too small for Sholápur. Each conference should have at least 25 representatives from the city and as many from the tálukas. We would also suggest that the communal principle should not be followed in preparing such lists which should be based on qualifications alone. These conferences, however, should not be annual, but should be held at least three or four times a year, and it should be made compulsory on the district officers to hold them. The dates of the meetings should, however, be notified in advance. This will enable our leaders to send their complaints in writing to the Collector who will be able to make the requisite inquiries before meeting the representatives of the people.

Disapproval of Mr. Justice Chandávarkar's work as a High Court Judge.
Hindu Punch (121), 14th July.

49. The Bombay Hindu Union Club recently gave an entertainment to the Honourable Mr. Justice Chandávarkar by way of congratulating him on his temporary appointment as Chief Justice of the Bombay High Court. Now, fortunately or unfortunately for Mr. Justice Chandávarkar, many appeals in sedition cases had come before him, and the sentences in all of these with the exception of one were confirmed by him. The editor of the *Ráshtramukh*, an obscure paper scarcely four months old and with a circulation of not more than seventy copies, was sentenced by the Magistrate to the extremely severe sentence of imprisonment for one year and a half, and the said sentence was confirmed by Mr. Justice Chandávarkar whom the Hindu Union Club honoured the other day. To honour those who dishonour the Goddess of Justice in the above manner is simply to dishonour her all the more.

Complaint about the rumoured appointment of a Conciliator in Mátar (Kaira).
Gujaráti Punch (32), 11th July.

50. The *Gujaráti Punch* publishes a letter from Desái Pánáchand Mojilál of which the following is the substance:—The new system recently introduced by Government of appointing Conciliators, although good in principle, demands special care and due enquiry in their selection; otherwise, it will enable self-seeking flatterers to attain their own selfish objects and will be productive of harassment to the public. It is rumoured that a certain Syed of Mátar is going to be appointed Conciliator in that Táluka. The Syed is quite incompetent and illiterate and has no knowledge of accounts. Although his appointment is yet to be made, he is giving out to his coreligionists and other low caste people in the district that he will free them from their indebtedness. The decisions of Conciliators in order to be binding require to be accepted by both the parties, and the chances of such acceptance would always depend upon the confidence commanded by the Conciliators. The public too must have confidence in the integrity of these Conciliators, failing which the true object of their appointment would be frustrated.

Proposed representation by the LL.B.'s in Sind against the new rules requiring issue of yearly certificates to pleaders instead of the grant of permanent sanads.

Sind Journal (20), 15th July.

51. "The LL.B.'s in Sind are taking steps to represent to the University authorities the injustice and incongruity of the recent rules sanctioned at the instance of the Sind Sardár Court which impose restrictions on them which no High Court in India has yet seen fit to impose. An LL.B. of Bombay can practise before the Bombay High Court immediately on passing out, and as regards the insulting issue of yearly certificates instead of a permanent sanad, although it is true that the system obtains in some parts of India, it is not, we believe, applicable to LL.B.'s but only to those who have passed the District Pleadership Examination. For the Court of the Judicial Commissioner in Sind, which is inferior in status to a High Court, to claim that even a B. A. and LL.B. is not fit to cross its threshold until after five years' practice lower down, when the High Courts readily admit such well qualified pleaders to their sanctum, is curious indeed! We have no doubt that if matters are properly represented, the University will move the Government to rescind the objectionable rules."

Alleged insecurity of property at Rohri (Sind).

Sindhi (59), 10th July.

52. "We have received several complaints from Rohri to the effect that many houses have been broken into during the last few days and ornaments and other property worth about two or three thousand rupees is said to have been taken away by thieves. No trace of any thief has yet been found, and people are feeling very insecure. The present District Superintendent of Police is spoken of as a very energetic and careful officer, and we think it will not be too much to request him to arouse the Rohri Police to its sense of duty."

Alleged irregularities of the City Magistrate of Shikárpur (Sind).

Sindhi (59), 10th July.

53. A correspondent writes to the *Sindhi*:—"The Court of the City Magistrate, Shikárpur (Sind), is nominally a morning Court, but there is hardly a day that the Court does not sit till 5 P.M. or even till 7 P.M. The first thing each complainant, man or woman or child, is asked: 'How often have you come to Court' and the majority of them are addressed, 'you *badmash*.'......... The settlement of compoundable cases and even non-compoundable cases presents a farce which, to say the least, is deplorable. Each party is in turn threatened with consequences, induced and addressed in a variety of ways. Parties are asked to embrace each other in Court and to *paiparao*. Pleaders are asked to warn their clients on pain of the Court's displeasure to settle, and the whole scene, to say the least, is disgusting in the extreme.......... Then commences trial of cases, and the examination of a witness that would take 15 minutes elsewhere takes an hour here, because the Magistrate is absent-minded more than half the time, has various other things to think and speak of during the intervals, various private and public messages to be given to peons, etc.......... Almost all witnesses in the box are threatened every now and then with 'Hathkaries' and 'rujuyat' for perjury. No person will willingly come to the Court to give evidence for fear of being treated with disrespect.......... Arguments are unheeded, and time is wholly wasted. Dignity is altogether absent, and it is high time that an enquiry was held into this state of affairs and a stop put to it."

Satisfaction that the names of certain unqualified persons have been dropped from the Karáchi (Sind) Jurors' List.

Phœnix (14), 14th July.

54. "Not very long ago we had occasion to complain very bitterly of the system on which Jurors' Lists for the town of Karáchi were hitherto prepared, whereby persons were enlisted who were incompetent to discharge the responsible functions of a Juror, but who acquired unnecessarily and undeservingly a qualification to vote at Municipal elections, and by virtue of the latter privilege to stand even as candidates for seats on the Muncipality. We are glad to observe that our remarks in this respect have not fallen on deaf ears, and that a large portion of the undesirables has been

eliminated. Yet we think the list is open to further improvement. We shall not remain content until the rules prescribing the qualifications of Jurors are so modified as to include University graduates and others as already suggested by us on a previous occasion."

An appeal to Government to grant Jágirs to the Tálpur families of Sind to maintain their dignity.
Sind Journal (20), 15th July.

55. "Why should the Tálpur families in Sind not receive large Jágirs and Zamindáris from Government to enable them to maintain the dignity of their position? Whatever the defects of the pre-British *regime*, the people of Sind, both Hindus and Muhammadans, look back to the past with a kindly eye, and regard the scions of the Tálpur families with feelings of sympathy and tenderness. Fallen greatness always excites sympathy in a well-ordered society and in the case of the Tálpurs there are many things we have been hearing from childhood which have tended to keep alive a kindly interest in their position and well-being. It will bring much reproach upon Government, if the successors, say, of His Highness Mir Hasan Ali of Hyderabad, or of His Highness Mir Fatteh Ali Khán of Mirpur Khás (the grandson of the brave and illustrious Mir Sher Mahomed Khán) are reduced virtually to penury. The matter is well worth the consideration of Government in the Political Department."

Legislation.

Suggestion for the amendment of section 160 of the Criminal Procedure Code respecting attendance of witnesses.
Dnyán Prakásh (45), 13th July.

56. One M. G. Abhyankar writes to the *Dnyán Prakásh*:—I having complained to the First Assistant Collector, Poona, that the Kulkarni of Surkundi, of which I am an Inámdár, had been appropriating the revenue of the village, the matter was referred to the Sub-Inspector of Police, Khed, for inquiry. That officer thereupon asked me to attend at Khed, but as I declined to do so unless I was paid conveyance charges to that place, he issued a summons against me under section 160 of the Criminal Procedure Code. But when I presented myself at Khed according to the summons, the Police officer there instead of taking down my statement again sent me away to Chákan where ultimately my statement was taken down. The law which thus empowers the police to compel any persons to attend at any place as often as they like without giving them any allowance inflicts great hardships specially on poor people living from hand to mouth who are required to forego their wages to dance attendance upon the police. The law, therefore, requires to be amended so as to make it the duty of the police to conduct inquiries on the spot and to grant allowances to those who have to attend at other places to help in any inquiry.

Education.

Imperial grant for secondary education in the Bombay Presidency.
Bombay Samáchár (69), 13th July.

57. The belated grant by the Supreme to the Bombay Government for the improvement of secondary education will be received thankfully by the people. The Government High Schools in the Presidency are run on lines that leave much to be desired. Sir George Clarke is of opinion that no secondary education worth the name is possible before primary education is well established. The state of primary education in this country is deplorable. The whole grant of Government to the Educational Department would barely suffice for its claims. This situation has not driven Government to accept the suggestion of some who would leave the spread of secondary education to private enterprise and expect everything from Government in the matter of primary education. The Imperial grant in question is indicative of the desire of the Bombay Government to look after secondary education also. Dr. Selby has surveyed the question of secondary education in the Presidency and has arrived at the root of its present deplorable state. The secondary school teacher is badly paid in consequence of which no able

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Alleged irregularities of the City Magistrate of Shikárpur (Sind).
Sindhi (59), 10th July.

53. A correspondent writes to the *Sindhi*:—"The Court of the City Magistrate, Shikárpur (Sind), is nominally a morning Court, but there is hardly a day that the Court does not sit till 5 P.M. or even till 7 P.M. The first thing each complainant, man or woman or child, is asked: 'How often have you come to Court' and the majority of them are addressed, 'you *badmash*.'......... The settlement of compoundable cases and even non-compoundable cases presents a farce which, to say the least, is deplorable. Each party is in turn threatened with consequences, induced and addressed in a variety of ways. Parties are asked to embrace each other in Court and to *paiparao*. Pleaders are asked to warn their clients on pain of the Court's displeasure to settle, and the whole scene, to say the least, is disgusting in the extreme.......... Then commences trial of cases, and the examination of a witness that would take 15 minutes elsewhere takes an hour here, because the Magistrate is absent-minded more than half the time, has various other things to think and speak of during the intervals, various private and public messages to be given to peons, etc.......... Almost all witnesses in the box are threatened every now and then with 'Hathkaries' and 'rujuyat' for perjury. No person will willingly come to the Court to give evidence for fear of being treated with disrespect.......... Arguments are unheeded, and time is wholly wasted. Dignity is altogether absent, and it is high time that an enquiry was held into this state of affairs and a stop put to it."

Satisfaction that the names of certain unqualified persons have been dropped from the Karáchi (Sind) Jurors' List.
Phœnix (14), 14th July.

54. "Not very long ago we had occasion to complain very bitterly of the system on which Jurors' Lists for the town of Karáchi were hitherto prepared, whereby persons were enlisted who were incompetent to discharge the responsible functions of a Juror, but who acquired unnecessarily and undeservingly a qualification to vote at Municipal elections, and by virtue of the latter privilege to stand even as candidates for seats on the Muncipality. We are glad to observe that our remarks in this respect have not fallen on deaf ears, and that a large portion of the undesirables has been

eliminated. Yet we think the list is open to further improvement. We shall not remain content until the rules prescribing the qualifications of Jurors are so modified as to include University graduates and others as already suggested by us on a previous occasion."

An appeal to Government to grant Jágirs to the Tàlpur families of Sind to maintain their dignity.
Sind Journal (20), 15th July.

55. "Why should the Tálpur families in Sind not receive large Jágirs and Zamindáris from Government to enable them to maintain the dignity of their position? Whatever the defects of the pre-British *regime*, the people of Sind, both Hindus and Muhammadans, look back to the past with a kindly eye, and regard the scions of the Tálpur families with feelings of sympathy and tenderness. Fallen greatness always excites sympathy in a well-ordered society and in the case of the Tálpurs there are many things we have been hearing from childhood which have tended to keep alive a kindly interest in their position and well-being. It will bring much reproach upon Government, if the successors, say, of His Highness Mir Hasan Ali of Hyderabad, or of His Highness Mir Fatteh Ali Khán of Mirpur Khás (the grandson of the brave and illustrious Mir Sher Mahomed Khán) are reduced virtually to penury. The matter is well worth the consideration of Government in the Political Department."

Legislation.

Suggestion for the amendment of section 160 of the Criminal Procedure Code respecting attendance of witnesses.
Dnyán Prakásh (45), 13th July.

56. One M. G. Abhyankar writes to the *Dnyán Prakásh*:—I having complained to the First Assistant Collector, Poona, that the Kulkarni of Surkundi, of which I am an Inámdár, had been appropriating the revenue of the village, the matter was referred to the Sub-Inspector of Police, Khed, for inquiry. That officer thereupon asked me to attend at Khed, but as I declined to do so unless I was paid conveyance charges to that place, he issued a summons against me under section 160 of the Criminal Procedure Code. But when I presented myself at Khed according to the summons, the Police officer there instead of taking down my statement again sent me away to Chákan where ultimately my statement was taken down. The law which thus empowers the police to compel any persons to attend at any place as often as they like without giving them any allowance inflicts great hardships specially on poor people living from hand to mouth who are required to forego their wages to dance attendance upon the police. The law, therefore, requires to be amended so as to make it the duty of the police to conduct inquiries on the spot and to grant allowances to those who have to attend at other places to help in any inquiry.

Education.

Imperial grant for secondary education in the Bombay Presidency.
Bombay Samáchár (69), 13th July.

57. The belated grant by the Supreme to the Bombay Government for the improvement of secondary education will be received thankfully by the people. The Government High Schools in the Presidency are run on lines that leave much to be desired. Sir George Clarke is of opinion that no secondary education worth the name is possible before primary education is well established. The state of primary education in this country is deplorable. The whole grant of Government to the Educational Department would barely suffice for its claims. This situation has not driven Government to accept the suggestion of some who would leave the spread of secondary education to private enterprise and expect everything from Government in the matter of primary education. The Imperial grant in question is indicative of the desire of the Bombay Government to look after secondary education also. Dr. Selby has surveyed the question of secondary education in the Presidency and has arrived at the root of its present deplorable state. The secondary school teacher is badly paid in consequence of which no able men are attracted to the Educational Department. We are at one with Dr. Selby in this view. Other lucrative fields of service and professions carry away the best graduates to the detriment of education in general. Another evil which Dr. Selby has pointed out is the meagre staff of secondary schools in spite of the fact that the students are ever on the increase. Only those graduates who remain unaccommodated in other departments of service take to the teaching profession. Their frequent transfers from one place to another dislocate much of the work of the schools. We wonder if the executive officers of the Educational Department can appreciate this difficulty. Hostels and play-grounds should also engage the attention of Government. But the evils complained of by the late Director have to be remedied first as Government schools have to serve as models to private schools.

Railways.

Comments on the finding of the Joint Enquiry Committee *re* the Ennore Railway Disaster.

Railway Times (17), 10th July.

58. "The dissatisfaction at the inadequateness and superficiality of the inquiry is only too well known, and was expressed by a densely crowded meeting at the Town Hall in a resolution telegraphed to the Government of Madras and the Government of India demanding a public inquiry into the disaster. The inquiry was absolutely private, even the press being denied admittance. Why this should have been the case we are unable to see, unless it be that the Railway Company were afraid of too rigid a scrutiny.......... With reference to the defect in the permanent way being caused maliciously or intentionally, the Committee observe that this 'had to be carefully considered, as feeling has been running high during the recent strike and there were persistent rumours that something was going to happen to the Madras Mail, and particularly so on the morning the accident did happen.' This is a most astounding statement, and one would like to know who were the veracious individuals who made it.......... It is a falsehood pure and simple, and we say it advisedly. It is a cowardly attempt to throw the blame attached to Railway administration on the unfortunate strikers, who throughout behaved in a most exemplary and inoffensive manner. That there was a feeling of constant mistrust and dread in the public mind is true, for there were accidents occurring *daily*, some of which nearly resulted in disasters as serious as the Ennore one; notably the accident at Cuddapah, we maintain, was a most unsatisfactory one, and ask that a public and thorough enquiry be held. This alone will satisfy the public who have the right to demand such an inquiry in a matter that concerns them most vitally."

Municipalities.

The Bombay City Improvement Trust should be independent of Government control.

Bombay Samáchár (69), 12th July; *Jám-e-Jamshed* (34), 13th July.

59. At a special meeting of the Trustees of the Bombay Improvement Trust convened for the purpose of considering the Government Resolution regarding the development of Bombay and the improvement of communications, the President made some significant remarks on the relations existing between the Trust and Government which only go to strengthen the popular belief that the affairs of the Trust have been conducted under the dictates of Government and the views of the public flouted. It has been a standing complaint against the Trust that it has persistently neglected to abide by the rules laid down at its inception in regard to the housing of the poor. But as it now transpires, Government also are sharers in the blame and could not under any circumstances be absolved from the responsibility attaching to them in this connection. Every scheme prepared for the Trust was, it seems, laid before Government for formal sanction, and it appears to have been sanctioned by them without caring to inquire if it accorded with the conditions laid down for the

Trust's work. The one-sided activities of the Trust, worked with the full connivance of Government, have, therefore, wrought immense mischief to the best interests of the city. In these circumstances it is high time that definite steps should be taken to relieve the City Trust as well as the Government from the very inconvenient positions in which they have been thrust in the matter of the development of the city. In justice to the Corporation and the public it behoves the authorities to recast the constitution of the City Trust and make it a representative body independent of Government. We hope the question will be taken up at an early date both by the City Trust as well as the Corporation to the lasting good of the city. [The *Jám-e-Jamshed* in expressing similar views on the position of the Trust supports the arguments advanced by the Honourable Mr. Ibrahim at the meeting and endeavours to exculpate the Trust from the blame thrown on it.]

Comments on the recent house collapse in Bombay.
Jám-e-Jamshed (34), 14th July, Eng. cols.; **Pársi* (38), 18th July, Eng. cols.

60. "The house fatality at Mándvi, in Bombay, day before yesterday evening, which killed one and injured six persons, was a reminder to the citizens of Bombay of the peril that has been the lot of the city for now nearly a decade. The Mándvi fatality prompts us to reiterate the demand which has been often made in these columns and elsewhere during the past few years for a systematic and honest survey of the buildings of Bombay, with a view to weeding out dangerous structures which are not calculated to stand the wear and tear expected of them. Every year the need of such a survey is being emphasised by the hard logic of facts, by fearful loss of life, but still nothing is being done, and the people of Bombay might well ask how long this is to go on. There is not the least doubt that in recent years there have arisen in Bombay hundreds of chawls and houses which were built by enterprising speculators with the sole and avowed object of re-selling them with profit. Year after year houses have been built in Bombay which no self-respecting Municipality, conscious of its responsibilities towards the public, would have permitted to be reared. In addition to these there are hundreds of old rickety structures. Of course, the Municipality tries to get at their owners; but who does not know the methods of the Municipal official and the antics of the average Municipal Inspector? The rotten structures are allowed to stand, a source of legal and illegal revenue to the Municipality, by the Municipal underlings, mindless of any obligation towards the poor inmates and the public." [The *Parsi* writes:—"Another house in the heart of the city collapsed this week involving two fatalities. The terrible disaster two years ago in Dady Sett Agiary Lane cannot have yet been forgotten. Will the Engineering Department of the Municipality tell us why houses collapse in Bombay with such fatal uniformity at the beginning of every monsoon season? They have a large staff of qualified men to inspect dwelling houses. With this why are they not able to find out shaky buildings ere the rains set in? We beg to draw the Police Commissioner's attention to this question. May we hope that Mr. Edwardes will, with his usual thoroughness, look into the matter of these disastrous house collapses? Either the Inspectors appointed at present are thoroughly incapable men or there is something else wrong."]

A protest against the erection of a theatre near the French Bridge, Girgaum, Bombay.
Indu Prakásh (47), 13th July, Eng. cols.

61. "We wish very strongly to back up the protest made on behalf of the residents near the French and Sandhurst Bridges by Mr. Janárdan Gopál Mantri against a site being given in that quarter for a theatre to the Bandmann Company or to any others by the Improvement Trust. The locality has been a quiet and respectable one inhabited by gentlemen of the peace-loving upper classes. Its value as such would be enhanced by the Improvement Trust's new layings out, and they would be consulting their own interests if they heeded the protest mentioned above. A theatre even used by European companies must mean a perpetual disturbance to the neighbourhood. Near a theatre, moreover, taverns, refreshment rooms, billiard rooms and premises for worse occupations do not take long to spring up. These are already scattered too indiscriminately in Bombay and spoilt several good centres like Grant Road. In the interest of good manners as well as morality, these should not be multiplied."

Native States.

Alleged Police high-handedness in Native States.

Ráshtramat (48), 14th July, Eng. cols.

62. "It is satisfactory to note that at the instance of the District Magistrate of Násik the Jágirdár of Kothura, Mr. Barve, was released on bail as the case against him had to be adjourned to the 12th of the next month. We are glad that the Magistrate has taken a sensible view of the case though at this late stage. On the other side of the Deccan, however, we have altogether a different spectacle. In the Southern Mahrátta Country the Magistracy and the police are fairly going to sleep when they are not positively mischievous. In a particular well-known case in a Native State, the accused's relations and pleaders were not allowed to see him for several days together and he was moved from place to place without justification. In the Kolhápur State the boys in the well-known bomb-cases were kept in the custody of the police for months before they were brought to trial. One of the accused, Dámoo Joshi, who was acquitted by the special Sessions Judge was re-arrested outside the Court compound in February last. Though this unfortunate man has been in the custody of the police for all these months, nobody has yet been able to know what charge is preferred against him. He seems to have been taken from place to place in search of several quests by the police, but he is never brought out for his trial. It is disreputable, to say the least, that in a Native State such lawlessness should be allowed to exist."

Alleged mismanagement of affairs in the Kolhápur State.

Ráshtramat (48), 16th July.

63. A Kolhápur correspondent informs us that the Diwán Mr. Sabnis remains only for a very short time at Kolhápur. Thus affairs of the State are apparently carried on from elsewhere. This has evidently lowered the tone of the administration as will be evident from the fact that Dámoo Joshi and Nágpurkar have been detained in police custody for months together without being brought to trial. Mr. Wallinger and others are having everything in their own way in the State. The same mismanagement which has been reigning in the Kolhápur Municipality since it was captured by Mr. Jádhav is now making itself felt in the Library which has passed under the control of that gentleman. The idea of putting the administration into the hands of non-Bráhmins has found practical expression in the State of Baroda also, but Mahárája Gáekwár having looked to the qualifications of those whom he has employed, there has not resulted any mismanagement in that State. The Mahárája of Kolhápur having not been careful in that respect, one's being a non-Bráhmin alone has been considered to be a passport for employment and advancement in that State and thus worthless and even mischievous blockheads have come to control its affairs. We earnestly hope that the Mahárája's eyes will soon be opened to the fact that the administration of a State can never be well carried on by pleasure-seeking men disregardful of their duties.

The appointment of Administrator of the Rádhanpur State.

Káthiáwár & Mahi Kántha Gazette (80), 11th July; *Shri Sayáji Vijaya* (155), 15th July.

64. The appointment of Administrator of the Rádhanpur State indicates that the Nawab has not yet recovered from his illness and is not in a position to look after the affairs of the State. While inquiring into the whereabouts of the Nawab we expected the Political Agent to clear up the mystery. The appointment of Mr. Koreishi followed on the heels of the inquiry, and thus our doubts about the Nawab are practically confirmed. The changes in the administration lead us to believe that the Nawab will not return to the State for a long time, being physically and mentally unfit to carry on the administration. Mr. Chamanráiji the Diwán has been passed over perhaps on account of his old age in favour of Mr. Koreishi, for which mercy the

Diwán should be thankful to Government. Now that the present Nawab has become unfit to administer the State, the people of Rádhanpur wish to see his younger brother, Prince Jaláludin Khánji, enthroned as Nawab. He has been for a long time in the company of Mr. Steele, the whilom adviser of the Chhota Udeypore State and has been travelling with him in India. [The *Shri Sayáji Vijaya* writes:—The people of Rádhanpur are much grieved to learn about their young ruler having been declared permanently unfit to carry on the administration of the State. It is very well if an administrator is appointed where no ruler exists for the time being; but it would be much better in the present case to entrust the administration to a Council composed of the kingly family and others in the confidence of the people or to a regent.]

Intelligence extracted from the Press.

Celebration of Mr. Tilak's birthday at Sholápur.

**Mahrátta* (11), 18th July; *Ráshtramat* (48), 15th July.

65. "At Sholápur, the birth-day of Mr. Tilak was celebrated. Those who had assembled to show their respect for the worthy patriot were of opinion that he had to go to jail because he promulgated and preached the four famous resolutions passed by the Calcutta Congress, and therefore in the presence of the portrait of Mr. Tilak, they resolved upon following the principles of the four resolutions." [The Sholápur correspondent of the *Ráshtramat* writes:—At various places in Sholápur the day was celebrated with due éclat. Readings from the *Purans* were given and impressive speeches made. At the celebration held at Dr. Jog's place two of the gentlemen present expressed their determination to devote their lives to the collection of funds for the *Samarth Vidyálaya.* Prayers were offered for the speedy release of Mr. Tilak and the meeting ended with vociferous cries of *Ramdas Maharajki jai, Shivaji Maharajki jai* and *Tilak Maharajki jai.*]

Account of a Muhammadan meeting of protest against the memorial forwarded to His Excellency the Governor of Bombay by the Anjumán-e-Himáyet-e-Talim-e-Angrezi.

Sánj Vartamán (41), 13th July, Eng. cols.

66. "A public meeting of the Muhammadans of Bombay was convened by several leading Muhammadans last Sunday, at the Nawab's Mosque, when Khansaheb Kazee Muhammad Ali Moorgay, the Kázee of Bombay, presided. The meeting discussed and passed resolutions protesting against the memorial forwarded to His Excellency the Governor of Bombay by the Anjumán-e-Himáyet-e-Talim-é-Angrezi. The meeting passed unanimously the following resolution: 'That this meeting of the Muhammadans of Bombay enters a strong protest against the memorial recently sent in the name of the Muhammadans of Bombay to His Excellency the Governor, expresses its total dissent from the same, and declares that the views expressed therein are not, as alleged, the expression of the opinion of the Muhammadan public of Bombay. This meeting puts on record its deliberate opinion that the teaching of the Holy Koran should on no account be discontinued in the Municipal Urdu Schools, and that Gujaráti also should be taught as at present along with Urdu in those schools.' This resolution was proposed by Moulvi Muhammad Yusaf Khatkhate, M.A., and seconded by Mr. Badrudin Abdulla Koor."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd July 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th July 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	Anglo-Gujara'ti.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitra	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayá	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayá	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Maráthа); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 48.	550
	Urdu.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
177	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
183	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	Gujara'ti and Hindi.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
187	Chandrika...	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly		...

The Editor of No. 5 is Prof. P. B. Váccha ; Pársi ; 42.

The Editor of No. 18 is Rev. Seither, S. J., German ; 45.

The Editor of No. 22 is Prof. P. A. Wádia ; Pársi ; 35 ; 400.

The Publisher of No. 23 is Ganesh Balvant Modak ; 44 ; Hindu (Chitpáwan Bráhman) ; 42 ; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott ; Rev. R. S. Hume ; Rev. Tukárám ; (Christians) ; 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes ; Goanese ; 25 ; 1,000.

The Editor of No. 66 is Javerbhái Dadabhái Patel ; Hindu (Patidar) ; 39 ; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36 ; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta ; Hindu (Dasa Shrimali Bania) ; 34 ; circulation 1,250.

No. 91 occasionally publishes English articles.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.

The Editor of No. 180 is Mahomed Husein Hássomya ; Muhammadan (Sunni) ; 44.

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Politics and the Public Administration.

The effect of the Imperial Press Conference on India.

Swarāj (23), 1st July.

1. "The Imperial Press Conference has done one great service to the cause of Nationalism in India. It has once more brought home to our people the actual position and possibilities of their country as part of the British Empire. Lord Morley regrets that so little attention was paid to India by the Conference. But His Lordship forgets that India has no place in the brotherhood of the British Empire. She is a dependency. The Colonials are the sons of the Empire, the Indians are the serfs of the Empire. Personal serfdom has been condemned as inhuman by modern civilisation. But slavery in a collective form, not as a domestic position, but as a political or economic condition, seems to be as much needed for modern Empires as it was for the ancient empires. The 'dependent empire' is as much needed for the 'self-governing empire' to-day as the helot and the slave were needed for the evolution of ancient kingdoms and civilisations. The relation is organic. Such is really the contention of the *Times*. Such is the implication of Lord Morley's clever dictum, that India is the *real* British Empire. Colonial self-government is practically self-government. It is a conceivable political arrangement between India and England, but only conceivable, and not by any means practicable. Our objection to the ideal is not based on theoretic but absolutely on practical grounds. The Colonial relation is essentially racial relation. It is inconceivable under any other condition. Common stock, common history, common language and literature—these are really what binds the Colonials to the 'Mother Country.' A common pride of race inspires both the parties. In the absence of this community of racial sentiments, Colonial relation is absolutely unthinkable. In view of the serious situation in which the political relations of the different European races stand just now, it is a very natural and legitimate desire on the part of British politicians to seek to secure the co-operation of the Colonies in organising the defences of their Empire. To us, of India, the question is, what bearings has this new development in the British Empire on our present and our future? There was very little talk of India at the Conference. But those who are really responsible for this new attempt to bring the United Kingdom and her self-governing Colonies into closer relations with one another, know that mere appeal to racial sentiments will not enter into any costly partnership with the mother-country in the matter of Imperial Defence unless they are allowed to enter into an equal partnership in the Government and exploitation of what has been called by the *Times* 'the Dependent Empire of Great Britain'. Imperial Defence will have to be followed by Imperial Preference, at least in regard to India—and the opening out of all the opportunities at present enjoyed by the Britisher alone in the government and administration of that country to the Colonials. The Indian Civil Service will have gradually to be thrown open to the Colonials upon the same terms on which they are now open to the Britishers. This will be the necessary result of this drawing together of the British Isles and her self-governing Colonies, as partners of the Empire. Let there be no illusions on this point in India."

Mr. Surendranáth Bannerjee's views on Indian affairs.

Oriental Review (13), 21st July.

2. After endorsing the views expressed by Mr. Surendranáth Bannerjee in England, the *Oriental Review* writes:—"We cannot think that there is no hope about the modification of the Partition. We have faith in the British Democracy and we cannot conceive that it will continue to flout Indian opinion for ever. The proverb runs that one lie needs twenty others to make it true. The same is true of all Governments. One sin has to be followed by twenty others to make it good and tenable. Had it not been for the Partition and 'the settled fact,' there would have been no cause for deportations and imprisonments. Some of our Anglo-Indian and English contemporaries affect surprise at the persistence with which distinguished Indian leaders and 'friends of India' in the Commons continue to draw the attention of the

English people to the iniquity of deportations. There need not be any surprise, for these represent the better mind of the nation, the conscience as we once said of the people. However much a sinner may try to delude his conscience, this is sure to trouble him often. Similarly, however much the Anglo-Indian Press and the Government may affect to treat with contempt exhortations of independent and righteous men to set free the deportees, they will have to listen to these righteous appeals and to follow the ethical law in the end. Mr. Bannerjee did not leave off mentioning this topic in his speeches, again and again calling the attention of his audiences to the remarkably good character borne by the deportees and to the imperative necessity for restoring them to light and liberty—a birth-right of every British subject.......... We specially commend the suggestion of Mr. Bannerjee for holding a sitting of the Indian National Congress in England. It is the best course to be adopted for informing British public opinion on Indian affairs."

Boycott the only offence of the Bengal deportees.
Swaráj (23), 1st July.

3. Commenting on Lord Morley's defence of the deportations, the *Swaráj* writes :—" The fact really is that the publication of the secret *dossiers* in regard to these deportees would reveal the inner character and motives of the policy that rules the Government of India. It would show up the rank hypocrisy of the pharasaic proclamation that that country is governed primarily in the interests of the people themselves. It would show that the menace to public peace, of which Lord Morley speaks so often, is not in any sense of the term a menace to public peace, but only a menace to the exploitation of the country and its people by a band of foreigners, officials, merchants, traders and capitalists. That is the whole truth about it. Boycott is the real offence of most of these men. They are staunch boycotters. Their preachings and their influence have struck against the foreign, and especially the British, capitalist interest in India. They have cut a large hole in the pockets of the Manchester cotton men. They have threatened India's import trade. This is their crime. It is a crime not recognised by the Penal Code. They cannot, therefore, be tried criminally. Executive action can alone cope with the evil which these men represent. That executive action has been taken. The reasons of it cannot be published. To do so would at once smash up all the moral pleas set up by pharasaical British politicians and publicists in support of their exploitation of the economic, the intellectual, and the moral resources of the Indian people. Passive resistance is inconvenient to the executive, but cannot be condemned as criminal. Crimes may be easily suppressed, but non-criminal resistance that derives its strength from the moral determination of the people cannot be so easily met. Here the Government is more or less powerless. It is especially so in India, where the social rule is yet very strong and social punishments have a far more deterrent effect than those meted out by the criminal Courts. The advocate of lawful passive resistance is a more dangerous person in the eye of the autocracy than the bomb-thrower. His power is in direct ratio to his self-restraint and his regard for the law of the land. Lord Morley either does not know the facts, or if he does he dare not publish them, even to those to whom he is directly responsible for his charge. No bomb but boycott is the real reason of these deportations. It is a reason, however, which cannot be published without outraging every pretension to justice and liberalism of the British Administration in India."

Treatment of political offenders.
Pársi (38), 25th July, Eng. cols.

***4.** " The sedition-mongers in the Press and on the platform stand in a class by themselves, and although their transgressions are serious enough, they cannot with any show of justice be included in the category of dacoits and murderers. It is not our intention to ask that political prisoners should be kept in luxury, but Government should see that the awards of the Courts are not carried out in a harsh or vindictive manner. Such a course will have the effect of unnecessarily embittering the feelings of the prisoners. Since the class of political prisoners has unfortunately arisen in this country, it behoves Government to define specifically in what manner they should be treated differently from ordinary criminals. In England such men are treated as first-class misdemeanants They are not, as is the case in India, put on the treadmill, or made to grind corn, or undergo that rigorous labour which is exacted from the ordinary felon. We think the time has come when the public and the Press should pray to Government to take up this question. We have been led to make these remarks by a story which is going the round of the Indian Press and which, if true, only emphasises the necessity of considering seriously the subject to which we have drawn the attention of the authorities. It is reported that Mr. Achyut Váman Kolhatkar, B.A, LL.B., editor of the *Deshasewak* published in Nágpur,. was tried six months ago for sedition and sentenced to rigorous imprisonment for two years and a half. A few days ago this gentleman was removed from the Nágpur jail to another jail in the district, and he was made to walk from the jail to the Railway Station, a distance of some miles, loaded with heavy chains, with which, it is stated, he could with difficulty trudge along. It was noticed that the prisoner appeared in a very bad state of health, and that his feet and legs appeared swollen and edematous. We trust the Government of India's attention is drawn to this case and that they will do something to differentiate between the treatment given to a dacoit or a murderer and that meted out to a political offender."

Alleged injustice to Mr. Tilak.
Swarâj (23), 1st July.

5. "At last Friday's (25th June) complimentary dinner to *Shreejut* Surendranáth Bannerjee, *Shreejut* J. M. Párikh, who presided, pointed out the serious injustice that has been done to Mr. Tilak by having him tried at Bombay. In ordinary circumstances, *Shreejut* Tilak would have got a jury composed of a majority of his own countrymen, who knew the language in which the subject-matter of the charge against him was written. In the next place, he would have got a right of appeal against the verdict of the Sessions Judge to the Bombay High Court. But the Government, by having him arrested and tried in Bombay, deprived him deliberately of these advantages. If ever vindictive motives could be imputed to any executive action, it could be done in this case with great show of reason and justice."

Reflections suggested by the anniversary of Mr. Tilak's conviction.
Ráshtramat (48), 22nd July, Eng. cols.

6. "Our thoughts travel to that Mecca at Mandalay where Tilak is interred by the order of Government. It was on the 22nd of July 1908 when the night was dark and the people asleep that Mr. Justice D. D. Davar deemed it his duty to transport Tilak with his 'diseased mind' from the land he 'professed to love' to some charming villa in the Andamans for a period of six short years. It was a mild sentence couched in terms full of grace which evoked the admiration of every cultured soul in Europe! But such is oriental ingratitude that this gentle and refined Judge plunged the whole of India into the abyss of grief by his very mildness and courtesy. No mother has mourned the loss of her sweetest babe as have the sons and daughters of India for their Tilak. The rich and the poor, the learned and the unlearned, men and women all, all wept for Tilak while they cursed the Judge and the Jury. The humble workmen resolved to fast and pray as a silent remonstrance against the action of Government and the verdict of the Jury. They who fell by the fatal bullets in the riots died without a murmur, almost rejoicing that they sacrificed their lives in the cause of the country and their countrymen.......... The sufferings of Tilak have done more for India than all the oratory of the Congress from its foundation to its dissolution at Surat. Man is so constituted that tragedies appeal to his nobler qualities far more effectually than triumphs. The sentence of Pilate, the tragedy of Calvary, the blood of the Martyrs are the foundations of Christendom—without these the cross would never have become the symbol of salvation. The acquittal of Tilak would have occasioned joy, softened bitterness, and retained the aid and counsel of a patriot at this time of tribulation, but his incarceration is a political propaganda irresistible in its operation.......... At present it is working in countless ways, known and unknown. If Government desire that the forces of order should prevail over the forces of disorder, the sooner

Tilak is liberated, the better.......... Tilak never advocated violence, but his imprisonment is regarded by the people at any rate as resulting from Government's belief that he was associated with the methods of anarchism. But is this not calculated to stimulate anarchism by robbing it of its hideousness, as it is likely to do if it be imagined for a moment that it was advocated by one so idolised by the people as Tilak ?......... The people do not always act according to the rules of logic. Denial of legitimate aspirations creates a sense of despair and distrust and works the mischief we perceive at present. The path of truth and history is, therefore, the only possible path in India. No doubt Government are powerful.......... It must not be imagined that there are no vulnerable points, which organised anarchism cannot detect. With such organisation it would be impossible for England to administer India on the lines of repression. The only sound policy is a policy of trust in the people. England must revert to the noble policy sketched by Macaulay.......... What is wanted is that a serious and sincere effort be made to inspire the people with confidence in British policy and to convince them that the policy is directed towards training Indians for self-government.......... The sentiment that the jail is the temple of patriots is growing, and if it once becomes popular no police force will or can keep order. We are aware that it is not easy to convince Government in their present temperament that our advice is in the best interests of the rulers and the ruled. What seems reasonable to us is suspected by Government as the advice of enemies and evil-disposed persons. But this should not preclude Government from reflecting earnestly upon the situation without prejudice. We are convinced that Government will then realise the drift of the National drama."

Pudhári (149), 18th July.

7. In the course of a long and declamatory contributed article from Poona the *Pudhári* writes:—We are again approaching the advent of another 22nd July. We were deluding ourselves that Government would restore our treasure, Mr. Tilak, to us one day or the other. But our hopes have turned out to be a mirage. Alas! What evil star was in the descendant then? Villain of a star! We spend a lot in charities to propitiate thee. Wert thou not ashamed to pounce upon our heart of hearts? O God! Where wert thou? No! Satan was ruling the world when Tilak was sentenced. Many of us are fasting and observing other religious vows in order that Tilak may be released. O God! Wilt thou take pity on us and restore him to us? The lion of men who taught us to know ourselves, who poured the elixir of life into the dry bones of the valley and who told us that we were the chosen race of God, is not with us! Release Tilak soon. Otherwise, we may forget our lesson and all that he taught may be wasted. Tilak! Do not you be anxious. The *Kál* was started to explain the new era to the people when you were sentenced in 1897. Now the *Pudhári* has been started with the same object. The nation has awakened. The Young Nationalists are being taught the methods of winning over the people and of building up a nationality. Tilak! Do you know what a series of calamities befell us since your removal? Fifty thousand souls suffered excruciating pain at your departure. They began to cry aloud and weep for you. But they were beaten with batons and some of them were deliberately shot down with vile little bullets! Soul of the nation! We will never forget you. We are not angry with Government. It is but a manifestation of Divine and beneficent adversary force—beneficent in the sense that opposition calls forth our best energy. God himself is testing our strength in that way. In this conflagration, nine jewels of Bengal, your devoted servants, Paranjpe, Kolhatkar, Pillay and Shiva were burnt up along with you. Tilak is always with us. Brethren! Will you take all possible steps in order to obtain the release of Tilak? God alone cannot bear the burden of this task. Our own countrymen have enthusiastically to lend a helping hand.

Arunodaya (107), 19th July; *Kál* (126), 23rd July.

8. A few days more and it will be a year since the very soul of our political and religious activities was carried away from our midst in the dismal darkness of night. But the hediousness of the event was relieved by the weighty and significant message Mr. Tilak left for his countrymen on the occasion. We should bear patiently what has befallen us as a Divine dispensation, but should ever keep burning the candle of nationality lighted by Mr. Tilak. Our grief at Mr. Tilak's unjust deportation cannot be described in words, but we must signalise the mournful anniversary of the sad event by taking a solemn vow to introduce the boycott in our midst and by resolving to resort to the policy of passive resistance with a view to show our disapproval of the autocratic ways of Government. [The *Kál* writes:—The 22nd July will recall to the Indian mind the memory of a sad event and make them conscious of the evil which autocracy is capable of inflicting upon a people. The day will also put them in mind of the depths of degradation to which a person intoxicated with power can descend. Oh! How our hearts break when we call to mind the cruel expressions used by Mr. Justice Davar while passing sentence on our saintly and venerable leader! It is also sad to think that the Privy Council should have refused to admit Mr. Tilak's appeal and thus lost the only opportunity of restoring the lost prestige of British justice. We must now wait for justice being done by a higher tribunal than that of man. But if God himself has ordained that his devotees should suffer in the cause of patriotism, we must abide by His dispensation. It is now quite clear that the star of nationality has arisen on our horizon, and no amount of human contrivance can prevent its light from reaching the people.]

The real cause of the conflict between Indians and Englishmen in India.
Gujaráti (30), 18th July.

9. Lord Morley is anxiously desirous of seeing the conflict between Indians and Englishmen greatly allayed. The rulers of the country have similarly expressed their desire. Simply to exhort the English officials to behave politely with Indians will not suffice to break down the opposition. The seeds of opposition were sown by Englishmen when they began attacking the aspirations of Indians. The attitude of the English towards Lord Ripon when he tried to bring Indians on a par with the ruling race disillusioned the minds of the people of this country about the good intentions of the Anglo-Indian bureaucracy; since that time it became definitely clear that the interests of the Indians and their rulers were not identical. The Ilbert Bill kindled the fires of racial jealousy in this country and they are being continually fanned. The Indian nation will not be deterred in its efforts to regenerate the country. No amount of Anglo-Indian opposition will prove a check to its activities. It all depends upon the Anglo-Indians to widen or bridge over the gulf. The more clearly the British people and Parliament gauge the position, forcing the bureaucracy so as to make administrative reforms, the sooner will the gulf be bridged.

Political awakening in the East.
Shri Sayáji Vijaya (155), 22nd July.

10. It is not long since the world at large learnt of the deposition of Sultan Abdul Hamid. A similar report has been received of the Shah of Persia. The principles of independence and equality of rights that were hitherto characteristic of the West have taken root in the East where the fight for these rights has begun. It is no wonder then that Indians should carry on constitutional agitation for their rights when the Turks and Persians who have lagged behind in education are fighting for liberty. If the British Government who helped the Turks and Persians in their struggles were to treat the subject races in India in a liberal spirit, the causes of unrest would be permanently removed from the land.

Reflections suggested by the Revolution in Persia.
Indian Spectator (7), 24th July.

11. "Young Persia had followed the example of Young Turkey and deposed the Shah, who could not reconcile himself to popular government. What has happened in Turkey and Persia is sure to be copied in other Muhammadan countries as well. It is only a question of time. In India we are not accustomed to associate the Muhammadan community with any movement in the direction of popular government.

Being in a minority it does not think it can gain much by popular government. If the Muhammadans had been in a majority, the National Congress would perhaps have been more clamant and would have achieved more than the Hindu Congress. Recent events both here and in other parts of the world are full of instruction in this respect."

Verses exhorting Indians to shake off their lethargy and take to *swadeshi* and boycott.

Gujaráti (30), 18th July.

12. Unfortunate Hind! Awake! See what thy present condition is. Thy wealth is lost to thee. Thou art reduced to beggary. Thieves (in the shape of foreign trade) have robbed each nook and corner of thine. Despite this fact thou hast not awakened from sleep. Bugs and mosquitoes (in the shape of foreign goods) have sucked thy blood, O my mother! And yet in such deep slumber as not to turn on thy side even! Though nothing of thee but bones and skin is left, they will not leave thee till thou art dead, so that thou mayst not survive to recount their misdeeds. Cast thine eyes on (Japan) the rising sun in the East. The night has left the earth. Why hast thou not left thy bed? With the flag of independence in the hands and the song of *Bande Mátaram* on the lips, the sons of Bharat are standing firmly to gain (industrial) *swarájya*. With boycott as the weapon and the songs of thy victory as the drum, Hindus and Muhammadans—thy noble sons—are like veterans slowly marching forth. Making a battle array of arts and industries that will not be pierced by guns and swords, the warriors are marching forward. Thou wast famous as the golden land in Indrapuri. We shall either make Indrapuri of thee for our dwelling place or shall die and make a burning ground of thee. Undaunted, fearless of death for our rights we shall shake the earth. Either we shall enjoy our rights or shall sacrifice our lives. [Notes are appended in the original for the words put in brackets above.]

Verses depicting the alleged strained relations between Indians and Englishmen.

Gujarát (74), 17th July.

13. Under the heading "The fight between the white and the black wives," the *Gujarát* publishes some verses, giving a dialogue between the two in the course of which the white wife is represented as threatening and reviling the black, while the latter in her turn reiterates her woes and hopes and says:—You have enriched yourself by robbing me: when ever did you possess gold, diamonds and pearls? You have taken them by deceit. Like a witch you had no pity, and sucked away my flesh and blood. Now that your power is waning thou seekest to gag my mouth on all sides, but it is only God's will that can succeed in the end. Even in dying, I will kill thee. Assuming the form of Death, I am eager to tear open thy heart. Now my husband is coming, and the merciful Lord appears anxious to save me. At present thou art the tyrannical rider, with the reins in thy hands, but consider who will have to repent in the end. I tell thee the Lord, our husband, is not partial. He is the King of kings. The distinction of white and black fills thy wicked mind only: to him both are equal. Thou wast naturally envious and now thou hast got power. Thou hast let thy sons grow proud and they are now sucking my blood, and are not satisfied although they have their fill. Just as the spider weaves his net and entices the flies in spite of their care, they are rooting out the tree for the sake of the fruits. We have still hopes of a rise, for God, the friend of the true, is never on the side of the wicked. Many times has he saved me from sinking and shattered to atoms those persecuting me. Many have now become educated and heroic.

Treachery to the interests of one's country is the worst of sins.

Pudhári (149), 18th July.

14. A contributor writes in the *Pudhári* from Sholápur:—It was lucre that led to the subjection of India. But of all the sins man is led to commit by his greed, treachery is the worst and most censurable. A traitor is a thousand times worse than a dacoit, an assassin and a hangman. He is "untouchable." He should be boycotted. Patriotism is our religion and self-sacrifice our ceremonial. Traitors are but plague rats, who indicate the presence of foreign domination. If they are not boycotted, this plague will spread. Those who are disgusted with the atmosphere of slavery should first hunt out these rats. Traitors have done irreparable harm to the whole of mankind. These wretches wallow in filth themselves and also make their countrymen rot in the hell of slavery. These scoundrels have demolished the temple of independence everywhere in the world. All those who join the enemy and attack their countrymen fighting for their motherland are traitors. By such heinous sins, independence is lost, and the wealth of the country is drained away without any return. The indigenous industries are destroyed, the people become poverty-stricken, and plague and famine rage severely in the country. In the present days also, the number of traitors is on the increase. They perjure their faith and play false to their mother-land. Base-born treacherous wretches! Curses be on you!

India must follow in the footsteps of the Bengalis.
Swadesh Mitra (95), 18th July.

15. In an article headed "Heart-burning for the country" the *Swadesh Mitra* writes:—When the country is threatened with some calamity, the people, whether weak or strong, civilised or uncivilised, come forward, one and all, to sacrifice their lives for its sake. Looking to the history of India, we see that many races made *Kesaria* and burnt their wives and children by thousands for the honour of the country. When an irresistible power is trying to rob a country of its liberties, the patriotic people try hard to safeguard them at the cost of all their happiness and by any self-sacrifice. It is in such a predicament that Bengal has been placed to-day. Who will succeed is a question of time. But meanwhile some are in jail, some are exiled and some working hard, living like roving beggars. Many Bengalis are taking to *swadeshi* articles and hate foreign goods from the bottom of their hearts. All honour to these brothers for rousing themselves and finding out a proper course! Have we been able to do anything? Shall we ever be?

A further chapter in the history of Italian Independence.
Bhála (110), 21st July.

16. The *Bhála* begins its sixth article on Italian Independence with the following lines:—

"Oh, well for him whose will is strong!
"He suffers, but he will not suffer long.
"He suffers, but he will not suffer wrong!"

It also says:—'It is rather difficult to describe exactly the rout of "Young Italy Party," after the abortive rebellion of Mazzini in 1834. It was dangerous for members of that party to reside any longer in Italy as Austria and the Italian States had undertaken a regular crusade against Italian patriots. They were not even accommodated in other countries. The peace of the cemetery reigned in Italy from 1834 to 1847. Every one was quietly bearing the severe strokes of Austrian administration. But it was the silence that precedes an explosion. There is a period in the history of every nation struggling to acquire independence when its rulers think that it is weakened and that it is deteriorating. But all the while it is only devising plans secretly to make a higher jump than its former attempt. The history of Mahárashtra during the seventeenth century is an illustration in point. Italians braved fearlessly the wrath of the Austrians, and those who were not actually in their clutches were attempting ceaselessly to keep alive the sacred fire of liberty in the heart of the nation. The Italian States who were the tools of Austria hanged the patriots, destroyed their home-steads and tried every means to destroy their desire for independence. But they failed in the end. Those who are inspired by a love for the mother-land despise all other things in the world. Patriotism is such a noble and pure emotion that it destroys all selfishness. Independence is a wonderful thing to acquire which thousands rush to clasp death! Patriotism and love of independence are divine feelings. Even God cannot put them down. What then can wretches do who strut as rulers solely on the strength of wealth and armaments? Rulers can bend, but not break the hearts of patriots. The repressive policy pursued by them will lead only to their own destruction.' [The paper then proceeds to describe the wanderings of Mazzini and the revolt of a handful of young men in 1844. It refers to the treachery of one of the conspirators which rendered the revolt futile in the following terms :—'There is no word in any language which can fitly describe a traitor. His heart is blacker than coal and more cruel than stone. To call him a cut-throat, a hangman, a wretch sprung from the loins of Satan, would be to honour him. Such a fellow would not only sacrifice his friends but also throw the lasso of slavery round the neck of his country. Oh Lord! Destroy the traitors, if Thou desirest that the world Thou hast created should progress.' It then gives a brief account of the early history of the life of Garibaldi. It terms Mazzini the Rámdás and Garibaldi the Shiváji of Italy.]

Comments on Mr. Shyámji Krishna Varma's letter on the London outrage.
Indu Prakásh (47), 20th July, Eng. cols.; *Dnyán Prakásh* (45), 20th July.

17. "Mr. Shyámji's letter leaves no doubt in the mind of any sane man as to the moral and political views of Mr. Shyámji and the evil influences that are exerted on the minds of the students that are caught in his snare of the India House......... He has been preaching, all along, his political philosophy of 'killing no murder.' And still he would doggedly maintain that 'He is absolutely unconnected with the murder'! Who would believe him? Let us note that some such philosophy was adopted by a few highly advanced Extremists in the preaching of their propaganda in India too, for which they are paying the penalty in our certainly not very desirable jails. It is a fortunate circumstance for Varma that he is not in India, and has also packed off from London. Else he would have felt, ere long, the majesty of the strong arm of the law, and we should have been able to test his courage and earnestness." [The *Dnyán Prakásh* writes :—British rule in India does not indeed rest on such shaky foundations that the English would run away from the country by the hissings and threats of Mr. Shyámji. His vituperations will not have the slightest effect on the British Empire. But his ravings will serve to create gratuitous misconception about Indians in the minds of the English authorities.]

Gujaráti (30), 26th July, Eng. cols.

***18.** "The *Times* has never been favourable to the aspirations of the Indian people or well disposed towards the cause of Indian reform. Its attitude has as a rule been of a reactionary character. Mr. Shyámji Krishna Varma, irresponsible as he is, must be mightily pleased with the notoriety he is gaining by the world-wide publicity given to his letter by a journal of the influence and position of the *Times*. He does not stop to think what a powerful handle he is giving to a reactionary organ like the *Times* for discrediting the Indian people and their cause of progress or their political movements in the eyes of the British public. Reuter's agency has never been free from the taint of rank Tory politics, and we are not surprised at the readiness with which it has cabled to India the contemptible stuff for which the *Times* found room in its own columns. The Indian Government have stopped the circulation of the *Indian Sociologist* in this country, and we fail to understand how they can consistently allow the dissemination of Shyámji's insane doctrines through the authoritative and influential medium of the columns of the *Times* and Reuter's telegrams. Whatever their commercial and political motives may be, the Indian Government at least ought to be consistent and stop the circulation of a propaganda on a much more extended scale than Mr. Shyámji could ever have secured through the medium of the *Indian Sociologist*."

Indian Anarchism the outcome of Western thought.
Pudhári (149), 18th July.

19. Anarchist outrages disturb the whole of the nation, and the public at large is not satisfied merely with a strong condemnation of them. We do not want any ghost to tell us that the anarchists' murders are bad. We want to know why these outrages take place and how they could be prevented. Journalists have to perform two functions at such a time, one of revealing the inner state of the minds of the people and the other of finding out the secret of the outrages. A journalist has to discuss also the motives that may have been at the root of the outrages, sorting the good from the bad, and the intention of God in bringing about such things and the influence of such outrages on society. Expression of sorrow is but formal, and every one has to do it. Nobody cares for the manner in which it is done, and persons who are being consoled know that mere formalities are being uttered. But a person has to bear in mind whether the people he addresses are independent or enslaved, before he proceeds to point out the secret of the outrages. Leaders are willing to teach the people and the people anxious to hear them. But the few individuals who rule the country in the name of Government stand between the people and their leaders and thwart the wishes of both. The recent London outrage can be explained in two ways. The one is to point out the connecting links and to show that there is nothing to be wondered at in the event and the other is to acknowledge that man is liable to err and to discuss the methods of averting a similar blunder in future. If we tell a patient that he must reap as he has sowed and that his sufferings are but the necessary fruits of his actions, what would he feel? It may be a testimony to our plain speaking, but of what avail would such a verdict be to the society at large? Some maintain that if Government do such and such things people also are tempted to retort in such and such a way. But is not this tantamount to saying that when one becomes brutal, the other also should act as a brute? It is just possible for an all-powerful Government to turn out barbarous in the end. History bears witness to the fact that a victory gained by barbarous methods does not endure long. But India at least should have nothing to do with such things. We have had enough of spasmodic enjoyment of independence and subsequent slavery. But now we should attempt to acquire something that would last long. The rise of the Aryans should be through peaceful means. The English also seem to be desirous that the Aryans should follow pacific methods, as evidenced by the Proclamation of 1858. Some may object that British statesmen have termed the Magna Charta of India an impossible charter and that true-born Englishmen who would deign us any rights are nowhere to be found. We admit that the present situation is corroborative of the above objection. But let Aryans exhibit their true nature, and the English also will be true to themselves and grant *swarájya*. Aryans! If you forsake your religion and philosophy and entrust yourself to the care of Western philosophy, you will turn out to be murderers. The idea of murder belongs to the brutal Westerners. The Western ideas are yet in a transition period, but the Western nations are prospering on the basic principle of murders. We do not want such murderous *swarájya*. The outrage committed by Madan Lál had at least some political reasons to support it. But Westerners do not need any reason at all for committing any murder. They beheaded Charles I and also shot Abraham Lincoln. As civilisation advances, anarchist societies spring up amongst them. But it appears that the principle of murder has taken root even in our Native States as evidenced by the bomb trials in Kolhápur and Gwálior. Why are the sons of India turning out to be anarchists? The contact with brutal Western thought is responsible for it. The present system of education itself must be changed in order to remove the evil. If Government are not willing to undertake the task, let them not at least interfere with our National schools.

Banishment of all the Indian students from England, the only remedy to stop outrages.

Anglo-Indian Empire (1), 17th July.

20. In the course of a contributed article, the *Anglo-Indian Empire* writes:—"During the two years (1907-08) we lived in London, we frequently responded to the invitations of the 'Indian Society in London,' sympathising with aspirants for political rights, but we never dreamt that the unreasonable vapourings of these misguided young men would be acted upon in the way they have been. The meetings were held in 'Palace Chambers,' Westminister Bridge. The seditious speeches made were often within closed doors. The several speakers vainly tried to get us to throw in our lot with them, because of our maternal connection with India, but we never took these meetings seriously. We are inclined to the belief that other cowardly, foul murders will follow unless all Indian students, numbering some hundreds, are bodily banished from London.......... While the Colonies shut out Indians, England is unwise in encouraging them to a country where Royalty moves with the freedom of a peasant. The anarchist plot is too deep-rooted and widespread to be got at easily, for at every Indian private tea-table in London treasonable talk is paramount.......... The importation of Indian detectives has been suggested, but this would be like 'adding fuel to fire.' We would, however, suggest that the services of Mr. Edward Palmer, with his 30 years of experience of London as a merchant, should be, if possible, enlisted to expose the anarchists' strongholds."

Indian students should be sent for study to any other country except England.
Swarâj (23), 1st July.

21. "It is a hopeful sign that opinion is growing in India as to the desirability of sending Indian youths out to obtain technical and industrial education at the best universities abroad, but it is a pity that parents and educational institutions in India should be so ill-advised as to consider England a desirable place for those studies. It has been recorded again and again, and especially by the English writers themselves, that England has no 'system' of education; that it is full of serious defects; that its educational methods want a complete remodelling. From a technical, commercial and industrial point of view, England is an undesirable place of study, for she is conservative, using still the old-world methods and adhering to obsolete appliances. Whereas America and Germany are progressive, England is stationary and even falling away Nor is this all. When an Indian parent sends his son out of India, he not only considers the advantages of education, but he also realises the great value of his being the citizen of a free country at the best period of his life. He knows that foreign travel widens a man's horizon, liberalises his ideas and increases his self-respect. The manhood, which is continually being stifled and smothered steadily, under every form of political despotism, easily bursts forth into life in a free country. So he thinks. But in choosing England he chooses for him the worst place he could have chosen. Self-respect cannot suffer here less than in any other country, except, of course, India. For the English are truly an Imperial nation! Every Englishman—the commonest labourer—considers you a slave, and treats you as an inferior. Children follow you in the streets, calling you 'blackie' and 'nigger,' and when you go in the 'tube' or on a' bus, everyone stares at you as if to say you had no business there. Truly, the colour-sense of the Englishman seems to be most keen. Low class women laugh at your face, make faces at you and insult you while you are quietly walking. A number of landladies strongly object to have Indians, and refuse them. In many a family it has happened that immediately those families have received an Indian 'paying guest,' their friends have ceased to call upon them because there is a 'black man' in the house. Certainly a 'family' suffers in the estimation of its neighbours when it receives that inferior being, that hateful creature, the Indian. Missionaries seem to have been fairly active, for even common people know 'Juggernaut' and 'Suttee' and 'purdah,' and that is about all they know, which means that they rank you with a half-civilised, barbarous race, despicable in the extreme. Recently the 'Yellow Press' is very active too. In vindictiveness, malice and hatred, articles in *London Opinion* and *Pearson's Weekly* can hardly be equalled. Life is made unpleasant by such articles. All vices, all bad things are ascribed to poor Indians. They are spoiling the innocent English girls; they are destroying homes. Hence they are hated, and this hatred is in some cases not even concealed. To fill the cup of bitterness comes the Anglo-Indian, with his ill-mannered interest in the Indian students in England, and his intriguing ways to keep them outside all those associations and activities that are calculated to quicken their patriotism and develop their manhood. And then comes the almighty India Office, which employs a large number of detectives to watch the movements of Indians. Various methods are being devised, some of them very ingenious, for the espying of young Indian students. Everything they do is watched, and sometimes harmless acts are misinterpreted by scheming detectives to secure their own selfish ends. That mighty office seems to have great influence with all educational institutions here, and can harm you at their will. This watching is constantly increasing. How would parents like to have their sons followed by detectives, insulted everywhere, their letters opened, and no secret kept sacred? Contrast with this the treatment one receives in France, in Germany and in America. In France, there is hardly any 'colour prejudice.' The Frenchman is so polite, makes you at once at home with him, and is always anxious to oblige. He is naturally not very anxious to make you feel that you are standing before a superior, as the Englishman does. He is perhaps not so conscious of the fact that you belong to a conquered race. All this increases your self-respect immensely. There is no India Office to shadow you, no Anglo-Indian to embitter your feeling, no 'yellow press' to write venom about you. The same in Germany, where a German would come with you 200 paces to show you the way because you do not understand his language and cannot follow his directions. In America there is colour-prejudice, but only against the negroes. To the people of India, the Americans are kind. They are anxious to please them, to make them feel what a good and a great people they are. The Englishman only knows the bad things about India; the American knows some bad things, but many good things too. India is known to have been great in the past, and is respected accordingly. Many an American has gone out of his way to support a struggling Indian. Many universities have taken Indians free. Is there an Englshman or an English University that can say the same? And yet we send our sons to England!"

Comments on the Government Resolution *re* the supply of Stores in Government offices.

Sami-Sánj (91), 20th July.

22. The Government Resolution with regard to the supply of stores will no doubt be welcomed by the public. The step is a great advance, because it involves the necessity on the part of Government of putting their hands into the pockets of their countrymen. When India was in its childhood, England reared it in her own interests, but now the child has begun to understand its interests and is getting rights, although reluctantly granted. It would be no doubt of great benefit to the country if all the articles required for use in Government offices were ordered to be purchased in this country, but the qualification that they should be as strong, well-finished and cheap as foreign-made articles would be greatly discouraging to the *swadeshi* industries. This country cannot all at once be in a position to equal foreign articles in finish and cheapness. It is, therefore, necessary to levy some import duty upon these foreign articles. If Government want to give encouragement to native industries, let it be liberal and not half-hearted. The non-publication of certain important facts in connection with this report is rather suspicious. Government should encourage commercial and industrial education by granting scholarships to students. In fact if Government are in earnest, they can resuscitate the country's industries in no time. But this cannot be done so long as they are bent upon merely keeping us pleased by making a show of granting our demands. There are still many difficulties in this matter because the English merchants are not likely to put up quietly with the loss caused to them. Although the trade of this country will not be benefited without the imposition of an import duty, the Resolution has for the present spread satisfaction and content among the public. The Resolution is full of many drawbacks and some hollowness and half-promises, but we are sure that it will be received with thanks and satisfaction.

Indu Prakásh (47), 21st July, Eng. cols.

23. "What we have obtained for the present is, let us admit, a distinct gain, however slight it may be. It is something to feel assured that where Indian articles are not inferior to English ones either in quality or price, the State will give preference to the former. Indeed, in a sense this policy will have a salutary effect in a country like India, where manufacturers and artisans are not progressive. Now the producers of India, under the new policy, will have to keep abreast of the times and be changing with the ever-changing finish and fashions of the Western manufacturers if they desire the State patronage to continue. The Government of India would be well advised if they see their way to instruct the Director-General of Commercial Intelligence to furnish to all Indian merchants and manufacturers, standing information of all the wants of Government in their different departments. All Indian producers, also on the other hand, ought to keep the Director-General always informed and furnished with the specimens and prices of their manufactures. In short, they also should imitate their foreign rivals, and be progressive, adaptive and pushful."

Death of Lord Ripon.
Gujaráti (30), 18th July; *Gujarát* (74), 17th July; *Shakti* (93), 17th July; *Jain* (185), 18th July; *Rájasthán* (89), 17th July; *Arya Prakásh* (26), 18th July.

24. The appointment of Lord Ripon as Viceroy came at a time when Lord Lytton's *regime* had spread universal discontent and unrest in the country. It is no wonder that the death of Lord Ripon has spread universal sorrow in the country. The great benefits which he has conferred on this country have won for him a position which will always stand higher than that of any the best Viceroy. The noble message which he left to India on the eve of his departure is still fresh in the hearts of the nation. If the spirit of that message had been followed by the succeeding rulers in the administration of the country, the situation in India would not have assumed its present grave aspect. We are in no way advocates of violence and assassinations in politics; but we cannot help saying that the present spirit of fanaticism is the direct result of the disregard of Lord Ripon's message and the tenacity with which the officials cling to power. [The *Gujarát* writes:—No Viceroy has been fortunate enough to attain the popularity won by Lord Ripon. In the face of a strong opposition on the side of the Anglo-Indians he clung to his principles of justice. Who is there that will not grieve for the death of such a fearless, liberal and justice-loving man? The *Shakti* points out that Lord Ripon stood in utter contrast to Lord Curzon, and remarks that owing to the preponderance of conservative feeling in England, men of Lord Curzon's type always succeed, while those of Ripon's cannot carry out their good intentions. It adds that as long as this continues, no amount of threats or repressions will suffice to win the confidence of the public. The *Jain* writes:—The Indian public has been sunk in grief by the sudden news of Lord Ripon's death. All castes and creeds are expressing their sorrow for the event and everywhere his good qualities are being praised. The memory of such a liberal Viceroy should be permanently preserved, and we hope the public leaders will find out some suitable means for immortalising his great name. The *Rájasthán* and the *Arya Prakásh* also write appreciatively of Lord Ripon and express their sorrow at his death.]

Comments on Sir E. Baker's speech in the Bengal Legislative Council.
Sami-Sánj (91), 21st July, Eng. cols.

25. "Few of those who condemn the Extremism of Mr. Shyámji Varma will hesitate to reprove the official Extremism preached by Sir Edward Baker the other day, when referring to the London crime. That the Satrap of Bengal should warn evil-doers by saying that the hand of Government will press heavily upon them is but right and proper. It is nothing short of culpable folly to say that for the crimes of scoundrels and villains of the Shyámji Varma and Dhingra type the innocent will have to suffer. Nothing could be more unfortunate than the impression created by Sir Edward Baker's speech on the public mind; and we should not even hesitate to ask if it is not such official babble which gives a handle to ill-natured and unscrupulous men like Shyámji Varma to pervert young Indians and to make the more thoughtless among them hate their rulers and rave against their cruelty and oppression."

Indian Spectator (7), 24th July.

26. "It is but natural that the more impatient of Bengali journalists should take exception to Sir E. Baker's remarks the other day in connection with the anarchist movement, saying that if anarchism went on unchecked, a day

might come when it would be difficult to make a nice discrimination between the guilty and the innocent.......... It would be a pity if the better sort of Bengal opinion took to misinterpreting the fatherly intentions of their present ruler.......... If critics only knew how much His Excellency the Viceroy and some of the provincial rulers dislike the measures that have recently been passed and how anxious they are to withdraw them if the firebrands of the press and the platforms would give them the opportunity, they might pause before tendering their counsel of perfection. Let them place themselves in the position of the higher authorities, in order to realise if they would have acted more wisely."

Sind Gazette (19), 16th July.

27. "It is clear from the context of Sir E. Baker's speech in the Bengal Council that his closing remarks had only a purely general application and did not refer to any contemplated repressive legislative measures. The Lieut.-Governor probably had in mind a characteristic of the British which is to be extremely patient and long suffering, slow to wrath and of great forbearance, but at the same time possessing, when once aroused, capacity for making it more unpleasant for the arousers than if more easily and quickly moved. We hope the Bengalis will take Sir E. Baker's words concerning the necessity for Indian action to heart and set themselves by every means in their power to undo the mischievous movement which they have started. If things continue to follow the course which has culminated in Colonel Curzon-Wyllie's murder, the account which the anarchist agitators have been writing up against themselves will some day be paid in full. Vengeance will be none the less terrible because long delayed, and if the innocent are confounded with the guilty, they will only have themselves to blame."

Kesari (130), 20th July.

28. No other official had hitherto made a speech so thoughtless, so overbearing and so destructive of impartial justice as that of Sir E. Baker. The speech, instead of putting a stop to excesses, is only likely to increase them. The British *ráj* in India is founded on British justice and impartiality and not on force of arms. Sir Edward Baker, who has openly threatened to undermine the above foundation, is unfit for the post of Lieut.-Governor of Bengal, and the sooner he is sent back home like Sir Fuller, the better.

Hindu Panch (121), 21st July.

29. Sir E. Baker is being taken to task by the Press for giving utterance to unjustifiable remarks *re* anarchic outrages. But we think that he deserves to be pitied rather than condemned. What can His Honour do if men like the Honourable Mr. Gokhale are found declaring upon the house-tops that there are scores of Indian anarchists in England and that our own leading men are inciting the commission of outrages? It appears as if Mr. Gokhale is playing the part of an unpaid detective in the service of Government. His tactics indeed speak much for his sagacity. His Honour is only acting as the second maid in rolling forward the ball of repression which Mr. Gokhale has set a-rolling. [In the course of another article the paper declares that in making the allegations he has made against the Nationalist party Mr. Gokhale has been inspired by the mean and wicked desire to get that party further into trouble with the authorities.]

The Government of Bengal would not be justified in giving additional powers to the Police in order to deal with anarchy.

Jám-e-Jamshed (34), 23rd July, Eng. cols.

30. "The Government of Bengal seem to be on the eve of forging fresh legislation for strengthening the hands of the police and suppressing the anarchy still rampant in the province. The Native Press of Bengal has of course been scared by it, and some of the papers have already begun to raise a hue and cry the echoes of which may soon enough be heard all over India. .... We must all make up our minds to pocket sentiment and refuse to be scared by idle fears of *zoolum*. To back Government in this crisis is our duty not only towards them but ourselves. Still with all that, while giving Government every credit for good intentions, it remains that the measures they at times contemplate are, in view of actual circumstances and the peculiar habits and temperament of the people, not calculated to fulfil the object for which they are proposed. Without the remotest intention of questioning the good motives and intentions of Sir Edward Baker's Government, they may be reminded of two important facts bearing on the situation. In the first place they had better remember that the efficiency of the Bengal police has been often most seriously questioned by Government themselves in recent years. The second fact they would do well to remember is that the conduct of the police in such extraordinary affairs as the Midnapore Bomb Case and the Barrah Dacoity Case has been shown by the highest judicial authority in the land to be open to most serious reproach. We would ask Government if any further addition to the powers of the police would be wise."

Comments on Mr. Gokhale's speech at Poona on the present situation.

Praja Bandhu (39), 18th July.

31. In commenting on the Honourable Mr. Gokhale's speech on the present situation in the country the *Praja Bandhu* emphasises the need of welding the numerous discordant elements existing among the Indians into a homogeneous body as a step towards the regeneration of the country and then observes :—But in this connection much is expected from the rulers as well. So long as they are not more charitably inclined towards the subject races and are not prepared to do away with race distinctions, there is no hope of any improvement being effected in the disposition of the masses towards them. Since the time of Lord Curzon this feeling has been accentuated with the result that Hindus and Muhammadans to-day stand widely apart. In the matter of the distinction made by Government with regard to the Council Reforms, it need hardly be said that Hindus have shown a good deal of patience till an overt attempt was made by the other side to wound their feelings. In the present state of the country, it is essential that these differences should be done away with at an early date and the entire mass of Indians brought under the sheltering care of Government.

Shakti (93), 17th July.

32. The Honourable Mr. Gokhale's speech made with the avowed object of striking at the root of the Nationalists has produced the desired effect. It has been hailed with apparent gratification by the Anglo-Indian journals and approvingly quoted by Sir Edward Baker at the Bengal Legislative Council. Considering the peaceful and constitutional agitation that has been conducted in Bengal for some time past we think it highly unfortunate that the Lieut.-Governor should have seized this opportunity of throwing a gentle hint at the instance, as it seems, of Mr. Gokhale. If all that is being said by an irresponsible man like him against his rivals is being readily believed in by high-placed officials, the consequences will not but be disastrous to Government.

Phœnix (14), 17th July.

33. "A word to our Indian fellow-countrymen. On their shoulders also lie heavy responsibilities. It is not enough to condemn anarchism : mere condemnation both in the press and on the platform will not root out the fell disease of anarchism. We must co-operate with the *Sarkár* in weeding out the exotic plant. Rightly says the Honourable Mr. G. K. Gokhale, that Government measures cannot make any headway without the co-operation of the Indian community. Let us loyally co-operate with the Government in putting down anarchism and disorder in the country. Let us all of us live in peace and amity with our Anglo-Indian brothers. Let us forgive and forget. Heaven has ordained that the British *Ráj* will solve the Indian problem. And so let it be ! Our firm conviction is that it is under the British flag that we will regenerate our moribund country. We believe in peaceful evolution and a bloodless revolution."

Kesari (130), 20th July.

34. The Honourable Mr. Gokhale says that Government servants spend all their day time in cringing to their official superiors and advocate *swarájya* when out of office and that they are thus untrue to their salt. Government, however, stand in no need of any suggestions as to how to control their unfaithful servants. Responsible Government servants are not disloyal, as contended by the Moderates. It is true that these servants drafted as they are from the middle classes who are staunch adherents of *swarájya* do discuss the rights of *swarájya* after faithfully discharging the duties entrusted to them. But they are in no way treacherous unless it is made a duty of Government servants to attend the meetings organised by the Moderates and to dance attendance on them. The Moderates hold that he who advocates *swarájya* is an abettor of murder and that if such a one be a Government servant, his offence becomes decidedly more heinous in proportion. No serious attempt was made to smash up *swarájya* till the murder of Sir Curzon-Wyllie. The confusion of the Moderates lies in mixing up together the ideals and the practical work. The Extremists do not hold that association with advocates of complete independence would be a pollution. They are not concerned with minor gradations of *swarájya.* They do not wish to boycott those who want to step beyond plain self-government. They also avow that such an exclusion would be practically ruinous and logically mistaken. We have no quarrel with the Moderates, if they attempt to realise their ideal without obstructing the work of others. They commit treason against the nation when they consciously or unconsciously injure other movements. The Extremists are willing to work along with the Moderates, but the latter do not favour the idea of co-operation. We do not mean to argue that the Honourable Mr. Gokhale is not a sincere and patriotic worker in the public cause. But his sincerity is warped by the ambition to put down all those who are not with him. A Government servant may help the national movement in matters regarding which he has not sold himself to Government.

Bhála (110), 21st July.

35. The Honourable Mr. Gokhale has, in his speech on the present situation out-done even the most shameless Anglo-Indian in his damnation of the Nationalists, and we expect Government to reward him for this at an early date by conferring the honour of knighthood upon him. He denounces the ideal of complete independence, but in doing so he forgets that it is a mere idea, and the fact that a party advocates it does not necessarily mean that it is on the point of taking practical steps for its accomplishment. Merely talking about it does not make a man seditious. A man can advocate complete independence, and yet be loyal to the English Government. Mr. Gokhale contends that independence has never before been achieved by peaceful means. But who can say that it is incapable of such achievement in the future? It is not wise to bind rigidly down the future by the past. Moreover, Englishmen have declared over and over again that they are prepared to withdraw from India when the people became capable of self-government. No armed rising, therefore, will be necessary in the case of India. The evil effects of Mr. Gokhale's lucubrations are already becoming visible. For, the Lieut.-Governor of Bengal has, on the strength of Mr. Gokhale's utterances, threatened to visit with punishment both the guilty and the innocent without discrimination when dealing with anarchism. Such a step, we fear, will have the most undesirable consequences inasmuch as the present discontent in the country will increase a hundred-fold, and the confidence which the people have in British justice will become a thing of the past.

Comments on the Jain memorial for separate representation.
Ráshtramat (48), 20th July, Eng. cols.

36. "The memorial of the Jains of the Southern Marátha Country is a logical consequence of the Government policy, and we are sure Government will not be surprised at it. The memorialists claim to be the representatives of the commercial and agricultural interests of the Southern Marátha Country and if Government cares to know the real wants of the agriculturists, uncontaminated by the 'Bráhman and Márwári interests', then surely granting a representative to the Jains is the only available means according to the Jains of the Southern Marátha Country. We do not want to comment on the silly nonsense that is written about the difference between the Hindu and the Jain agriculturists, but we only say that here the Jain is following the example of his Moslem brother, who on his part claims superior political importance. Surely there will remain very little for the Hindus when other non-Hindu Nationalists claim all the good things for themselves."

Comments on Lála Lajpatrái's opposition to the National Congress at Láhore.

Gujaráti (30), 25th July, Eng. cols.

*37. "The Congress Oppositionists in the Punjáb have now found a spokesman in Lála Lajpatrái. The Punjábi prophet of inactivity and compromise, while paying a high tribute of praise to the Honourable Sir P. M. Mehta and the Honourable Mr. Gokhale, finds fault with them for not having tried to win over the party of the irreconcilables. Inasmuch as Lála Lajpatrái wishes that the helm of the Congress should be in the hands of the Moderates and that the Extremists may form an important minority, it is quite open to him to do what he says the Moderate leaders have failed to do. Mr. Lajpatrái was a Conventionist, and his sympathies have been on the side of the Moderates. Let him try the experiment of fitting on to the Congress machinery a part which has naturally dropped off by its suicidal obstruction to the smooth working of the machine. He will soon find, if he tries to move in the matter, that what he preaches is well-nigh impossible to carry out, nor altogether desirable in the best interests of the country and the Congress. He fails to realise that it was exactly because there was too much of a spirit of compromise and conciliation in the conduct of the old Congress leaders towards thoughtless preachers of absolute autonomy and universal boycott and reckless obstructionists that the Congress came to be wrecked by the latter at Surat."

Indu Prakásh (47), 24th July, Eng. cols.

38. "We confess we are pained, but not quite surprised at the open attitude of decided opposition, which Lála Lajpatrái has assumed towards the Congress. We should not be, we think, going far wrong in attributing the attitude of Lála Lajpatrái to the sympathy which he has always had for the Extremists, who have and are still claiming him as one of their favourite heroes. His heart is with them, his head is with the constitutionalists. We could have understood the Lála if he had courageously disassociated himself from the Congress once and for ever, or if he had plainly and unequivocally advocated the permanent abandonment of the Congress movement. But he does neither and coquets with and blames in turn both the Moderates and the Extremists. He has no doubt that the Congress can be worked only on the lines of the Allahabad Constitution, but yet he encourages the Extremists in their suicidal keeping aloof on the flimsy plea that the constitution was not adopted at a formal sitting of the Congress. He talks of compromise and suggests no workable plan for the same. Lála Lajpatrái has a great reputation of being a practical, social and religious reformer. We are very grieved indeed to find a man of such parts and of such antecedents giving at this time a counsel of despair in Indian politics and seriously asking us to pursue a suicidal policy of halt. In politics, if one truth above all must ever be kept in mind, it is that nothing is more suicidal than inaction, whether owing to internal quarrels or external disappointments. Would the Lála stop, we wonder, in his Arya Samáj and other propagandas because of opposition, occasional defeat or disappointment? If not, the same rule must be applied to politics. Examine it in any way, the Lála's position in regard to the Congress is altogether untenable. The advice he gives that the Congress might not be held at all this year or that in view of the opposition in the Punjáb it should at least not be held at Láhore should never have come from a practical man, who does not want the Congress to die. We, for one, feel convinced that the adoption of either of the alternatives recommended by the Lála would mean, as sure as anything, a death to the Congress, that is a death to all communal constitutional activity on the true lines of a united Indian Nationality. Do not hold the Congress for one year and you will find it a superhuman task to hold it the next year. The 'halt' the Lála proposes

would be death. Almost equally fatal would be the other alternative of the Lála, *viz.*, shifting the Congress from Láhore and the Punjáb. 'Defiance' somewhere there doth exist, no doubt. It is to be laid at the doors not of those who are quietly working to hold the Congress, but of those who are undermining its success in ways numerous and dubious. They are guilty of a defiance of good manners and established usage. It is due to the honour of the Punjábis to stand by their representatives in Madras and work for the success of the session invited by them to Láhore. Let us trust there will be found many Punjábis ready to rise up to their duty, petty differences notwithstanding."

Proposal that the next session of the Indian National Congress should be held in Bombay instead of Láhore.
Pársi (38), 25th July, Eng. cols.

***39.** "It seems that there is a division among the Punjábis. The Punjábi Extremists would not have a Congress on the lines of the Constitution laid down by the Moderates—unless all are of one opinion.......... A Congress held at Láhore under unfavourable conditions may, perhaps, lead to a repetition of what happened in Poona in 1895 and at Surat in 1907. It is no use attempting to make a certain class of Punjábis Moderates in spite of themselves. And yet a Congress sitting must be held next December, and it should be made a worthy session, for it will be its twenty-fifth anniversary—the year of its Silver Jubilee. Since Láhore is divided, why not hold the next Congress in Bombay? It would be appropriate from every point of view. Bombay is its birth-place. It was in this city that it was baptised by the Grand Old Man twenty-four years ago.......... There is another reason also why we make such a suggestion. Bombay is fortunate enough just now to have a ruler who represents the highest ideal of British character, British justice and British statesmanship. It would be an advantage in more than one way to hold the Congress, as it were, almost in his presence."

His Excellency the Governor of Bombay and the boycott movement.
Shakti (93), 17th July; *Jain* (185), 18th July.

40. Following in the wake of several officials who have committed the folly of decrying the boycott movement, His Excellency the Governor of Bombay speaking before the Servants of India Society declared it foolish to boycott foreign goods. The opinion of the people has been just the opposite of this. The present state of the mill industry about which His Excellency made appreciative remarks would not have been what it is but for the boycott of foreign goods. His Excellency might think it foolish to boycott foreign goods as a means to revive the industries of the country. The people consider it patriotic to do so. [The *Jain* is of opinion that the remarks of His Excellency regarding the boycott of foreign goods will not be accepted by the lovers of the country as they hold boycott to be the saviour of India. It adds:—Was not boycott practised in England? No country in the world's history has ever risen to greatness without resorting to the boycott of things foreign. An excise duty of three per cent. and a half is imposed on Indian cloth so that Manchester cloth may not suffer in the competition. Free trade in India has proved destructive to Indian arts and industries. People have realised the necessity of personal sacrifice to save themselves from starvation. This has led them to adopt a policy of boycott. If the policy of free trade were to be abandoned only for a short time with reference to India, the effect on Indian trade would be marvellous.]

His Excellency the Governor of Bombay at the Servants of India Society, Poona.
Indian Social Reformer (6), 25th July.

***41.** "The observations incidentally made by His Excellency the Governor in the course of his speech at the Servants of India Society, Poona, on the impossibility of India ever becoming self-sufficient in the matter of her sugar-supply were, having regard to recent scientific opinion, unduly pessimistic. It is generally known that the beet-root sugar industry has reached its highest point.......... At no time, since the creation of this competing industry, was there less reason to take a pessimistic view of the possibilities of the sugar-cane. Careful selection and cultivation, and improved processes of manufacture, are sure to place Indian sugar against the reach of the competition of beet-root, the growers of which have a hard up-hill work before them."

His Excellency the Governor of Bombay's visit to the Government High School, Poona.
Indian Social Reformer (6), 25th July.

***42.** "His Excellency the Governor's visit to the Government High School at Poona during the working hours and his examination of the several classes, is a revival of an old practice that had unfortunately been allowed to fall into disuse. We understand that the last Governor who was accustomed to undertake such visits, was the late Sir Bartle Frere. The gulf between education and administration has become so wide that we remember an occasion within the last few years when the Chancellor of the University was busy attending a dog-show when the annual Convocation was being held in a building situated on the other side of the road. We are glad Sir George Clarke has started the practice again. It will put heart into the secondary school teacher, make him feel that his work stands for some thing in the eyes of the head of the Government and of the community, and will stimulate public interest in this important but much-neglected stage of education."

The proclamation of the Government of Bombay *re* Murlis.
Sami-Sánj (91), 21st July, Eng. cols.

43. "The quiet acceptance of the proclamation of the Bombay Government for the suppression of the custom of marrying minor girls to the gods in Hindu temples indicates much more than mere tacit approval on the part of the Hindu community. It is a proof positive of the conviction that has long since stolen upon even the orthodox Hindus that the institution has been a crime against God as it has been against man, and an outrage not only upon decency and morality but upon the conscience of society. The heartiness of the welcome accorded to this proclamation does honour to the Hindu community as a whole, to its intelligence and its high moral rectitude."

Gujaráti (30), 25th July, Eng. cols.

***44.** "We wish the resolution *re* the Murlis will be translated into the vernaculars of the Presidency and the villagers at large made acquainted with its contents. There are ignorant and simple-minded folks who do not know that these practices are forbidden by law and liable to be punished as offences under the Penal Code. They can, no doubt, be easily sent to jail and fed at the expense of the State for transgressing its provisions. But in our opinion the resolution will prove more efficacious and the object the Government and the intelligent public have at heart will be more easily attained if every Patel and Taláti were supplied with copies of the resolution in vernaculars and asked to read out their contents to the villagers at large and specially in the neighbourhood of well-known temples and on occasions when sacred places are visited by a vast concourse of pilgrims from all parts of the Presidency."

Indian Spectator (7), 24th July.

45. "The Bombay Government have at last resolved to adopt a vigorous policy for the suppression of the custom of dedicating minor girls to the service of gods and of practically forcing upon them a life of immorality.......... The Proclamation, we have no doubt, will be brought to the notice of the authorities of all temples, and its contents will be known far and wide.......... There is every reason to expect that the effect of the Government's action will be salutary."

Sudhárak (160), 19th July; *Jagad Vritta* (124), 16th July.

46. Government ought to be congratulated on issuing the Proclamation regarding Murlis and thus discouraging immorality practised under the guise of religion. Government have not passed any new law, but have expounded the law as it already exists and have warned the people of the risks they incur in violating it. It must be acknowledged

that Government have done a great service to the cause of social reform by issuing the Proclamation. [The *Jagad Vritta* writes:—We have every reason to be glad that Government have thought it fit to enforce the law to put a stop to the immorality so far practised in the name of religion. It is now the duty of the people to co-operate with Government in improving the lot of our unfortunate women.]

Complaints against the system of granting revenue assessment receipts on small slips of paper instead of entering the same in the *khâte vahis.*

Satya Shodhak (152), 18th July; *Arunodayu* (107), 19th July.

47. The new system introduced by Mr. G. S. Curtis, Settlement Commissioner and Director of Land Records, of giving receipts for assessments on small slips of paper, instead of entering the same in the *khâte vahis*, has, it is needless to say, not found favour with the cultivators, as would be evident from the numerous complaints made against the innovation. The cultivators of the Chikhli Táluka of the Surat District have already memorialised to Government in this matter, and we hope that the arguments advanced in the petition against this new system will receive careful consideration at the hands of Government. The *khâte vahi* in which the assessments paid were hitherto entered showed at a glance the survey number, the *pôt* number, area, etc., of the particular land for which the *vahi* was kept, but in the case of the new receipts, reference to Government records becomes necessary at every step and thus the rayats are placed at a very great disadvantage. This innovation might have been found convenient for Government purposes, but that certainly is no argument for introducing a system that causes so much inconvenience to the cultivators. [The *Arunodaya* writes:—We hope Collectors of different districts will try to remove the inconvenience caused to the cultivators by the introduction of the new system of granting receipts for land assessment.]

Complaint that the copies of certain numbers of the *Swarâj* journal have been unnecessarily detained by the Bombay Customs authorities.

Ráshtramat (48), 14th July, Eng. cols.

48. "We learn from the local 'Vartamán Agency' that the copies of the 6th and 7th double summer number of the Bábu Bepin Chindra Pal's *Swarâj* are detained at the Customs for nearly two weeks, having arrived in Bombay harbour on the 9th July. If the journal is allowed to go about the country through the Post Office we cannot understand why the Customs authorities should not pass the packets promptly on satisfying themselves that the boxes contain nothing beyond copies of the periodical. Surely the Customs authorities need not bother about exercising censorship over the press. The journal is duly published in London, and Government have ample opportunity of examining its contents."

Comments on Mr. Sátavalekar's acquittal by the Chief Judge of Kolhápur.

Mahrâtta (11), 25th July.

***49.** "Our readers are already aware of the acquittal of Mr. S. D. Sátavalekar from the charge under sections 302 and 115 of the Indian Penal Code for his alleged article in the *Vishvavritta*, by Mr. K. N. Pandit, Chief Judge, Sessions Court, Kolhápur. The present case is an outcome of the sedition cases instituted in January last by the Kolhápur Darbár against Professor Bijápurkar and Messrs. Joshi and Joshirâo for publishing the present article in the *Vishvavritta* said to have been written by Mr. Sátavalekar. Mr. C. A. Kincaid, the Sessions Judge of Poona, had specially been taken over to Kolhápur for the purpose. And the cases ended in the conviction of all the accused. Mr. Sátavalekar was then not in Kolhápur, and so the present case was taken up after his arrest. Mr. C. A. Kincaid found the accused guilty under sections 121A, 302 and 115 of the Indian Penal Code. It was a strange case of the misapplication of the latter two sections to literary productions. In his judgment in the present case, the Chief Judge of Kolhápur State, Mr. Pandit, questions the propriety of the application of the two sections resorted to by Mr. C. A. Kincaid, the specially imported British Judge. Mr. Pandit observes: **'I may, however, take the liberty of expressing my misgiving as to the applicability of the**

section 302 and 115 of the Indian Penal Code to the facts of the present case. With due deference to the learned Judge whose judgment the Public Prosecutor read to me as part of his argument, I find myself unable to agree with him in his process of reasoning.' It will be seen from the extract quoted above that the Chief Judge thinks that the specially imported British Judge was wrong and his application of the two sections unwarranted; and therefore the conviction of Professor Bijápurkar and Messrs. Joshi and Joshiráo under those sections was not proper. We think that in deference to the opinion of the Chief Judge, the Kolhápur Darbár should boldly step forward to revise the decision of Mr. Kincaid and remit the sentences passed under the sections upon Professor Bijápurkar and Messrs. Joshi and Joshiráo. If the Kolhápur Darbár does not take action in the matter, then they will be only corroborating the suspicion which is gaining ground in several quarters that the *Vishvavritta* convictions were the result of the insistence of the British Government and were not the action of the Darbár."

Ráshtramat (48), 14th July, Eng. cols., and 21st July.

50. "Those who read the judgment of the Chief Judge of Kolhápur in the case against Mr. Sátavalekar acquitting the accused cannot fail to mark the soundness of reasoning and the strong common sense which pervade throughout that lucid document. Those who have carefully gone through the four judgments in the Kolhápur cases, to produce which Mr. Kincaid laboured for over a month, will notice in them the absolute want of grasp of the commonest principles of law and evidence. In his judgment Mr. Pandit points out the glaring absurdities of the special Judge. When the State had so competent an officer like Mr. Pandit, it was impossible to see the advisability of bringing in a special Judge of very ordinary calibre. His Highness' advisers should have thought twice before they recommended such a costly machinery to His Highness'. Again, Professor Bijápurkar may have been a friend of Mr. Pandit, but why were the boys in the three Bomb cases handed over for trial to the special Judge? This matter will always remain enveloped in mystery and so long as it is not solved, people will continue to indulge in all sorts of wild fancies." [The same paper in a subsequent issue writes as follows in its Maráthi columns:—We congratulate the Sessions Judge upon his giving an impartial judgment. We never expected that Mr. Sátavalekar's prosecution by the Kolhápur Darbár would end in such a manner. Now the question is, who is responsible for the trouble Mr. Sátavalekar was put to in this matter. By such doings the Kolhápur Darbár will lose whatever little prestige it still possesses. The Sessions Judge has declared in his judgment that articles like that of Mr. Sátavalekar cannot be held to constitute an abetment of murder. Is it not, therefore, fair to conclude that Professor Bijapurkar and Messrs. Joshi and Joshiráo have been unjustly sentenced? If so, who is to be held responsible for this miscarriage of justice? It is most shameful that such injustice should prevail in a Native State like that of Kolhápur.]

Comments on the appointment of a Committee to inquire into the working of the Income-tax Department.

Pársi (38), 25th July, Eng. cols.

***51.** "We are glad to learn that the Government of Bombay have appointed a small Departmental Committee to inquire into the working of the income-tax in cities like Ahmedabad, Surat, Poona, Ahmednagar and Sholápur. This is one of those unpretentious little things unobtrusively done for the good of the people to which we have become accustomed since His Excellency Sir George Clarke assumed the reins of office, and for which we cannot be too grateful to His Excellency. But we wish that, since a Committee of Inquiry has been appointed, a couple of non-officials had been included in it. It is not too late even now to do so, as the Committee do not seem to have even commenced operations yet. We notice that Bombay has not been included in the Committee's field of investigation. Perhaps, the local conditions being so different from those prevailing in the mofussil, Government intend to appoint a special Committee for this city. If that be so, we are sure room will be found for a couple of non-official members. We are glad

His Excellency's attention has been drawn to this subject. The greatest complaint in the matter is that there is no appeal against an excessive or unjust assessment, in the sense in which the word is usually accepted......... Instead of the Income-tax officer himself constituting the final Court of Appeal, there should be provided in every district, what we may call a Court of Arbitration, the people being substantially represented. As it is, in the mofussil the Mámlatdár has everything his own way, and we know what a Mámlatdár usually is."

Suggestion that Captain Liston's pamphlet in Maráthi on the preparation and use of anti-plague vaccine should be widely circulated amongst the people.
Dnyán Prakásh (45), 19th July.

52. The *Dnyán Prakásh* welcomes the publication by Government of the Maráthi translation of Captain Liston's pamphlet on the preparation and use of anti-plague vaccine at the Parel Bacteriological Laboratory, and expresses a hope that the information contained in the pamphlet will help to remove many of the misconceptions prevalent amongst the people about plague inoculation. It also suggests that copies of the pamphlet should be either distributed free amongst the people or made available to them at a nominal price.

Complaint about the attitude of the Honourable Mr. Bhurgri respecting Muhammadan representation.
Lárkhána Gazette (55), 17th July.

53. "The very first speech of the Honourable Mr. Bhurgri in the Bombay Legislative Council has confirmed our apprehensions that he would enter the Council Chamber not as a representative of the Sind community as a whole, but as a Muhammadan. He endorsed the suggestion of the Honourable Mr. Ibrahim Rahimtullah to the effect that Muhammadans should be given separate representations and that they should be allowed a greater number of seats than was their due. Now is it not a fact that he has been elected not only by Muhammadans but by Hindus also? And does he not know that Hindus to a man are dead against the Muhammadans' being given separate representation and a greater number of seats? If so, how could he have a representative of Hindu interests, advocate favouritism to Muhammadans at the cost of Hindus? Had he consulted his Hindu constituents on the point? Apparently not. Under the circumstances, we think that the Honourable gentleman as a representative of Hindu and Muhammadan land-holders of Sind had no right whatever to advocate the claims of one community at the cost of the other. We think as a member of the Council he should confine himself only to such matters as are common to both the communities and on which there is no difference of opinion from a racial point of view. This matter brings, however, another question to the front. Are the Hindus of Sind a negligible factor in the province that they should have no definite and effective voice in the administration of the province? If not, why does not the Government nominate a Hindu member on its Council as promised by His Excellency the Governor on his visit to Sind? We think the necessity of having a Hindu member from Sind on the Council is now quite clear, and trust that His Excellency will be pleased to redeem his promise and thereby earn the gratitude of the Hindus of Sind."

Complaint about suppression of free bidding at auctions of Incumbered Estates in Sind.
Al-Haq (54), 17th July, Eng. cols.

54. "We have published in the Sindhi columns of our last issue a letter from a Zamindár of Amri and we now invite to its contents the attention of the Manager of the Incumbered Estates in Sind. We believe, the authorities are aware of the prevalence of the pernicious practice at auctions of suppressing free bidding by bribing the bidders into silence. The inevitable result is that the auction secures terms unreasonably favourable to the final bidder and detrimental to the interests of the owner of the estate. We request that the Manager will kindly take personal interest in this matter to render this evil practice inoperative by setting aside such auctions as he believes, from evidence adduced before him by the estate owner himself, have resulted unfavourably to the owner."

Suggestion for the restriction of the area of the cultivable lands on the Jámráo Canal.
Karáchi Chronicle (9), 18th July.

55. "We have no information as to what measure of success Government have obtained in clearing up silt at the mouth of the Jámráo Canal. For the first two or three years, the Jámráo worked very well; but we have to take into consideration the fact that only a few tenements had been given out on the canal then. Since then every available spot, we imagine, has been given away, which means that water which was taken up only for a few fields had to be distributed over the entire length of the canal. May not this be one of the causes of the deficiency of water in the canal? If so, cannot a remedy be found out by restricting the area of cultivable lands? Of course, this will raise several important questions, not the least of which will be, how should the zamindárs who have paid large sums as 'Malkáno' for purchasing lands be compensated."

Satisfaction at the inclusion of Europeans in the Committee of Examiners for the ensuing Sind Pleaders' Examination.
Al-Haq (54), 17th July, Eng. cols.

56. "We have received with gratification the news that of the three members on the Committee of Examiners for the ensuing Sind Pleaders' Examination two are Europeans and one Hindu. Without insinuating anything against Hindu Examiners we had suggested in a previous issue that, in fairness to Muhammadan candidates, Examiners from their community should be also given a turn and thereby the majority of Hindu Examiners on the Committee broken. We are glad to find that our suggestion has been met half way. It is only inevitable that Hindu candidates must be connected by ties of relationship and friendship more with the Examiners from their own community than with those from any other. Consequently it is natural that the appointment of European Examiners should give satisfaction to Muhammadans and set at rest their fears. We conclude by observing that we should certainly have been gladder if the Committee of Examiners had consisted entirely of Europeans."

Education.

Imperial grant for secondary education in the Bombay Presidency.
Praja Bandhu (39), 18th July.

57. Dr. Selby is of opinion that the education imparted to the youth of this Presidency in the secondary schools is falling off in quality from day to day. The success of education depends upon the teachers. The number and worth of the secondary school teachers is much diminished, which accounts for the present state of secondary education in the Presidency. The chief cause of the dearth of able men in the Educational Department is to be found in the fact of the miserable pay offered to the teachers. Even permanent appointments in the Educational Department are going a-begging on account of the miserable chances of promotion held out to the incumbents. The staff of teachers has also to be increased to meet the present day requirements of the public. The people of the Presidency are grateful to His Excellency Sir George Clarke for having obtained from the Imperial Government a grant of two lakhs and twenty thousand to be devoted to the improvement of secondary education. We hope His Excellency will succeed next year in securing a larger grant from the Imperial Government. Education in general in this Presidency will be improved only when primary as well as secondary education is well looked after by Government. Private enterprise cannot achieve much in spreading secondary education. Government alone can spread it efficiently and on a large scale. And it is their duty to take the matter into their hands. It would be little short of a disaster to the country if primary education only is put on a sound basis and secondary education altogether neglected. The scheme of Dr. Selby should be given some practical shape by effecting economy in other directions and spending much more on education. The scale of salaries of the secondary teachers has to be revised and made attractive. We hope that the Imperial grant will not lie idle, but will be used not only for hostels, play-grounds and the increase of the salaries of Head Masters but also for attracting able men to join the Department.

Complaint against the first three books of the New Maráthi Reading Series.

Ráshtramat (48), 23rd July.

58. While noticing a book called 'Ethics of Practical life' written specially for the Samarth Vidyalaya, the *Ráshtramat* writes :—There can be no difference of opinion about the utility of independent text-books for institutions like the Samarth Vidyalaya. Some defects are inevitable in Government text-books and some are due to the obstinacy of Government officials. We do not think that Government, following as they do a neutral policy in religious matters, approve of partisan descriptions of a particular religion. The silly mention of Hindu gods with disrespect and that of the Muhammadan deity with honour is a disgrace to the writers. But we have no doubt that such attempts have been deliberately made in a spirit of ridicule. The verses in the first three Maráthi Readers are a positive disgrace to the Educational Department. Verses intended for the use of children should be no doubt simple, but they should not be silly, ludicrous and insipid.

Municipalities.

Comments on the Government letter to the Municipal Corporation of Bombay *re* the provision of increased hospital accommodation in the City.

Bombay Samáchár (69), 23rd July; *Jám-e-Jamshed* (34), 22nd July.

59. It is indeed gratifying that the Bombay Government have at last taken up ths question of providing additional medical aid for the city. Till the date of the Police Charges Act the Government evaded to take it up as they were powerless to provide the necessary funds. But now they have changed their opinion and have realised the necessity of improving the local medical institutions. All the deficiencies pointed out by Government in their letter to the Corporation are of long standing, and though the public would be anxious to have them removed, they could not overlook the fact that in taking them up all at once the Corporation would be hampered in its endeavours to attend to other equally important matters. The need of enlarging the scope and utility of the existing hospitals in the city and of adding one more institution to their number cannot be overlooked, but considering the duties that have already devolved upon the Corporation, that body, we hope, will not be compelled to accomplish at once everything that Government desire. In this connection we submit that the question in its entirety should be referred to a joint committee of hospital officials, medical experts and popular representatives who may look into it from the point of view of the public. The Committee may as well be asked to decide if in consideration of the increasing demand made upon the existing hospitals by mill-hands and employés of the Railway and Tramway Companies, the time has not arrived to require the Railway and Tramway Companies, the Mill-owners' Association, the Port Trust and similar bodies to contribute towards the maintenance of the hospitals. If such a practicable arrangement is not made to strengthen the hands of the Corporation, we are afraid the unpleasant controversy that has just ended will only be revived. [The paper concludes with an appeal to the charitably disposed Hindus and Muhammadans to offer their mite towards the erection in Bombay of a hospital for incurable diseases. The *Jám-e-Jamshed* appreciates the tone of the Government letter, but is afraid the Corporation will not be able to accomplish everything desired of that body without sacrificing other interests until new sources of income are tapped for it.]

60. "We are told that the new theatre near the French Bridge is to be a European theatre and not likely, therefore, to attract crowds of noisy undesirables. Possibly it was on this ground that the Police Commissioner did not object to its location there. If so, the inhabitants and property-owners in the neighbourhood can very well insist that due provision should be made by regular contract against the proprietors leasing the theatre to any but a European dramatic company of the respectable type. Another matter of very great importance is to see that the locality shall be reserved for residents belonging to the upper classes. Proposals to erect other kinds of tenements may be made owing to the attraction of the theatre, and the Improvement Trust may fall under the temptation to close with offers that may thus be made. If they so succumb, they would be taking a suicidal step and one opposed to public morality."

The proposed new theatre near the French Bridge (Girgaon), Bombay.
***Indu Prakásh* (47), 22nd July, Eng. cols.**

61. Cholera has been raging at Dhárwár for some days past, and the condition of the water of the Moti Tank which is largely used by the people for drinking purposes is mainly responsible for the outbreak of the pestilence. We have over and over again suggested that the Municipality should see that the water of the *nálá* which feeds the Moti Tank does not get spoilt. But our suggestion has fallen on deaf ears, and nothing has been done in that direction and the *nálá* continues to be fouled by thousands of people on bazaar days. No wonder, therefore, that such negligence on the part of our Municipality should result in the outbreak of cholera.

Complaint that the outbreak of cholera at Dhárwár is due to the negligence of the local Municipality.
Dhárwár Vritta (117), 22nd July.

Native States.

62. "On Thursday night Professor Bijápurkar and the other two gentlemen who were convicted along with him in January last left Bombay for their new abodes. Professor Bijápurkar is said to have been destined for Ahmedabad, Mr. Joshi for Karáchi and Mr. Joshiráo for Dhulia. What political significance this new arrangement may have it is not possible for ordinary minds to understand, but this present arrangement practically amounts to a sentence of transportation.......... We have no means of knowing the real author of these changes, and the wild rumours in Kolhápur have added only to obscure the truth. While Mr. Wallinger and his accomplices are engaged in unearthing the mystery about political conspiracies in the Deccan, inventing where necessary, the political prisoners are not likely to have an easy time of it. We are not aware of the part played by Mr. Wallinger in this transportation business, but persistent rumours are reaching our ears that the school-boys sentenced to long terms of imprisonment by Mr. Kincaid are not at all very free from police trouble. Professor Bijápurkar and his two colleagues in chains were practically in solitary confinement, and are likely to welcome transportation and even hard labour to being shut up in solitary dark cells. But whether they welcome it or not, it is questionable if the State's executive was entitled to transport prisoners to foreign territory. But the political conscience of England and its subordinate allies has perhaps sufficiently developed by now to disregard these niceties of law and justice."

Complaint against the removal of Professor Bijápurkar and his two co-prisoners from Kolhápur.
Ráshtramat (48), 14th July, Eng. cols.

***63.** "The Press Communiqué about Jámnagar affairs recently promulgated 'by Authority' is an important document in more ways than one. We welcome it as indicating a much needed recognition of the principle of publicity in the administration of our Native States. The Communiqué asserts that His Highness had formed ideas of reform and advancement before his departure for Europe now nearly two years ago.

Comments on a Press Communiqué issued by His Highness the Jám of Jámnagar.
Gujaráti (30), 25th July, Eng. cols.

May we ask His Highness to formally announce them and organise the necessary machinery to put them into effect? We do not see much use in dealing with the subject of the incarceration of Premchand and the enforced isolation of the Amran Jiwaidár. The Communiqué asserts that Premchand was given an opportunity to explain the charges framed against him, and this assertion is not contradicted. It is asserted that the evidence recorded against Premchand was shown to him. That may have been so. But there is nothing in the Communiqué to show that the evidence was recorded in his presence, or that he was given an opportunity to cross-examine the witnesses. So far, therefore, as the Communiqué asserts that Premchand was given a 'complete and independent' investigation, we are, in the absence of fuller information, left altogether unconvinced, and we feel constrained to observe that in this particular at least, the administration has failed to inspire the people with complete confidence in its judicial rectitude. We wind up these observations by noticing one remark which we find at the end of the Communiqué. It is a pleasure to note that His Highness does not resent press criticism. Admitting that kings are not infallible, the Communiqué wishes in the usual strain that newspapers should take care to be better informed before criticising. The Communiqué relates that the principal details of the Amran affair were brought to the notice of the Agency Officers. Will the administration say what prevented them from keeping the public informed of these? It is now high time that the objective of the rulers of the Káthiáwár Native States is shifted from the Political Agency to their own people."

Complaint about the alleged incarceration without trial of Mr. Pránshankar, late Commissioner of Police in Cutch, by the State authorities.

Cutch Kesari (72), 22nd July.

64. In the first of a series of articles the *Cutch Kesari* bitterly complains about the incarceration by the State authorities of Mr. Pránshankar Jayshankar, late Commissioner of Police in Cutch, without trial of any kind, and in remarking that nearly three months have elapsed since the occurrence of the incident, appeals to the State authorities to explain the causes leading to the confinement of so leading and influential an officer of the State. The paper calls this an imitation of British methods and then reviews the catalogue of services rendered to the State by Mr. Pránshankar and tries to show that the heavy punishment inflicted upon him by the Maha Ráo is unmerited in his case.

Alleged malpractices of Thándárs under the Agent to the Governor in Káthiáwár.

Káthiáwár Samáchár (81), 21st July.

65. In an incomplete article the *Káthiáwár Samáchár* writes approvingly of the desire of the Agent to the Governor in Káthiáwár to recruit the Thándárs and other subordinate Agency officers from the ranks of graduates, and appeals to that officer to put a stop at once to the malpractices prevailing among the existing Thándárs. The paper recounts the methods resorted to by these officers to feather their nests, and describes how they harass the Tálukdárs and compel them to pay up the land assessments at a very inconvenient time of the year, how they try to extort money from parties having a political grievance, from those whose debt to Government has been accumulated and who are unable to pay or from Tálukdárs who are required to submit their budgets for sanction to the Agent. The paper deplores the situation and expresses a hope that the contemplated reform of the Agency service will be an accomplished fact at an early date.

Intelligence extracted from the Press.

Account of a meeting held in Bombay to celebrate Mr. Tilak's birthday.

Mahrátta (11), 25th July.

***66.** "A meeting was held in the Hira Baug of Bombay, under the auspices of the National Union, to pass a congratulatory resolution on the 54th birthday of Mr. B. G. Tilak. Mr. Joseph Baptista, Bar.-at-Law, was in the chair. Lála Garibdás gave in short the account of Mr. Tilak's life and career and proposed 'That this public meeting congratulates *Shrijut* B. G. Tilak on his 54th birthday and wishes him long life and prosperity and hopes for the speedy release of the great Indian patriot and leader who is respected and loved all over the country.' Mr. Yeshwantráo Nene seconded and Mr. Khopkar supported the resolution, which was carried unanimously. It was next resolved to send a copy of the resolution to the family of Mr. B. G. Tilak. Mr. Baptista, the Chairman, said that Mr. Tilak had taught people how to suffer for the welfare of the country. A man who discouraged the highest ultimate ideals could never be a patriot. Mr. Tilak never discouraged the highest ultimate ideal of independence. He concluded by saying: 'After Mr. Tilak's trial what the mill-hands wanted to know was "where is Tilak." Mr. Tilak was in their hearts, and that was the best place for Tilak to be in.' 'Be proud of him,' said Mr. Baptista, 'and never be afraid to associate yourselves with any movement with which he had anything to do. For that movement could only be for the political development of the country.' After cries of *Bande Mátaram*, the meeting came to a close."

Last year's operations of the *Muth Bhardi* fund.
Indu Prakásh (47), 24th July.

67. The *Indu Prakásh* publishes an account of the last year's operations of the *Muth Bhardi* Fund, wherein it is stated that out of the net amount of Rs. 629 collected, Rs. 200 have been contributed to the Samarth Vidyálaya of Talegaon and Rs. 50 to the Maháráshtra Vidyálaya of Poona. Contributions have also been made from the Fund towards the Depressed Classes Mission, Lady Northcote Hindu Orphanage and other institutions.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 29th July 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 31st July 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kuudanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

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	Anglo-Gujara'ti.—*concluded.*				
31	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji; Pársi; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,800
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar);	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán; Pársi; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban; Pársi; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi; Pársi; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
43	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	Anglo-Mara'thi.				
44	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar; (Goud Bráhman); 35.	700
	Anglo-Portuguese.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	......	...
	Anglo-Sindi.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj; Hindu (Amil); 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand; 37	400
	Anglo-Telegu.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao; (Madrasi Bráhman); 40.	2,000
	English, Mara'thi and Gujara'ti.				
62	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

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	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooräm ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

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	MARATHI—*concluded*.				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly		...

The Editor of No. 5 is Prof. P. B. Vácha ; Pársi ; 42.

The Editor of No. 18 is Rev. Seither, S. J., German ; 45.

The Editor of No. 22 is Prof. P. A. Wádia ; Pársi ; 35 ; 400.

The Publisher of No. 23 is Ganesh Balvant Modak ; 44 ; Hindu (Chitpáwan Bráhman) ; 42 ; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott ; Rev. R. S. Hume ; Rev. Tukárám ; (Christians) ; 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes ; Goanese ; 25 ; 1,000.

The Editor of No. 66 is Javerbhái Dadabhái Patel ; Hindu (Patidar) ; 39 ; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36 ; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta ; Hindu (Dasa Shrimali Bania) ; 34; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 178 is Amjadbeg ; Muhammadan (Moghal) ; 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.

The Editor of No. 180 is Mahomed Husein Hássomya ; Muhammadan (Sunni) ; 44.

Politics and the Public Administration.

Alleged shams in the British administration of India.

Ráshtramat (48), 27th July.

1. Under the heading "Shams exposed," a correspondent who signs himself as "An Indian Politician," writes to the *Ráshtramat*:—Lovers of truth rejoice that a time has come when several shams with which we were being gulled for a long time are being exposed at last. Lord Morley, for example, has exposed the shams that the English, particularly the so-called Liberals, would do good to India! For he has characterised our demands as asking for the moon. Lord Curzon exposed the sham about the Queen's Proclamation and blackened it with soot as an impossible charter. Sir Edward Baker has exposed the sham that the British Government was based on justice by threatening to destroy the innocent along with the guilty. Sir George Clarke has exposed the sham that the Abkári Department was organised to check drunkenness and established the liberty to drink. Mr. Pandit, Chief Judge of Kolhápur, has exposed the sham of the Judgeship of Mr. Kincaid. All this exposure of sham is in a way educating us in national methods. British justice is inconsistent in its operations and reduced to a worthless condition. It appears therefrom that British laws are only made for show and are being enforced according to individual whims. One Judge declares that the lectures of Mr. Arovindo Ghose are innocent while another sentences Mr. Kolhatkar, holding that translations of the same into Maráthi are seditious. Some other Judge holds that the article for which Prof. Bijápurkar and two others are rotting in jail is not seditious and acquits the writer thereof. What do these shams of justice mean? Such things are a disgrace to the British Government. If a new High Court with jurisdiction all over India were established, absurdities prevailing in the Judicial Department may be removed and the honour of the Government preserved. But what is after all Government? It is only a sham. We thought up till now that the various Departments carrying on the Emperor's rule constituted Government. We were also under the impression that the real nature of Government would be more in evidence in His Majesty's Courts of Judicature. But this impression has been falsified, and it now appears that Government means only the Revenue and the Police Departments. When a question of the prestige of Government crops up, the Police and the Revenue Departments are ranked higher than the High Court. The prestige of these departments is considered to be the prestige of Government, and courts of justice have been undermined and are in danger of being demolished for the sake of these departments. British statesmen should abolish the titles "the Bombay Government and the Government of India," and rule that all Departments are so many Governments. There appears to be a dearth of statesmanship amongst Englishmen at present. Is it not more desirable to keep one's word than to maintain the Partition of Bengal as a "settled fact"? How are we to confide any longer in statesmen who deceive the subjects by empty promises and proclamations? It is a fact that Indians do not take any steps against this violation of promises at present, but its consequences will be far-reaching and beyond the control of the subject-race. We have to note with sorrow that the sin of the violation of promises and the consequent distrust will deal a blow to the British prosperity. The intrigues of Lord Curzon in Persia and Tibet have been rendered futile by the virus of distrust in the British, and Afghanistan has refused to sign the Anglo-Russian Convention which is now a millstone round the neck of the British. If the distrust in British word becomes universal, their prestige amongst foreign nations also will be nowhere, though they may try to keep it up by oppressing the innocent! O ye English statesmen! keep your word even now and grant us *swarájya*.

Origin of the bomb in India.

Swaráj (23), 16th June.

2. In the course of a long article on "the Ætiology of the Bomb in Bengal," the *Swaráj* writes:—"The political agitator, in the European sense, is unknown in India. The scoundrel has not learnt the art of turning patriot among us as yet, though the operation has commenced. The chrysalis-stage of the scoundrel-patriot is the self-seeking loyalist, the man who sells his conscience and his country for a post under the Government or a retainer in Crown cases, or for the more refined bribe of an honorary title. Those who turn loyalist to-day because it pays them to do so will turn patriot to-morrow should patriotism pay them more later on. But it is a losing game now in India. There is only one kind of politics that pays in India now, that which leads to the Legislative Councils. But the reward of Nationalist politics is prosecution, deportation, imprisonment and exile. Nor have we the class who are described in European languages as 'without a stake in the country.'......... Not only are these European terms inapplicable to Indian life and institutions, in a general way, but they are especially inapplicable to the people who have been tried for the bomb-conspiracy......... And however much strongly we may condemn the fatal folly of the people who adopted these outlandish methods of political propaganda, we cannot shut our eyes to the ugly fact that the real responsibility of it lies far more with the quack statesmanship with which the irritating issues that arose out of the Partition of Bengal were handled by the Government than with these impatient and inexperienced young men, who have been the victims of a mad impulse, born of their exceedingly sensitive natures, wrought upon by the repressive measures of the Government of Bengal directed against the boycott and *swadeshi* movement in the province."

The real cause of the continuance of anarchist outrages by Indians.

Jám-e-Jamshed (34), 28th and 30th July, Eng. cols.

3. In considering the real cause of repeated anarchist outrages by Indians the *Jám-e-Jamshed* writes :—"The granting of the political—the official—reforms by the Government having failed so far to produce the results anticipated of them, the one inevitable conclusion is that they were either not the right remedy or that they were an insufficient remedy.......... What is wanted, then? There is a large class of people who would, as the result of their long experience and close observation, emphatically assert that it is a change in the attitude of the Whites as a whole towards the native, a greater self-restraint on the part of the English and the Anglo-Indian press in their criticism of the Indians, a more generous and kindly tone in their references to India and the Indian peoples in the public utterances of British statesmen, especially those belonging to the Conservative party, that is needed....... The fact is the individual European in India is a more powerful factor for the preservation of peace and contentment in India than the Viceroy and the Secretary of State. There has not as yet come over the White that good sense, which time and circumstances alike should have taught him, of considering the Indian as something more than a brute, of treating him as an equal. The habit of looking down upon him, of sneering at the 'nigger,' is still rampant. Practically nothing is being done to help to obliterate the memories of past slights and insults, and even worse wrongs and foul injustice in which very often courts of justice themselves have taken part." [In its issue of the 30th July the paper continues :—"The arrogance and the insulting demeanour of the Whites against the natives will never permit the gulf that divides them to be bridged over by the simple process of widening the avenues to the employment of educated Indians to high offices or by the enlargement of the Legislative Councils.......... The impression created on the mind of the masses by such habitual arrogance and ill-treatment has been too deep to be effaced by the enlargement of Legislative Councils or the appointment of a Babu or a Brahmin or a Kazi or Syed on the executive Council of this or that province. The memories of many a grievous wrong, of insults to respectable Indians, of outrages on poor but respectable Indian women, by the Whites still rankle in the minds of people of many a province. .... It is an unpleasant subject altogether—we do not wish either to rake up the memories of old crimes which had better be forgotten or to seek a justification for the diabolical outrages which have disfigured the annals of Bengal. But since Englishmen—even those who are in the know—feign surprise at the persistent ill-feeling of the Indians against the foreigners, it may be respectfully asked if it at all enters into their reason as being due without a cause. Have a people, proverbially so weak, so timid, as the Bengalis, been driven to such utter desperation by the mere reading of Burke and Mill, by the incantations of the platform orator and the newspaper scribe? It has to be acknowledged that Englishmen are, after all, not so great offenders as the foreigners, the merchants, mechanics, shop assistants and petty traders, who are coming to India in increasing numbers every year. Equally great offenders are the Eurasians; and all these passing as Sahebs, the Englishman comes in for all the hatred and unpopularity inspired by their misdeeds."]

Suggestion to prevent the spread of seditious and anarchical doctrines in England and India.
Bombay Samáchár (69), 26th July.

4. The sinister influence under which Dhingra committed the dastardly murders was so deep that even at the trial he felt no contrition or remorse. It is certain that he was the instrument of a band of anarchists the most notorious of whom lauded his action. Why is not the arch-seditionist caught hold of and dealt with severely? The public are anxious to know the result of the inquiry that was promised by the Attorney-General some time back. We heartily disapprove of the attempts of some Conservative organs of the Press to give publicity and importance to the propaganda of the anarchists. At a time when the authorities in England have taken steps to stop the publication of the rag published by Shyámji Krishna Varma, a leading Conservative organ gives publicity to the anarchical doctrines of the proprietor of the rag. The papers we have in view are the *Times* and the *Daily Mail.* Why these papers are allowed to frustrate the plans of the Imperial Government with impunity is a question that is causing much pain to the Indians. Though the printer of the *Indian Sociologist* is sent to jail, the noxious doctrines and views of the rag have been spread very widely by their being published by the two journals. The publication of these views in England may not be fraught with much danger, but strong measures should be adopted to prevent their importation into India. It is necessary for the authorities to see the objectionable views published by these papers completely scored out before they are sent to India. To end all trouble it would be much better if steps are taken to stop altogether the dissemination of poisonous ideas by these journals. On the other hand, in the interests of the authorities it would be much better if no officials are appointed to form the Committee that is to look after Indian students in England. English and Indian men of light and leading should be on the Committee, and their appointment should rest not with Government but with private individuals. The British Committee of the Indian National Congress might be entrusted with the selection of the members.

Anarchism is the product of political oratory.
Indian Spectator (7), 31st July.

5. "Students in England are a small number and hereafter they will be closely watched, and it is not likely that anarchist doctrines will spread among them. But more care is needed in India. 'Dying for one's country' was a common enough rhetorical expression with which certain orators adorned their speeches even before extremism in politics was heard of. That was the sowing season: this is the reaping season. Rhetoric has blossomed into action at which the orators themselves shudder."

An appeal to Government servants to devote all their spare time and money towards the attainment of *swarájya.*
Kesari (130), 27th July.

6. A nation is, like an individual, partly dependent and partly independent. If we do not bear in mind this leading fact, the whole point at issue will be clouded. It no doubt appears inconsistent that Government servants should think of the Saheb during office hours and be engrossed in the ideas of attaining *swarájya* when out of office. Let us, however, examine the position of the Government servants who have been in the first instance charged with inconsistency and in the second with treachery. As a college student, the clerk has read of the extraordinary deeds of the great men who have struggled to acquire independence. He has been beside himself, forgotten all cares of the family and wholly merged himself in the events of the many wars of independence. But on entering life, he has to reconcile bookish knowledge with hard realities of life. He says to himself: 'Why should I accept service under an alien Government? Why should I accept service under a Government which refuses to accord *swarájya* to my country?

Am I not hindering the attainment of *swarájya* by entering Government service?' As a bee gathers honey from different flowers, he has collected all information as to how other nations have attained *swarájya* and has been humming round his pet idea. Just as the bees are enraged against the man who disturbs the honey-comb, he is put out whenever the idea of Government service is suggested. He accepts service because he has to feed himself. How does this advocate of *swarájya* become silly enough to accept service under officers who do not support the idea of *swarájya* and indirectly preach a boycott of it? The official proclaims that services rendered will be paid for and thus the recipient will be enabled to live an easy life. *Swarájya*, on the other hand, is afraid that the Government servant will forget the fact that he is working only for money and that he will after a time come to be in love with service as such. What obstructs then *swarájya*? It is not Government service but the complete identification of oneself with Government service. Under a Government which encourages *swarájya*, there will be no question of opposition of Government service to *swarájya*. But under officials who are arrayed against *swarájya*, service is likely to end in making a man act inimically towards *swarájya*. As already noted above, the advocates of *swarájya* are in a way compelled to turn towards Government service. Placed in such a situation, if they, after doing their duty by Government, honestly devote their leisure hours to the discussion of the rights of *swarájya*, we do not see any treachery in their conduct. Even slaves cannot be coerced to entertain any particular ideas all the twenty-four hours of the day. Why should the Moderates take it for granted that service under the British Government entails such a clause? Watch whether the Government servants perform the duties entrusted to them honestly, but do not spread the false idea amongst the people that advocates of *swarájya* are treacherous. Do not admit adherents of *swarájya* into Government service. Such a procedure would be no additional defect of the British Government because all minor defects are included in the one cardinal defect that Government is against *swarájya*. It is against religion and morality to try to threaten people with the ghost of treachery, in matters regarding which man is by birth free. We maintain strongly and say to Government servants: 'Do not suppose that you are slaves of Government because you happen to have accepted service under Government. There is no rule that you should re-echo the opinions of the bureaucrats because you eat the salt of Government. This rule applies to unpaid Government coolies. It is not applicable to salaried Government servants. You get stated pay for stated work. You are free from the debt of Government, if you do honestly the work assigned. Though you had to accept Government service because you had no other opening, though you have to maintain yourself by doing undesirable work, yet you would do well to confess your weakness and failings to your friends. He who knows that he is weak can, next to the strong man, focuss the forces of strength. By the daily meditation of the ideal of *swarájya*, your weakness of mind will gradually disappear. Every man is for some hours free and for other hours dependent, every day. A Government servant has very few independent hours at his disposal. If he does not devote such time to *swarájya*, would it not mean that he has deceived himself and turned out nothing but service under bureaucrats who would not grant *swarájya*? If he spends all his spare time and money in supporting bureaucratic opinions against *swarájya*, would he not be committing treachery towards his education, his very manhood and the Divine intentions? God does not hold Government servants responsible for the fact that Government do not grant *swarájya*. But if they try to spread the bureaucratic doctrines, they will be held treacherous by God and be instrumental in bringing about the downfall of themselves and their mother-land.

Government must begin to fulfil their pledges if they want the former state of things to return.

Kalpataru (127), 25th July.

7. It was only when high officers of Government like Lord Curzon began to belittle the promises of the Queen's Proclamation that sedition began to take root in the country. Therefore, those very causes which have served to give rise to sedition must first be removed by Government, that is to say, they must now begin to fulfil the pledges which they have given. Sedition will then disappear of itself. We would, therefore,

request the Honourable Mr. Gokhale that he should, instead of only asking the people alone to be true to their salt, should also call upon Government to be true to their pledges. We do not, of course, mean by this to defend sedition. We only want to point out that as Government have been the first to break their promises, the same attitude has been taken up by the people. Government must, therefore, begin to correct their own mistakes if they wish to see the return of the old peaceful state of things.

Impracticable ideas and aims of the Extremists.

Indian Spectator (7), 31st July.

8. "If local newspapers are to be believed, every second man in Calcutta, of the English-educated class, is to-day an Extremist, to be satisfied with nothing short of *swardjya*, independent self-government.......... We are sometimes told that the party of Extremism is too insignificant in number and influence to be taken seriously. If so, how is it that such a party has not yet been overawed or silenced by the majority? Far from that, we see them becoming more and more popular. It must be said of their leaders that the iron seems to have entered their souls, that they have been stung into passionate opposition by neglect or ridicule. They give one an impression of having been sinned against more than sinning. They write and speak like men who are driven to the desperate resolve that come what may to themselves and their countrymen, they must wrench the sceptre of self-government and wield it themselves, even if in so doing the sceptre is turned into a whip-cord of live scorpions for their own backs and of the millions they long to rescue from an alien yoke. 'We care not for consequences'—one sometimes hears the more rabid of these irreconcilables say. The clever Extremist, however, declares that his party wish to secure self-government by constitutional methods. This seems to be a quibble, mere playing with words. There can be no self-government under the present Constitution which remains unalterable, so far, as long as Great Britain is the paramount Power in India. The thoughtful Extremist says his party are striving for self-government to be obtained in the future. If so, are they not putting off the day by lending themselves to unconstitutional methods of agitation, that is, by attempting to cut through the very Constitution which affords them some chance of acquiring a measure of self-government hereafter? Confining ourselves to Bengal, the centre of Extremist agitation, let us for a moment conjure up a vision of Home Rule.......... It is only when we come to this that we begin realising the absence of material, even of raw material, for a self-governing agency for the most advanced province in India, and, worse still, the absence of favourable conditions for self-government. Think, then, of the huge, heterogeneous, incoherent mass we call *India* for short—a mass of humanity so varied that it is impossible to take up the two nearest or most similar sections of it for any large common purpose. The fact is, our Extremist friends are running away with ideas up to which they have to grow through a process of slow, well-directed evolution. The ideas are glorious, and one cannot withhold admiration from those who cherish them. But to mistake ideas for realised facts is the height of unwisdom. If they have a constructive policy and a programme worth considering, why not place these before their countrymen? In some respects they are more consistent and logical than not a few of our Moderate politicians. But what, after all, is their consistency in practice? So far as a sympathetic observer could see, they are all for 'Nationalism'; and yet they go in wholesale for a foreign language, for foreign methods of work down to the work of political agitation, even for foreign articles of every day use, cleverly though they may disguise the articles......... We know we are not yet up to much even in the management of civic affairs, split up as we are into racial, communal and local divisions. In moments of self-introspection each one of us feels inclined to despise himself and to acknowledge his inferiority to the hated foreigner. Why nourish hatred and passion and distrust instead of going quietly our own way towards self-improvement?......... Swelled heads and shrivelled knees, with wind and water in the heads and vegetable marrow in the legs: Are these the wherewithal for conquering or governing an empire? Here I refer to India as a whole. To Bengal I have no right to

dictate, little as I understand her ways. If she manages to evolve a scheme of self-government some day, that may serve as an object-lesson for us all. Personally I cherish no such delusion. The only form of self-government that the eye of faith can see for India is a series of interdependent federated States under one Suzerain Power."

Alleged race arrogance of the officials in India a block in the way of associating Indians in the government of the country.

Kaiser-i-Hind (35), 1st Aug., Eng. cols.

*9. The *Kaiser-i-Hind* quotes largely from the *Statist's* article on Indian affairs and concludes as follows:—"Common sense dictates the statesmanlike course of associating Indians in the government of the country, but so long as the common sense of the governing hierarchy in the country is tainted with intense self-interest, self-love and mischievous race arrogance and the sense of superiority, it is doubtful if that course would be honourably and disinterestedly followed. India's only hope lies in the greater efforts which future Parliaments may put forth to develop fully the rudimentary scheme of reform which so robust and just a Liberal Secretary of State as Lord Morley has instituted. May Providence inspire our rulers with that larger wisdom and broad-minded sense of justice and righteousness which would solve this great problem with benefit to themselves and the people at large."

The West will be called to account by the East in the near future.

Gujaráti Punch (32), 25th July, Eng. cols.

10. In an article dealing with Persian affairs the *Gujaráti Punch* writes:—"But there is one thing that is not quite apparent at present and yet will in the near future influence the march of events most essentially. And it is the unnatural creed of colour that is moving the world of the Whites. England, the Free Trader, has become a slave to it, and the United States, the liberators of slaves, have fallen a prey to it. The Colonial, not a very high type of humanity, wants to get prosperous by crushing all the other races out of existence.......... While the advanced nations of Europe and America are going back upon absolutism, Imperialism and Militarism, which are bound in the long run to suck away the very life of national and representative institutions, are being adopted by England. The Eastern people are rising up, trying to understand the present outlook and to better their own national status. To-day it means nothing—this making and unmaking of rulers and constitutions; but to-morrow and the day after it may turn out to be quite a serious matter when the West will be called upon to render an account of its doings to the awakened consciousness of the East. It were well, therefore, if in the present developments of the Eastern peoples and their Government, Europe could see the birth of a judging spirit and take heed."

The real salvation of the country cannot be attained through Government favour.

Shakti (93), 24th July.

11. Every one of us desires to see the country regenerated, but there is a difference of view as to the methods to be adopted in that behalf. The Moderates declare that the Extremists are mistaken in their attempts which provoke Government and advocate the attainment of our objects by pleasing the powers that be. But we must bear in mind that Government are not an association of ascetics dispensing charity. It is sheer senselessness to hope that a Government ruling by force will be so liberal as to grant salvation to the country. Nor is it less foolish to hope to be able to get our ends gradually by deceiving Government. In those cases where the interests of the rulers and the ruled are identical, it is not difficult to keep them both satisfied. But this is impossible in cases where their interests are conflicting. The Moderates tell us that if we displease Government they will take more stringent measures and we will be thrown back instead of advancing. Looking at it from the point of view of logic and calculation this is true, but although calculation can beget interest and money, and save our skin, it is enterprise, self-sacrifice and firmness in suffering that alone can raise up a fallen nation. The Moderates believe that the Extremists fruitlessly go to jail and cause an augmentation in repressive measures. But they are greatly mistaken. The wrath of Government is more beneficial to the country than its favour. A harsh Viceroy like Lord Curzon works more good than a lenient Viceroy. The histories of all countries that have risen show that the repressions of an exasperated Government have in the end been more beneficial than harmful. Even the incarceration of our leaders has its own good results; such self-sacrifice is imperatively demanded of the leaders for the purpose of reviving the vigour, courage and firmness of a dead nation, for affording instances of self-sacrifice and for stirring deeply the hearts of the people. The strength imparted to the nation by such acts of self-sacrifice cannot be equalled by that resulting from thousands of speeches. It will thus be seen that it is an illusion to hope that the real salvation of the country can be attained through Government favour.

An apostrophy to Mr. Tilak.
Shakti (93), 24th July.

12. O high-souled Tilak! Twelve months have passed since last we saw you! By showing personally how one can perform his duty to his country, you have become the leaning-post of us, weaklings! You have filled our despondent hearts with enthusiasm, and given strength to our benumbed feet! Great one! Your prophecy as to the advancement of your mission by your incarceration has been fulfilled! The floods of your sacrifice and self-denial have reached the dry hearts of our ignorant and poverty-stricken fellow-countrymen! O Lord! You were taken away in the darkness of the night, but your sufferings have thrown a new light on the public eye. You are unhappy, but your misery has pierced the hearts of crores of people! Your body is fettered, but your fame is ringing throughout the length and breadth of India! O saint! you are separated from your people, but crores of people are following your words! [Elsewhere the paper publishes the first batch of selections from Tilak's precepts to the people, preaching that ambition is necessary for life, that our fears are detrimental to our advancement, that foreign rule is harmful to our prosperity and mental and moral capacity, that Government are repressing all classes, whether Hindus or Musalmans, with the same heavy hand, that just as the subject should not be traitors to the rulers, the latter should not be traitors to the former and that the rule of a king who is a traitor to his subjects is bound to perish.]

Verses exhorting the boycott of foreign goods and foreign ways.
Bhárat (97), 28th July.

13. The *Bhárat* reproduces a photograph of Mr. Tilak and reminds its readers in a few verses that he was sentenced just a year ago on the 22nd of July 1908. Another set of verses exhorts the people of India to give up foreign ways along with foreign goods, to keep *Bande Mátaram* ever on their lips, as also the names of Tilak and Lajpat Rái.

Invocation to god Shri Pándurang of Pandharpur to come to India's help.
Ráshtramat (48A), 12th July.

14. The weekly *Ráshtramat* publishes a number of verses from a contributor invocation of the god Shri Pándurang of Pandharpur, of which the following is a substance:—O Lord of Rukhmini, listen to this prayer and come running for the regeneration of the mother of the Aryas. She, the delicate one, is sitting with her hand on her forehead, with tears flowing from her eyes and with her body reduced to a mere skeleton. Her face has lost its lustre, her body has lost its strength and life has left it. O mother, come running to restore her to life! Cruel poverty has been ever striking her, and death has been heartlessly slaughtering lakhs of her children. An inimical religion has been persecuting the good lady day and night. Do come to her relief! Blood in the shape of wealth is flowing from her body, and she is thirsty and rendered so weak that she cannot even lift her foot. Her ornament 'Bál' has been taken away from her, and she has fallen on evil times. The dearly loved Ashwini Kumár, Krishna Kumár and others have been deported: why are you still considering what to do? You have given a promise in the Gita that you incarnate yourself when religion and evil deeds are rampant in the world; be pleased now to fulfil that pledge.

Appeal for the celebration of the anniversary of the boycott in other provinces besides Bengal.

Rdshtramat (48), 29th July.

15. Referring to the proposed celebration of the anniversary of the boycott on the 7th August, the *Rdshtramat* says:—The Bengalis ought to be congratulated by all on their resolution to celebrate the boycott anniversary. But our duty does not end with merely congratulating them. The boycott anniversary ought to be celebrated in all other provinces also and this is the only true way of showing our appreciation of the doings of the Bengalis and our respect for our popular leaders who are now in jail. On 7th August we must bind ourselves by an oath to support the boycott movement. We, therefore, call upon all our people to imitate the self-sacrificing example of the Bengalis and to follow them in carrying on the boycott and other measures of self-reliance.

Comments on Sir Edmund Cox's article in the *Nineteenth Century*.

Indu Prakdsh (47), 28th July, Eng. cols.

16. Commenting on Sir Edmund Cox's article in the *Nineteenth Century*, a contributor to the *Indu Prakdsh* says:—"I am afraid the writer has got very wrong notions of discipline and historical teachings. I do not say that there cannot be any exceptionally bad lot among the Indian student world, but to accuse them wholesale of want of discipline and manners is nothing short of a libel on them. I admit that during the last two or three years the temperament of the Indian student has changed a little, but that is only a temporary aberration and it cannot last long. Almost every department of Indian life is unhinged for the present, and there cannot be any wonder if the student world has forgotten itself and its avocation a little....... If the teachings of Mill, Spencer and Huxley have created a rebellious spirit amongst the students, as Sir E. Cox avers, why is it that the English students have remained unaffected by them so long? The granting of the Magna Charta, the expulsion of James, the American War of Independence, the Russo-Japanese War, the recent deposition of the Persian monarch, all these have got their own causes, direct and indirect, and they cannot be attributed to any sort of liberal teachings.......... If the Indian students have grown rebellious, as the writer supposes, he must seek for the cause or causes elsewhere.......... The question is how 'to mend matters' and that depends not on parents and guardians alone as Government suppose, but on teachers and more particularly on Government themselves. The student world is led astray by some supposed leaders of the people, one may admit, but to thrash them, to debar them from examinations, to prosecute them and their parents or guardians, to prohibit them from attending meetings or reading newspapers are certainly not the proper means to bring them round. By such directly prohibitive methods they become more recalcitrant and anxious to taste the prohibited fruit.......... It is foolish to make any distinction between English and Indian students. Try to attract them to their studies by giving them good Professors, and they will necessarily be less inclined to attend political meetings or to dabble in politics."

Complaint against the exclusion of Indians of position from Commissions in the Indian Army.

Kaiser-i-Hind (35), 1st Aug., Eng. cols.

***17.** "The *Statist* asks whether there is any reason why the Native Army should be officered *exclusively* by Europeans. Are there not princes and nobles and great landed proprietors in India whose services could be utilised?......... This is a standing grievance of the people and the princes. As to the people, their leading men in Congress assembled have over and over again passed resolutions urging on their rulers to abandon their fateful policy of distrust and make a satisfactory beginning by establishing an Indian Sandhurst and commissioning Indians of ability and loyalty for the Native Army. But hitherto they have turned a deaf ear to their repeated prayers. And as to the Princes, poor prisoners in a gilded cage, their lips remain sealed. How they yearn to open them and unburthen the inmost wishes of their heart!

But chaperoned, and even dragooned, as they are, by the 'hectoring Bahádurs' how may they lay open their heart and tell the world of the unnatural treatment to which they are subjected?......... Some blame the House of Lords for not remedying this state of things. But what can be expected from a Chamber which has a Lord Curzon, who, as Viceroy, abused and insulted the Indians, and, who, even in his retirement, leaves no opportunity to denounce them? Whenever the Indian empire is lost, it may be taken for granted that it will be lost on account of men of the type, temper and mood of mind of this reactionary personage with his fantastic notions of governing this great country and constituting it a modern Byzantine Empire in the event of the downfall of Old England."

Revival of old village institutions a good training for the eventual attainment of *swarájya*.
Kál (126), 30th July.

18. The question is often asked 'Would India be able to manage her own affairs if England were to withdraw and leave her to herself?' There would, no doubt, be confusion for some time, but there is no reasonable ground to suppose that it would continue for ever. India would no doubt eventually stand on her own legs. Britain did not perish after the Roman legions had left her. On the contrary, her rise dates from that event. As the *swarájya* suggested by the above question is outside the scope of practical politics, our people should strive to attain the *swarájya* of village autonomy which we enjoyed in former times. We need not ask Government for this *swarájya*, nor be guilty of sedition in its attainment. The Nationalist party should, therefore, take up the matter and put forth its energy to revive our old village institutions. Let our youths devote their lives to spread amongst the people a knowledge of the Forest, the Revenue and other laws that our people are expected to obey and owing to ignorance of which they are required to undergo numerous hardships. By such means the rayats will be able to withstand the unlawful tyranny of officials without incurring the displeasure of Government. Sávkárs and their debtors can in a like manner be saved the trouble of having recourse to courts of justice. All this will help to produce a spirit of self-reliance amongst the people and be a good training for the ultimate attainment of *swarájya*.

Comments on the meeting held in Bombay to celebrate Mr. Tilak's birth-day.
Rást Goftár (40), 1st Aug., Eng. cols.

***19.** "We do not know if the Bombay Police engaged detectives to take notes of the speeches at the meeting that was called the other day in Bombay to celebrate the anniversary of the birth-day of Mr. Tilak. We do not believe that the Public Meetings Act was passed as an ornamental addition to the Statute Book.......... There is every inducement to the speakers on such occasions to exceed the limits of moderation. There is an audience ready to applaud, and their huzzahs are intoxicating. The most circumspect speaker cannot but under such circumstances preach rank sedition and get into the clutches of the law. Prevention is better than cure, and whenever such objectionable meetings are announced, the Police may save would-be orators against themselves by forbidding public meetings for a week or fortnight within the city.......... The most deplorable feature of the meeting held in honour of Mr. Tilak was the *rôle* which Mr. Baptista played as its President. As a lawyer no one ought to realise it better than he that the language used at the meeting by another speaker in connection with the trial of Mr. Tilak was a sort of reflection upon the High Court Judge who tried him for sedition. But Mr. Baptista allowed it to go unchallenged, though the duty of repudiating it devolved upon him as the President of the meeting."

Spiritual advancement the only remedy for the alleged deterioration of the English race.
Ráshtramat (48), 31st July.

20. The politics of Europe are at present in a perturbed state, and England of all nations has become very diffident of her own strength and is in constant dread of being overpowered by Germany. England's fears have been enhanced by the discontent in India, and the unjust and repressive methods she is using to smother the awakening in India bespeak the mind of English statesmen. England has reached the zenith of her material prosperity, but alas! the bankruptcy of her soul has now become quite evident in all its hideousness. The diffidence and distrust that has come over the English politicians—they cannot be called statesmen in the true sense of the word—is due to the deterioration of the morals of the English people. The degeneracy is due to pampered riches and abject poverty residing in the land side by side. This certainly is no happy augury, and it is hoped England will take heed betimes and think of the spiritual requirements of the people, and thus save herself from the sad fate that has befallen other nations.

The London outrage the direct result of an anarchist propaganda carried on in England and in India.

Indu Prakásh (47), 26th July, Eng. cols.

21. "Shyámji is in France, but his propagandists are in England and India too. Scholars turned out with money given by him and lecturers engaged by him and sworn to his political creed are abroad in India, working, speaking and preaching the gospel of independence. We have in England a Sávarkar who objected to the act of Dhingra being called a crime. There was found a Chattopadhyaya to express approval of Sávarkar's opinion. The *Indian Sociologist* preaches the same doctrine, namely, 'political killing is no murder.' It is not too much to say that such doctrines have poisoned and are poisoning the mind of many an Indian youth. Sávarkar wrote a book on the Mutiny of which Government have had to prohibit the importation into India.......... The point we make from all this is that it would be absurd for any of us to underestimate the mischievous significance of the London outrage and to lull ourselves into inaction in the fond belief that the crime was the result of personal individual insanity. It was the direct result of a propaganda carried on in England and India, and whilst a few have actually turned anarchists, others are in the dangerously proximate position of active approvers of anarchism, whilst a larger number still forms the recruiting ground. Let, therefore, society rouse itself in right earnest and save our younger generation from a course dangerous to them, ominous to the country and fraught with the gravest odium on our character as a nation."

An Extremist version of the meeting of Indians in London held to denounce the murder of Sir W. Curzon-Wyllie.

Kál (126), 30th July; **Sudhárak* (160), 2nd Aug.; **Ráshtramat* (48), 3rd Aug.

22. The London correspondent of the *Kál* writes:—You must have already learnt by wire of the horrible murder of Sir W. Curzon-Wyllie, the most prominent of the India Office permanent officials. This murder has taken place in spite of the strict surveillance to which all the Indians here have been subjected for the last month and a half. Sir W. Curzon-Wyllie was the soul of the India Office movement respecting Indian students. Of unsurpassed sagacity, there was not one Indian in England whose political precedents he did not know. He was the very eye of the Secretary of State, who only outwardly controlled the reins of British Indian administration, and his loss would thus be most keenly felt by the Anglo-Indian world. The youth against whom the charge of cruelly murdering this great man has been laid is *Deshbhakta* (*i. e.*, patriot) Madanlál Dhingra. Last year he had, like others, worn, on his coat, a medal in memory of the heroes of 1857, but a college friend having thrown it away in joke, the youth got so extremely exasperated that he attacked him with a knife. On another occasion, while the Japanese were being praised for their bravery, *Deshbhakta* Dhingra declared 'My Hindu nation too is as brave and daring, and the people will soon be singing praises of our valour also.' Others having called in question the capacity of Indians for physical endurance, there were bets, and one of the company took up a pin and began to thrust it into Dhingra's hand. He, however, kept up unmoved, though the whole of the pin had passed through and blood was spurting out! In the meeting of Indians held to condemn the murder, when *Deshbhakta* Sávarkar stood up to protest against the resolution, Sir M. Bhávnagree lept down from the platform and noisily shouted out 'down with him.' Chairs and sticks then began to fly about, while *Deshbhakta* Sávarkar was calmly asserting his right to be heard, and the president, His Highness the Aga Khan, had to drag

Sir M. Bhávnagree back and expostulate with him for his rashness. In the meantime, *Deshbhakta* Sávarkar was assaulted, and blood was flowing from a cut inflicted on his eye. Seeing this, all those present got exasperated and *Deshbhakta* Surendranáth Bannerjee left the meeting in disgust, saying 'Sávarkar was fully within his rights to express his own convictions. It is outrageous to assault him.' The Police then entered the place of meeting, and the resolution having been somehow passed, the meeting dispersed. [The *Sudhárak*, in commenting on the above account of the meeting, says: Had the fact, mentioned by the correspondent, about Mr. Surendranáth Bannerjee's leaving the meeting in disgust been true, it would have ere this found its way into the newspapers, considering its importance. The correspondent seems to labour under the impression that he can without fear of contradiction publish anything he likes in a corner of a Maráthi newspaper. We think the last portion of the account to be utterly unworthy of credence. The *Ráshtramat*, on the other hand, writes:—It is evident from the letter of the correspondent of the *Kál* that the responsibility for the disorderly scenes in the London meeting rests not with Mr. Sávarkar but with Sir M. Bhávnagree and others whose conduct was most reprehensible. Whatever notoriety Mr. Sávarkar might have achieved as the favourite pupil of Shyámji Krishnavarma, his peaceful conduct at the meeting was such as to put to shame any devotee of Christ.]

Approval of the pension granted to Lady Curzon-Wyllie.

*Pársi (38), 1st Aug., Eng. cols.; **Indian Social Reformer* (6), 1st Aug.; *Indian Spectator* (7), 31st July.

23. "It has been officially announced that a special pension of £500 per annum, to be provided from the Indian revenue, has been granted to Lady Curzon-Wyllie. We hope there will not be a single dissentient voice raised in this country againt India providing for the pension. Sir William Curzon-Wyllie gave the best years of his life to the service of this country and was brutally murdered when yet in harness. Under these tragic circumstances it was but the duty of the Secretary of State to provide for the unhappy widow with sufficient liberality. Those who would be inclined to denounce the payment of the pension from the Indian revenue should remember that if Sir W. Curzon-Wyllie had not been so foully murdered, he would have sooner or later retired and his pension would have been paid from Indian revenues." [The *Indian Social Reformer* and the *Indian Spectator* also write approvingly of the grant of the pension.]

Comments on the suggestion for the commutation of Dhingra's sentence.

**Pársi* (38), 1st Aug., Eng. cols.; *Jám-e-Jamshed* (34), 30th July.

24. "It seems that a suggestion has been made in London (it is not stated by whom) that Dhingra's sentence should be commuted to one of penal servitude for life on the ground that it will serve as a more effective deterrent than hanging, and will prevent the murderer's deification as a martyr....... No doubt, there are sometimes cases wherein a commutation of the death sentence may be desirable. But in Madanlál's case there is not a single extenuating circumstance. Nay, there are several which are of an absolutely aggravating nature. The quality of mercy is undoubtedly one of the noblest attributes of mankind, but exercising it in the case of a wretch like Madanlál would merely be mercy thrown away." [The *Jám-e-Jamshed*, on the other hand, approves of the suggestion.]

An excuse for the utterances of Shyámji Krishna Varma.

Sami-Sánj (91), 29th July.

25. Mr. Shyámji Krishna Varma's propagandist work is the talk of the town. There is a striking contrast between his past career and his present activities. Being by caste a Bhansáli he styles himself a Varma. By his learning and power of speech he had earned a good name in India. His speeches as a comparatively young man were praiseworthy and attracted the attention of the hearers. The moment he went to England the current of his activities began to flow in another direction. English political agitation is much more free and outspoken in its nature than Indian. The atmosphere of Europe is more congenial to extreme views. When Europeans like Messrs. Keir-

Hardie and Mackarness come forward to sympathise with India it is easy to understand how men like Mr. Krishna Varma should be led away towards violence. What he might have said about Parsis and Europeans does not count for much; but that has made people forget his praiseworthy acts. Those who give publicity to his black thoughts and deeds require to be dealt with by Government in the way they deem fitting.

Undue publicity given to the opinions of Shyámji Krishna Varma.

Akhbár-e-Soudágar (24), 26th July, Eng. cols.

26. "Whatever may be the fate of Shyámji Krishna Varma in the near future, we think Reuter has latterly been simply playing into the hands of that unmitigated seditionist. What that worthy most desires is wide publicity for his monstrous doctrine of 'Killing no murder.'......... By cabling out week after week the choicest cullings from Krishna Varma's Satanic lucubrations, Reuter has been giving them the very publicity in India which they should not have, and is thus doing a service, without any remuneration, to those who revel in sedition and anarchy. But one need not be surprised at it, since even a journal like the London *Times* throws open its columns to the arch-anarchist.......... It is time that Reuter and others should conspire to ignore whatever falls from his poisonous lips and pen. Those who deliberately overwhelm India with choice selections from his writings may not unjustly be charged with abetment."

Protest against the proposed measures respecting the Indian students in England.

Swaráj (23), 16th July.

27. In the course of a long article entitled "The Indian Student in England" the *Swaráj* writes :—"And our strongest objection to the methods that are being adopted to meet this situation, either directly by the India Office itself, or by intriguing Anglo-Indian pensioners who hang on its out-skirts, is that these are best calculated to increase where it already exists, and create, where it is as yet absent, that very evil which is sought to be controlled and cured. In the first place, the Anglo-Indian official does not command the sincere respect of the class whom he is trying to influence. He is almost universally viewed with secret suspicion. His suavity is interpreted as cunning, his generosity as diplomacy. Some of them may be absolutely sincere, but they are not judged on their own individual character, but by the general character of the class to which they belong. When they approach Indian young men, their motives are always thought to be political, and the suspicion prevents the growth of any sort of healthy moral relations between the two parties. This state of things did not exist ten or twenty years ago. The English-educated classes were still under the hypnotic spell of their political masters. The masses were conservative in regard to their own traditions and beliefs, but generally indifferent to the new illumination. The Government was condescending and friendly to the English-educated classes, and somewhat fearful of the masses. All these have changed now. The racial conflict has become keener. The national consciousness has become stronger. There is a spirit of self-assertion in the people, and a desire for suppressing it in the Government, that has contributed to the acuteness of the situation. The first sign of self-assertion is the quickening of the critical faculty, and the Indian views of life have assumed not only a distinctly critical, but even a positively hostile attitude to British ideals and institutions. The old appreciation is gone. The old respect is killed. The worm has turned. The 'Native' has turned on the 'Feringee.' The 'Nigger' has turned on the 'Mleccha'—the black in colour has turned on the unclean in mind and manners.......... Reasonable or unreasonable, just or unjust, right or wrong, this is the atmosphere from which the present generation of Indian young men come to England. They are steeped in the spirit of racial conflict and racial hatred. It is not a healthy spirit. It may be a potent motive force for working out grave political problems concerning national freedom—in the masses, in those that have to be cured of their verminosity before they can be moved to any great political or social effort. But it is fatal in those who are to be the future leaders of their people....... Racial hatred is the inevitable result of racial conflict. This hatred cannot be cured as long as the conflict lasts......... To create invidious distinctions

between the British and the Indian members, either of the universities or of the Inns of Court, is not likely to remove, but, on the contrary, increase the bitterness of racial feeling and strengthen the spirit of revolt in the latter. It will not draw them away from, but rather drive them faster into, undesirable revolutionary ideals and methods. Prudential considerations may counsel reticence, but will not prevent or cure the natural sense of resentment which, on the contrary, being cherished in secret, will gain in intensity more than what it may lose in expression. This, it seems to us, will be the inevitable result of the methods that are being pursued at the present moment, under evident Anglo-Indian inspiration, for controlling the life and activities of the Indian students in England."

There will be no peace in Bengal until the judicial system in force is suspended for a time.
Sind Gazette (19), 22nd July.

28. Commenting on Mr. Streatfield's article in the *Nineteenth Century* the *Sind Gazette* writes :—" Mr. Streatfield comments on the contempt into which the Government in India is brought by the present state of affairs and the danger to the State involved in its continuance. The martial races and the illiterate millions, he says, stand apart from, and are out of sympathy with, the political agitators, but they are watching with interest the struggle between the Government and the Extremists. The fighting peoples have no intention of submitting to be governed by the literate, but unwarlike classes, but they think that their own chance of ruling might come with the overthrow of the British, and their faith in the power of Government is weakened when they see it bullied and embarrassed, as they think, by agitators, whom they themselves hold in contempt. The masses, on the other hand, are prepared to serve the party who can hurt them most, and if the Government does not secure them from oppression they will not hesitate to make common cause with the oppressors. All this is perfectly true and cannot be gainsaid, and it will, we hope, have by now been brought home to the English people by the recent murders at the Imperial Institute. In the meantime the situation out here shows no change for the better. Over six weeks have now elapsed since the horrible murder in Bengal of the boy Pryánáth Chatterji, the brother of a witness, in a political dacoity case. It is feared in Calcutta that it will not be possible to collect evidence to ensure a conviction, though the murder was committed in daylight by a band of twenty or thirty men and the proceedings were watched by the whole of the village. The regrettable truth is that there will be no peace in Bengal till the judicial system now in force is temporarily abandoned and the Executive given a free hand to deal with all crimes of anarchy and violence. If the people found themselves fully protected from the adverse effects of testimony against evil-doers, their fear to come forward would, perhaps, be overcome and in time it would be possible to revert to the ordinary judicial procedure. In the meantime unless action in this direction is taken anarchical crime will continue to occur and increase in Bengal, to the oppression of the people and the bringing into contempt of the Government, with the ultimate prospect, when things have got too bad to be endured any longer, of the introduction of military law."

Approval of the projected Boycott-day celebrations in Bengal.
Shri Vyankateshwar Samáchár (99), 30th July.

29. The 7th of August is held to be an auspicious day in Bengal, for it was on this day that the Bengalis woke up from their slumber of many centuries. The Fourth Anniversary of that epoch-making day is approaching, and grand preparations are going on all over Bengal to celebrate it in a fitting manner. We congratulate the Bengalis on their perseverance. If they stick with the same tenacity to the vow of *swadeshi*, we doubt not that Government will not only not force them to relinquish the vow, but on the contrary help them. Without *swadeshi* the people will starve; and how can Government rule over a starving population? We, therefore, say in the interest of Government that if there be any means to perpetuate British Rule in India it is *swadeshi*. Both the rulers and the ruled must, therefore, co-operate to help the spread of this movement. Let the boycott be enforced against a thousand things if you like, if it only serves to bring about the regeneration of the country. But by all means shun murder, sedition and other despicable things, as they bring about its ruin.

Alleged high-handed action of the Inspector-General of Police, Central Provinces.

*Mahrátta (11), 1st Aug.; Kál (126), 30th July.

30. "The *Harikishor* of Yeotmál (Berars), in its last issue dated the 26th ultimo, has published a lengthy account of the sayings and doings of Mr. Cleveland, the Inspector-General of Police, who is now in Yeotmál on his campaign of general bullying and brow-beating. It is said that, before starting on his so-called tour, Mr. Cleveland took a solemn vow to tame down every rampant Nationalist and to push the political agitation in the Central Provinces at least a generation back! Mr. Cleveland is fulfilling his vow with bureaucratic vengeance, by smashing National Schools, *Akháras* and *Mushti funds* by his mighty policeman's baton. Mr. Cleveland is doing this bullying business with a methodical persistency worthy of a better cause. When he visits a town, he asks the local Vakils, *swadeshi* shop-keepers, teachers of National Schools and managers of *Akháras*, and editors of newspapers, to see him at his bungalow; and then, during this so-called interview, he subjects them to a most searching cross-examination in the usual haughty and contemptuous manner of the real sun-dried bureaucrat. It is said that, with incredibly dogmatic assurance, Mr. Cleveland characterised the *Nibandh Mála* and even the *Gita* as seditious books leading to violence and anarchy and demanded an explanation from the teachers why these books were included in the curriculum of the *Vidyágriha*, the local National School.......... Mr. Cleveland is further said to have demanded from Márwári shop-keepers why they came from Márwár to Berar, and to have threatened to deport them if they persisted in helping the Nationalist movement! Has Mr. Cleveland so far forgotten himself in the heat of this campaign as not to perceive that Márwári gentlemen have as much—perhaps a much stronger—right to be in Berar as Mr. Cleveland and his countrymen possibly can have? Having spent a week in this sort of brow-beating interviews, Mr. Cleveland called together all the local pleaders in the social club, and informed them of the 'strong desire' of the Central Provinces Government to suppress the *Vidyágriha*, and told them to take 'strong and early measures for the effective closing of the National School.' Mr. Cleveland is further reported to have threatened the pleaders with cancellation of their sanads if they did not comply with this 'strong desire' of Government. It is unnecessary to be told after this that the *Vidyágriha* was closed, the collection of the *Mushti fund* was stopped, the *Anáthálaya* (Orphanage) was shut up and the *Akháras* were abandoned; and lastly the *Harikishor* itself, which exposed all these tactics, ceased to appear! It is worse than useless to argue with—much less to criticise—the bureaucracy when they stoop openly and unblushingly to adopt such shameful and high-handed tactics, and make the policeman's baton more powerful than the sword of Justice and the Sceptre. Other provinces in India are having a mixed policy of repression and conciliation; but the unfortunate Central Provinces and the Berars are favoured wlth blind repression pure and simple!" [The *Kál* writes:—The *Monglái* once prevalent in the Berars will pale before the one now prevailing there under the British. It is the high-handedness of insolent bureaucrats like Mr. Cleveland that creates discontent amongst the people.]

Ráshtramat (48), 27th July, Eng. cols.

31. "Mr. Cleveland is on the war-path and is probably appointed as the mouthpiece of the Government of the Central Provinces to communicate their wishes to the Nationalist Schools. It is not long since we wrote about the almost compulsory closing of the Amráoti National School, and now Mr. Cleveland has been desiring the stopping of the National School at Yeotmál. This method of suppressing National Schools by the mere expression of desire is a novel method only recently introduced into the Central Provinces by a newly reported officer. He is evidently carrying on a campaign of destroying all attempts at giving education on National lines. The Central Provinces appear to be the dumping ground for all the Quixotic theories of officialdom, and Mr. Cleveland appears to be the hero of the scheme. He simply

issues a fiat in the most autocratic terms and then awaits the result. If the conductors of the institutions are agreeable to the wishes of Government as communicated by this saviour of the British supremacy, then for the moment this imperious officer is satisfied and turns his steps to other quarters. He accompanies his order with a threat that in case of non-compliance he would be compelled to use stringent measures. We can easily imagine from this to what depths of prejudice and repression the officers in the Central Provinces have sunk."

Operations of the authorities in the Central Provinces will fail to suppress the newly awakened national spirit.

Râshtramat (48), 29th July.

32. It appears that the high-handed authorities in the Central Provinces and Berar do not like the progress that is being achieved by the people in the above two provinces. The Bengal and the Bombay Governments foolishly allowed the new national spirit to grow in their territories instead of nipping it in the bud. But the Government of the Central Provinces appear to have taken the warning in time. As a matter of fact, all the local Governments, which are mere puppets in Lord Morley's hands, at first considered the new movement to be quite superficial. But Lord Morley himself having begun to cut capers, his subordinates have seized the opportunity of acting high-handedly. The ideas about *swarâjya* and independence have, however, now fully spread among the people, and cannot be checked by the repressive policy of the bureaucrats. Whatever efforts they may make to persuade the people to be loyal and to co-operate with Government, and to throttle our political institutions, the desire for *swarâjya* which has arisen in the people's minds will never disappear. The attempt of the Berar and Central Provinces authorities at inhumanly murdering the national awakening in the province is sure to fail. The people fully understand the apparent and the hidden meanings of expressions like 'sympathy,' 'co-operation,' 'public good,' etc., which the authorities are in the habit of using. They might fondly believe themselves to have been victorious on some occasions, but they must understand that our patriots have got a firm hold of the hearts of the people. Messrs. Cleveland and Sly should deeply cogitate upon this and give up acting like madmen.

The Congress constitution liberal enough for all who honestly wish to work for the country.

Oriental Review (13), 28th July.

33. "The advent of the Congress session has roused into activity forces which have worked in opposition for the last two years. Again the demand is repeated that 'a United Congress' should be held at Lâhore. We cannot understand the meaning of the demand, for as far as we know the Congress to-day is as 'united' as before. It is true that several of our countrymen have alienated their sympathies from the Congress cause, but then the same thing was not unknown before the now historical Surat Congress. The secession occurred because the creed which was up to now accepted as unwritten law of the Congress was put in black and white at Surat. As far as we know, the Extremists were the loudest in demanding 'constitution' for the Congress. Now that a regular constitution is framed and the work of the Congress is placed upon a systematic basis, it will not do for them to turn round and say that they wanted another thing. Let it be remembered at the same time that about 800 or 1,000 delegates assembled at Surat accepted the Congress creed. The breach was and is even now to be deeply regretted, for the country stands at present in the greatest need of unity. But truth is dearer than Plato. Not only that, but unity based upon 'compromise' is elusive and unreal and is not worth seeking after. That unity only is desirable which is founded upon agreement. Principles preached by the Extremist section have, it must be said, done not a little harm to the country. Cannot the leaders even now bethink themselves of this and leaving off their hostile attitude to the Congress, accept its creed and constitution? It is argued that the Moderates have debarred the Extremists from attending the Congress. Such phraseology is misleading, for the Extremists themselves have stood sullen and remained aloof without caring to come in the fold. We believe that the Congress constitution, as now framed, is liberal enough for all those who honestly wish to work constitutionally for the cause of their country."

Plea for a United Indian National Congress.
Gujaráti Punch (32), 25th July, Eng. cols.

34. "Efforts are often made, but without success, to bridge the gulf between the two parties, and who can say that the Moderate leaders of Bombay are not responsible for the present reprehensible state of things?......... Were it not for the great power and prestige wielded by the Bombay leaders both the sections would long ago have joined hands and the secessionist spirit would possibly have died a natural death. We do not mean by this that there would not have been any difference of opinion; differences of opinion are sure to continue to the end of time, but the present spectacle of a house divided against itself would have been avoided, and a bolder and more united front presented to Government and the British public in questions of vital importance such as the treatment of Indians in the Colonies, the excessive favouritism shown to Muhammadans, etc. To those who can read history aright, the present is a moment pregnant with divine possibilities. New rights and privileges, all over Asia, are granted to or extorted by the people, and India too has had some share of the gains of this period of the people's progress. The new influences under which the ideals of the national party are being moulded have come permanently to stay and to progress. Although the possession of the Congress is left with the Moderate party, all the fresh blood, all the youthful minds of the country in their innermost feelings and longings are for the Extremists, and if the present state of things continues, before long either the Moderate party will be persuaded to adopt the Extremist programme or will lose its entire hold on the nation."

Lála Lajpatrái's letter on the Congress.
Gujaráti (30), 1st Aug., Eng. cols.

***35.** "We hope we will be pardoned for taking some little credit to ourselves for having judged Lála Lajpatrái aright from the moment he came into prominence before the Indian public after the Benares Congress. During the last two or three years he has doubtless learnt a good deal. But his letter bears the deep impress of his characteristic weaknesses, and shows that he is not an Indian that can be relied upon by the country at large for his soundness of judgment or firm and consistent grasp of principles. He has criticised others with candour, attributed to them improper motives despite his protestations to the contrary, questioned their wisdom and made inaccurate statements on certain questions of fact.......... The more we think of his letter, the more we feel convinced that it would have been much better if it had never been written at all. But it seems that the Congress, like all great movements, is destined to meet with difficulties and obstacles created by its very friends and well-wishers. Congressmen have often criticised Anglo-Indian papers and even the authorities for having thrown difficulties in their way. But we well know how certain friends of the Congress, in spite of their good intentions, have proved not much better than its hostile critics, or dared to do things which even its enemies have not attempted. Mischievous impediments were created at Nágpur, and repeated but overcome at Surat and then at Madras last year, and let us hope they will be faced with equal courage and determination at Láhore also, in spite of Lala Lajpatrái's deplorable attempts to discourage those who have taken up the arduous work of organising the next session....... Those who are committed to the principles and the programme of the Congress would be doing a grave wrong to the present and future political progress of the country if they gave up their post of duty even at the call of Lála Lajpatrái, simply because some people dominated by parochial ideas and local influences or fancied grievances are indifferent or are not disposed to co-operate in a cause which is not the cause of *one* province but of *all* the provinces. The performance of the duty or trust is every year entrusted by the Congress to one province which volunteers its services and undertakes the trust. But the duty or trust is none the less for the whole country."

Gujarát (74), 24th July; *Shakti* (93), 24th July; *Sami-Sánj* (91), 28th July; *Sind Journal* (20), 22nd July.

36. The Punjáb Moderates with the help of their Bombay brethren are busy organising this year's Congress in accordance with the Convention "creed". Those who do not follow the lead of Sir Pherozeshah Mehta and Mr. Gokhale are not only no friends of Government but are disloyal. This is what the men of Sir Pherozeshah and Mr. Gokhale think about those who differ from them. The "creed" politicians pat Government officers on the back, dub those who differ from them as seditionists and keep themselves at a great distance from these people. The Government of the Punjáb will render every possible assistance to the Moderates to hold their Congress and drive away the Extremists. For these and many other reasons the success of this session of the Congress is ensured. We hope that Lála Lajpatrái's letter on the Congress will set politicians of all shades thinking. Impartial readers of the letter will acknowledge that the "creed" Congress will do more harm than good to the country. Lála Lajpatrái is no Extremist. At Surat in 1907 he vowed to keep the old banner flying. He joined the Convention in the hope that the differences between the two parties would be soon made up. The Moderate leaders, dictating in an autocratic manner, prove too much for straightforward men like Bhupendra Náth and Lajpatrái. In plain language the Lála appeals to the Moderates to unite as it is not to the interest of the country at large to annoy the Extremists. It is unfortunate that either party busies itself with abusing the other to the neglect of solid work. The Extremist party was from the beginning looked at askance by Government, and the Moderates help Government to put that party down. This very fact has done much to strengthen the baseless allegation that that party is seditious in its movements. It is a misfortune of the country that the Moderates should allow their brethren who merely differ from them in views to be called seditious. Even Mr. Gokhale's utterances and ideals of *swarájya* are strongly criticised by the Anglo-Indian Press. All the more then is there a necessity on the part of Moderates to join hands with the Extremists. [The *Shakti* writes :—The Moderates obstinately refuse to shift the Congress from the Punjáb. All the prominent Congressmen of the Punjáb have stood aloof from the organisers of this year's Congress. What could be more unfortunate than the attitude of the Moderates singing the praises of Government and attempting the demolition of the Nationalist party, even though they know full well that before the existence of the Nationalist party three years back the Congress was not at all recognised by Government? It is after the rise of the Nationalist party that Government have been trying to win over the Muhammadans and the Moderates. The paper expresses similar views about the letter of Lála Lajpatrái. The *Sami-Sánj* offers a plea for unity and regrets that a man like Lála Lajpatrái should try to wreck the Congress, and hopes that he would work in the direction of minimising all differences of opinion and bring about a united Congress. The *Sind Journal*, on the other hand, says :—"While we confess that there is a good deal of truth and force in Lála Lajpatrái's letter, we cannot help wishing that he had spoken more discreetly on various points. But now that he has spoken, we have to consider the probable effects and to weigh the situation created by it. Lála Lajpatrái's is an honoured name throughout the country, but in the Punjáb he wields an undoubted influence. Will the All-India Congress Committee yield to the advancing tide of opposition or will they rely implicitly on Lála Harkishonlál to carry the Punjáb Congress to a successful issue? Very probably the latter. That course, however, may prove full of anxieties and dangers. Why not take advantage of (and not yield to) circumstances and shift the venue to London? Thereby we could avoid a very disagreeable controversy and would be facing the English public at a psychological moment. There need be no obstinacy in such matters, but firm and courageous action, best calculated to promote the public good. The next best alternative would be—Sind! It has few Extremists and is at any rate not divided into two camps. Karáchi would be quite a safe place for the Congress. But Karáchi would require a fairly long notice."]

Alleged partiality shown to Muhammadans in matters of representation.

Sind Journal (20), 22nd July.

37. "Too long have the Muhammadans been following unchecked the policy of grab and bluff, their appetites being only whetted by the extraordinarily weak and accommodating attitude of the Government. We hope the weighty representations now made on behalf of the general community and of the Hindus will have the desired effect. We should not, however, think we have done all that was needful. The Government which has lent so ready an ear to the Muhammadans—through considerations which we need not analyse here—will not as readily listen to us, though reason and justice are all on our side. We should, therefore, suggest that the above Associations or the All-India Congress Committee should appoint a deputation to wait upon the Viceroy at Simla and discuss matters face to face—a course that is calculated to succeed, since after being closeted with the Muhammadan deputation the Viceroy will surely not send away our deputation."

Sind Journal (20), 29th July.

38. "Whenever the Indian National Congress has tried to obtain official recognition, or sought (for its President) an interview, or even a reply, with regard to its resolutions, Government have turned the cold shoulder and pleaded that it would be against good policy to do any such thing. From the beginning the resolutions of the Congress have been forwarded by the President of the year to the Viceroy, but beyond an acknowledgment of receipt not a word has been said.......... Now mark the altogether different treatment accorded to the Moslem Congress named the 'League.' The League deputed some Muhammadans in London to see Lord Morley there and some others in India to see Lord Minto at Simla. Both deputations were not only received in audience, but received with every mark of respect and encouragement. Not only this, but lately, after the Muhammadans had had the fullest opportunities of explaining their position and had obtained substantial concessions, the League was honoured with a fresh interview for the settlement of the points of dispute. Government were apparently most anxious not to displease the League in the slightest degree.......... Is not the contrast very striking and palpable? What the reasons for it may be we shall not attempt to discuss here."

Indian Social Reformer (6), 1st Aug.

***39.** "The Aga Khán and Mr. Amir Ali, not only want excessive representation for Muhammadans as Muhammadans in the Legislative Councils—which is a small matter comparatively—but they want to popularise a new and manufactured version of Indian history, which would be a more serious matter if it were not so utterly futile. If they would turn to the short preface in the late Sir William Hunter's 'Brief History of the Indian Peoples,' they will find the true version summed up in a very few words. We quote the passage for their benefit. 'India was destined, by her position, to receive the human overflow from the ancient breeding-grounds of Central Asia. Waves of conquest from the north were as inevitable in early times as are the tidal waves from the ocean at the present day. But such conquests, although rapid, were seldom enduring; and although widespread were never complete. The religious and social organisation of Hinduism never succumbed. The greatest of India's conquerors, the Moghuls, were being hemmed in by Hindu confederates before their supremacy had lasted for 1¾ centuries. So far as can be now estimated, the advance of the British alone saved the Delhi Empire from dismemberment by three Hindu Military powers, the Maráthas, Rajputs and Sikhs. The British rule has endured, because it is welded in the joint interest of the Indian races.' Government, of course, have the right of making any regulations they please for their Legislative Councils, but if these Councils are to have any share in guiding and controlling the social and intellectual forces which determine the destinies of the population, any manipulation of the suffrage to the detriment of the community which has lived longest in the country and which is still overwhelmingly predominant in numbers, will obviously reduce the value of the Councils rather than check the evolution of the race. The question is, what do you wish these Councils to be ?"

H. E. the Governor of Bombay and the boycott movement.

Gujaráti (30), 25th July; *Gujarát* (74), 24th July; *Rájasthán* (89), 24th July; *Praja Bandhu* (39), 25th July.

40. Speaking before the Servants of India Society at Poona, His Excellency the Governor of Bombay, among other things, declared that it was necessary patiently to study the methods of *swadeshi* and the true means of advancing it. While admitting this, we ask His Excellency if the discussion which has, for the last three years, been carried on in its connection has been done without obtaining an intimate knowledge of it by means of patient study. We hope His Excellency will reply to this some time or other. He further declared that Government always gave and will give encouragement to honest *swadeshi* and quoted the instances of the Bombay mills, the Adamji Peerbhái Tanning Factory and the Poona Paper Mills. We do not see in what way Government can take credit for this. We are not aware of anything done by Government to assist them. Nay, they have, in order to satisfy Lancashire, been levying excise duty on native piece-goods and thus injuring the native industry. The *swadeshi* movement is no new one, but has been of 37 years' standing, during which time Government have never even dreamt of encouraging it. Is it not necessary to preach to the ignorant masses the necessity of fighting against foreign goods ? What harm is there in this when England, for developing its industries, went the length of imposing import duties ? No one insists upon the adoption of unreasoning *swadeshi*, but persuasion and preaching cannot surely be blind unreasoning *swadeshi*. Talking of boycott His Excellency held up the example of sugar as showing the futility of the movement. But really speaking, the majority of the people do not support general boycott of all foreign goods, but only try to stop the import of those things which are or can be manufactured in the country. The main complaint of the people against Government in connection with sugar and other industries is that owing to the adoption of free trade, such Indian industries as were capable of prospering in the country and which it was the duty of Government in the interests of the country to support, have died out and the country has been left to rely exclusively on agriculture. If His Excellency carefully reflects over this, we are sure his impartial mind will be convinced that the public complaint that Government have in the past paid no attention to the development of indigenous industries is true every way and that it is no folly on the part of the people to wake up to fight against foreign industries. [The *Gujarát* writes :—His Excellency in inveighing against boycott seems to have forgotten that the public do not boycott all articles and if they boycott sugar and English cloth, it is because there is no other way of encouraging the manufacture of these commodities which, though produced in India, are subjected by Government to excise duty. The *Rájasthán* writes :—We are not aware of Government having ever given any considerable encouragement to the Indian mill industry or other native industries. There is not one high-class technical, scientific or commercial institution in the country, nor are Government sending out students by thousands every year like Japan or China. They are not only not prepared to assist the indigenous industries by protective tariffs, but are actually levying excise duty on our cloth for the benefit of Lancashire. With regard to sugar again, it appears from statistics, and it is also Sir W. Baker's view, that India can supply its own sugar. The *Praja Bandhu* declares that if His Excellency is really desirous of assisting honest *swadeshi*, he should do away with the excise duty which is so badly hampering the mill industry of the country.]

Alleged conspiracy of the Honourable Mr. Gokhale and Sir George Clarke to destroy Mr. Tilak.

Hindu Punch (121), 28th July.

41. The *Hindu Punch* publishes a cartoon under the heading "A modern sacrifice," in which the Honourable Mr. Gokhale, dressed in European costume, and accompanied by the Servants of India Society pictured as his wife, is represented as offering Mr. Tilak's head as a sacrifice to His Excellency Sir George Clarke depicted as a deity arising out of the flames of autocracy and raising the hands to bless the couple. The letter-press is; as follows :—

Sacrificial priest (Mr. Gokhale): O Deity, I give you this last offering. Be propitiated and grant the desire of my wife. *Deity* (Sir George Clarke): I am propitiated. Victory to honest *swadeshi*. Your wife's wishes will be fulfilled.

Comments on the two speeches recently delivered by the Honourable Mr. Gokhale at Poona.

Sind Journal (20), 29th July.

42. "We do not quite like the tone of the first speech of the Honourable Mr. Gokhale in which he extols the bureaucracy too much because of the recent Reforms and is rather too hard on the Extremists....... Mr. Gokhale seems to us to have yielded too much to an impulse of reaction at the sight of the abominable things that have happened during the past two years culminating in the very cruel murder of Sir William Curzon-Wyllie by an eccentric young man.......... But rightly does he declare that in any case under present conditions British rule is a great necessity for India. We would, however, respectfully point out that if the new attitude of extolling the bureaucracy is generally adopted, the progress of India will be thrown back considerably, for the bureaucracy are not at all even now willing to surrender any of their power or profit in favour of the Indian. While we thus somewhat dissent from the altered view-point of Mr. Gokhale, we must say that his speech has been much misunderstood, and ideas and statements have been attributed to him, even by leading Indian journals, which are not justified by his words....... His second speech dealing with the Hindu-Muhammadan question is a master-piece of soundness and statesmanship....... In a few short paragraphs or rather sentences Mr. Gokhale has succeeded in exposing the shallowness of the grounds on which the unwise Muhammadan claim for more seats than their numerical strength would justify is based. What is more remarkable is that the speech breathes throughout the spirit of brotherly sympathy with the awakened Muhammadan community—their extravagance not being allowed to interfere with Mr. Gokhale's broad-mindedness of view and evenness of temper. We hope Syed Ali Imam and his friends will read, mark and inwardly digest this pronouncement from the lips of one who is an *Indian* first and a *Hindu* afterwards."

Sudhákar (159), 24th July; *Hindu Punch* (121), 28th July.

43. A prostitute in her prime of youth appears to be beautiful and alluring. But as she begins to age, she has to paint herself to conceal her deformities. She, however, finds after a time that daubing would not avail against old age and has to act as a bawd till she dies. The Honourable Mr. Gokhale's political career closely corresponds to the above description of a prostitute's life. In his political youth he enchanted a number of people by his sweet voice, and some of them who were short-sighted became his blind worshippers. A dissolute man weakened by syphilis considers the harlot to be the means of his happiness and is not willing to sever his connection with her. Mr. Gokhale and his blind admirers are in a similar condition. Just as a prostitute lives happily by pilfering money from the dissolute, the Honourable Mr. Gokhale's political profession is going on merrily. But fortunately for the nation and unfortunately for Mr. Gokhale, *Lokamánya* Tilak came forward and exposed the disgusting political nature of Gokhale and exhibited him in his real colours. Youths never care even to look at an old hag, and young men turned aside from Mr. Gokhale's hideous face. When Mr. Gokhale saw that nobody was going to be deceived by his false points, he turned a political pimp and began a machiavelian policy. People now are saying that Mr. Gokhale is the cause of the deportation of sanctified leaders like *Lokamánya* Tilak. But we are not prepared to maintain this ground, at least now. The question will be shortly solved by the decision in the *Hindu Punch* defamation case instituted by Mr. Gokhale. Mr. Gokhale held a *majlis* at Madras, and even Surendranáth was deceived by this artful bawd. Mr. Gokhale delivered a lecture on the present situation full of venom against the Nationalists. He indirectly suggested to Government that they should suppress the Nationalists. The speech also contains his vile advice to parents to keep aloof their children from patriotism, and his disgusting enthusiasm to burke freedom of thought among the students and to push them into schools of servitude. It is not strange that Mr. Gokhale possessing as he does a poisonous heart, has given utterance to such deadly thoughts. He has introduced certain political platitudes in his speech only to add a false glamour to his worthless speech.

Nationalists! Do not be deceived by this daubing. If you do, you will be altogether lost. [The *Hindu Punch* writes:—In attempting to crush the Nationalist party by means of misrepresentations, Mr. Gokhale has surpassed in meanness Shakár, a mean-minded and unscrupulous character in a well-known Sanskrit drama, who tried to bring into trouble an enemy of his by fathering upon him a murder committed by himself. He has also surpassed the legendary Muzumdár who tried to ruin Dámáji, his Chief, by poisoning the mind of the king of Bedar by means of falsehoods.]

The Honourable Mr. Gokhale depicted as a beastly son of mother India throttling Mr. Tilak.
Hindu Punch (121), 28th July.

44. The *Hindu Punch* publishes a cartoon in which mother India represented as a Hindu lady is pictured as standing in a distressed and prayerful attitude, with Lord Morley with a cat-o'-nine-tails in one hand and the Reforms in the other standing on one side, and the Honourable Mr. Gokhale in the act of throttling Mr. Tilak on the other. In the letter-press the following words are put in the mouth of the lady:—"O God Varun! The earthly rulers have adopted a mixed policy of repression and conciliation. My own beastly sons are persecuting my saints. I am placed in a strange situation. Protect my children and treat them equally."

Comments on the Government Resolution *re* the supply of stores in Government offices.
Praja Bandhu (39), 25th July, Eng. cols.

45. "The recent Resolution of the Government of India regarding the local purchase of stores for the use of the various departments of the State may be taken to be a partial conversion of Government to the creed of economic *swadeshism*.......... The Secretary of State, it seems, looks upon the innovations made by these rules with a jealous eye. He considers the scheme experimental, and is afraid lest Indian officers carrying them out should allow inferior articles or higher prices to pass unchallenged. Our fears lie in the other direction, *viz.*, lest they should by lack of interest make even this small boon abortive.......... The Government of India, we think, ought to go further. They ought to make the establishment of new industries possible by purchasing their products even at a sacrifice of price. It is here that the main difference lies between the Government officials and the honest patriotic *swadeshi*. It is possible that the economic interests of British manufacturers forbid the pursuit of such a course by Government officials. If that is the real obstacle, let it be frankly expressed. Instead of doing so, the Viceroy and his lieutenants now and then stigmatise our great *swadeshi* movement, which we sustain at a sacrifice, as dishonest *swadeshism*. The epithet is quite undeserved. We are afraid ignorance lies at the bottom of the remark. Before we conclude we would draw attention to the fact that the Report of the Stores Committee is not published, and is not going to be published. It is difficult to imagine how any reasons of political expediency could justify this step. It is suspected that the Report contains some ugly disclosures as to the working of the huge system of supplying stores to the Indian Government, or as regards the abuses at the head-quarters in the India Office."

Káthiáwár and Mahi Kántha Gazette (80), 25th July; *Shakti* (93), 24th July; *Gujarát* (74), 24th July; *Rájasthán* (89), 24th July.

46. The hopes held out by the recent resolution *re* the supply of stores appear more likely to remain on paper than to be realised. Similar hopes were held out to us in the *regime* of Lord Ripon, who had issued an order for the purchase as far as possible of Indian articles. But it rests with the subordinate officials to carry out these orders; and some of them have a repugnance for Indians and much more for Indian manufactures. We ourselves remember a case in which the Agent to the Governor, some time back being presented with a bill for some candle stands made in Láthi (Káthiáwár), which were bought for the office, was enraged and ordered them to be sent back and new ones to be ordered out from England. This shows that as long as it rests with white officials to carry out Government's orders, no amount of such orders in favour of *swadeshi* articles will be of any use. [The *Shakti* writes:—Considering that Government exists not for enjoying autocratic rule over the people but for the protection and the advancement of their interests, they do not appear to have done any great thing in passing this stray resolution. But in view of the fact that it is an alien Government and that the purchase of stores outside India was beneficial to England, the resolution is noteworthy. The *Gujarát* remarks that it is a matter for satisfaction that the resolution puts in practice Government talk in favour of honest *swadeshi*, and hopes that there will be no differentiation between Anglo-Indian and Indian factories. The *Rájasthán* also expresses similar sentiments.]

Alleged deterioration in the quality of the information contained in the annual reports published by Government.

Kaiser-i-Hind (35), 1st Aug., Eng. cols.

***47.** "We need not say that each revolving year greatly accentuates our scepticism about the intrinsic value of important official reports annually published both here and at Westminster. They are so cleverly compiled as to suppress the kernel and furnish you with the husk. One of such publications is the Blue Book on the Moral and Material Condition of India. In former years it was indeed a *vade mecum*, but for the last ten years and upwards it has considerably lost its distinctive feature as an authoritative hand-book on Indian affairs. .... Matters have become worse since the reactionary *ex*-Viceroy during his Viceroyalty published that infamous Resolution which has been nicknamed the 'Razor Resolution.' The dissimulation practised in reference to it was hardly creditable to the sincerity of that authority. The public were gravely informed that an undue portion of the time of officials was absorbed in preparing annual departmental and other reports, and that the mass of statistical returns so vastly added to the cost of printing, that both in the interests of economy and public utility, it was essential to curtail the reports by omitting therefrom all information and statistics which did not really enlighten the public. This was put forth as the *ostensible* reason which was warmly welcomed by the sycophant Press.......... But the effect of that Resolution, during the very first year, demonstrated to the hilt that the *real* reason was altogether a different one from that ostensibly proclaimed. Instead of enlightening the public and acquainting it with the *crucial facts* of the Administration, these reports gave no information and enlightened nobody. The process was reversed. The husk was supplied and the kernel allowed to be safely secreted in the Secretariat bureaus! The dissimulation thus practised on an unsuspecting public, we repeat, was most discreditable."

Comments on the amended rules for the preparation and submission of petitions to Government.

Bombay Samáchár (69), 26th July.

48. The publication in the last *Government Gazette* of the amended rules for the preparation and submission of petitions to Government will be hailed with satisfaction by the public of this Presidency. These rules will serve to guide the people as well as the officials and safeguard the interests of them both if they are justly acted upon. If they are acted upon in their true spirit, they will tend to narrow the unfortunate gulf now existing between the rulers and the ruled. Further, they will, we hope, enable the masses to lay their grievances before the authorities with an assurance of seeing them redressed. Though in these respects the rules may be welcomed, it is incomprehensible why no mention is made therein as to the mode of acknowledging the receipt of or forwarding the replies to petitions. If a petition, though recorded as unimportant, is neither acknowledged nor replied to, the silence of Government creates an impression in the minds of the public that their petitions of whatever worth are unheeded by the authorities. The impression, if allowed to continue, would be injurious in the extreme and so Government should see the necessity of adding one more to the number of existing rules expressly laying down that every petition received by an officer of Government should be acknowledged or a reply thereto forwarded. Such a course will enable the masses to know the views of the officials and induce them to put a charitable interpretation upon their actions.

49. The new scheme for the reduction of Overland Telegraph rates will hardly be considered satisfactory. It is incomplete and one-sided, and it can only benefit the few journals which can afford to pay for getting information direct from England, without doing any benefit to the public or the mercantile community. Although the distance between India and England is not half so great as that between England and Australia, the rates between the former two countries are far higher than between the latter two. In reply to the continued representations of the various commercial bodies of this country to remedy this anomaly Government have been replying that the reduction in the rates which they had made some time back had not been followed by a sufficiently high rise in the Telegraph traffic to compensate for the reductions and that they had in consequence to compensate the Telegraph Company for the resultant loss. They have, therefore, declared themselves unable to make further reductions until freed from liability. We cannot accept this contention of Government, for it is an established proposition that as a general rule reductions in the Telegraph and Postal rates are followed by a commensurate rise in the traffic. Government admit that in the present case there has been a rise in the traffic, but that it has not been commensurate with the reductions. This only proves that the reduction has not been large enough to encourage a rise in the traffic. We are, therefore, surprised at the one-sided arrangement by which Government have made a reduction in the case of the Press. Even this reduction will only be availed of by a few of the richer journals, and even the first-class native journals which command such a wide circulation will be unable to avail themselves of the still too high rates. Under such circumstances, this concession to the Press, at the expense of the general public, cannot be considered satisfactory.

Comments on the recent reduction in the Overland Telegraph rates.
Bombay Samáchár (69), 30th July.

***50.** "The cable rates between India and England have been reduced from one shilling to nine pence per word. This reduction is by no means as substantial as had been desired, but it is something after all, and let us hope it is merely an instalment to be followed by another in the near future. This reduction ought to have come long since...... ... We are sure the present reduction will result in a vast increase in cable exchanges between India and England and that it will be possible at no distant date to reduce the tariff still further. A cheap cable service, apart from mere financial considerations, is an asset of almost Imperial importance. The necessity for constant and ample communication between Britain and her greatest Dependency does not need to be emphasised. In these troubled times particularly, there cannot be too much of such communication."

Pársi (38), 1st Aug., Eng. cols.

51. We are very glad to note that the proclamation of the Bombay Government *re* Murlis has been strongly backed up by a circular issued by Shri Shankaráchárya of Karvir in which the Swámi declares that the custom of dedicating minor girls as *Murlis*, *Bhávinis*, &c., has not the sanction of any sacred book of the Hindus and must, therefore, be abolished. The custom has indeed originated in the superstitious beliefs of the ignorant, and it is matter for no small gratification to see a religious head of the Hindus coming forward to help Government in putting a check on an immoral custom practised in the name of religion. The Swámi, however, does not object to grown up girls remaining unmarried to lead a chaste and pious life in the cause of religion.

Circular issued by the Shri Shankaráchárya of Karvir (Kolhápur) against the practice of dedicating minor girls as Murlis.
Dnyán Prakásh (45), 30th July.

52. "Writing of the Murlis, the *Phœnix* says:—The Government's interference in this matter will be welcomed by all genuine social reformers; and it is gratifying to note that the alien Government has once more prevented the travesty of Hindu religion by its timely interference.......... The name of Sir George Clarke will be handed down to

Comments on the Proclamation *re* the Murlis.
Phœnix (14), 24th July.

posterity as the man who stopped the scandalous evil of the dedication of Murlis. The majority of our publicists are too much absorbed in the fascinating subject of politics. They ought to bear in mind that unless and until the elevation of the female element of the nation proceeds *pari passu* with their work, all their labour for the enfranchisement of the country will be of no avail."

Suggestion that the dedication to gods of girls of any age whatever should be prohibited by proclamation.

Jagad Vritt (124), 25th July.

53. Government in their proclamation *re* Murlis have held forth the fear of the law to those who dedicate minor girls to the gods. We, however, do not think that the institution of Murlis, who are in reality prostitutes under a religious name, can be effectively checked unless fresh legislation is undertaken for the purpose, because the law as it stands can be very easily evaded by dedicating to the gods poor girls after they attain their majority. Government need not be afraid of wounding the religious susceptibilities of the people by altogether prohibiting the dedication of girls to gods, for if such a step were in any way fraught with danger, the Mysore State would certainly not have resorted to it. Besides, the custom is not sanctioned by any of the religious books of the Hindus and is only a part of the demon worship of the aboriginal tribes. It is a regrettable fact that the Bhávinis are in hereditary enjoyment of certain *vatans* in the Málvan, Sávantvádi and other places for service in temples, and this has contributed to give permanence to this class of prostitutes. A remedy against this is to cancel the sanads as given in the name of Bhávinis and to re-grant them in the name of their male descendants, and to order that females should not have equal rights with the males in the enjoyment of the *vatans*. Their families should be considered just like other Hindu families in the matter of their *vatans*. Certain petty officials and self-styled leaders of people are opposed to the abolition of the institution of Murlis and Bhavinis because they can command their services in more ways than one without having to pay any remuneration. We, therefore, humbly request Government to issue a fresh proclamation prohibiting the dedication to gods of girls of any age whatever. Government, however, have made a good beginning in the matter, and we are grateful to them for the same.

Comments on the decision in the Dockyard case.

Pársi (38), 1st Aug., Eng. cols.

***54.** "The sentence in the Dockyard case seems to us to be most inadequate. The case for the prosecution was proved to the hilt, and it came out in the evidence that there was a regular *conspiracy* to rob the Dockyard. The Borah, who was the receiver-in-chief of all the stolen property, has been committed to the Sessions. But the three officials who were the smugglers-in-chief have got off with only six months simple."

Comments on the arrest of Mr. G. B. Modak in Bombay in connection with the London *Swaráj*.

Mahrátta (11), 1st Aug.

***55.** "This week we have to offer our readers the fresh news of the beginning of repressive policy in Bombay. The authorities do not seem to be inclined to allow the province to be in peace free from repression, and have commenced the hunt after unrest. The first person that is to be made the victim of this campaign is Mr. Ganesh Balwant Modak, B. A., of the Vartaman Agency, Bombay. He was arrested on Thursday night in Bombay at his residence on a warrant issued by the Third Presidency Magistrate, Mr. Dracup. He is charged under section 124A of the Indian Penal Code for offering for sale certain issues of the *Swaráj*, a fortnightly organ of Nationalism printed and published by *Sjt.* Bepin Chandra Pal in London......... Mr. Modak is of the Vartaman Agency of Bombay which represents the Hind Nationalist Agency of London in India. As a piece of agency business, the *Swaráj* is received in Bombay by the Vartaman Agency and is sold by it. It is printed and published in London. Mr. Modak is being arraigned under section 124A of the Indian Penal Code on a charge of publishing seditious matter. The agent is charged with the offence of publication. It is a novel practice of hauling up a business agent

for sedition......... It will not be wrong if from this procedure of the authorities, the public surmise that fairly or unfairly, Government want to do away with alleged objectionables in some way or other."

Alleged unfairness of the proceedings taken against certain *swadeshi* shopkeepers at Málwan (Ratnágiri).
Ráshtramat (48), 29th July.

56. The shopkeepers at Málwan (Ratnágiri) having resolved to sell only country sugar appointed a committee to see that this was properly done. Two Cutchee shopkeepers, however, persisted in selling foreign sugar, whereupon the local merchants boycotted them. Those who know the policy being followed by the authorities, easily understand why the above committee should have been an eyesore to them. The coolies at the Málwan port not liking the attempt of the said Cutchee shopkeepers at forcing foreign sugar upon the people, refused to carry their packages, and in doing this they cannot be said to have committed any offence. But about half a dozen of the merchants who had resolved not to sell foreign sugar were prosecuted and made, without sufficient evidence, to furnish security under section 118 of the Criminal Procedure Code by the First Class Magistrate on the charge of holding out threats to the coolies to induce them not to carry the sugar packages in question. Now ought not Government, who are so very anxious to secure to every person the liberty of drinking liquor, to slap the above Civilian officer in the face, for depriving the coolies of their liberty to carry or not others' baggage? The people, however, know that these things are done now-a-days with an eye to expediency, irrespective of abstract justice or legal principles. It is, however, sheer folly to think that by such unfair means the people can be weaned from the *swadeshi* movement.

Suggestion that the tree-foot booth system for the sale of toddy should be adopted universally.
Indu Prakásh (47), 26th July, Eng. cols.; *Ráshtramat* (48), 25th July.

57. "We understand that in the Thána Collectorate and perhaps elsewhere too, there are two systems of granting the right to sell toddy. One system is to sell by public auction the right to open shops, each shop being allotted 200 to 500 trees. The price realised is called the License fee and this ranges from Rs. 10 to Rs. 500 per shop. A duty of Rs. 2 per tree has also to be paid. The second system is what is known as the tree-foot booth or the *kacchápatta* system under which the right to open selling booths at the foot of trees is given at the fixed rate of Rs. 10 per booth having 25 trees and of Rs. 20 per booth of 50 trees. The fee of Rs. 2 per tree is levied under this system too. Government fix the price of toddy sold at the shops under the first system at 3 annas a gallon and at the booths under the second system at 2 annas a gallon. The question is, which is the better system in the interests both of Government and the people. To us the second system seems to be decidedly better. Under the first system, only rich men can compete and the poor man's drink is 50 per cent. more costly than under the second. Moreover, the toddy at the booths being less fermented and more fresh than at the shops, is bound to be less harmful. Moreover, Government are likely to benefit more under the second system, for they can always be sure of a strong competition therein, ensuring decent bids for the license. On the other hand, under the first system, only a few rich contractors would bid. If there is competition, they would, it is true, make high bids. But they may also combine and bring down the price as they recently did at Umbergaon where the total income owing to such combination has fallen from Rs. 25,000 to a tenth of the amount this year. We, therefore, recommend that Government should adopt the *kacchápatta* system universally." [A correspondent of the *Ráshtramat* makes similar suggestions.]

Alleged assault by a European on a Sindhi gentleman at Hyderabad (Sind).
Sind Journal (20), 22nd July.

58. "Four friends, including Mr. Vazirmal U. Lálwáni, First Class Sub-Judge, and Mr. Himatsing G. Adváni, were driving back from Gidu Bunder to Hyderabad. They had occasion to stop the gharry opposite one of the shops at Gidu. They were all sitting in the gharry while the coachman was doing the errand that detained them there. Suddenly a Sahib riding a horse passed them and in doing so struck the nearest one of them, Mr. Vazirmal, with the knob of his whip shouting, 'why do you stop there.' Hearing Mr. Vazirmal protest energetically in the Sahib's own language, the assailant spiritedly spurred his horse and rode quickly away. The shop banias informed the gentleman that the hero was Padri Sahib. Summoning back the gharriwalla the gentlemen drove fast as they could after the brave Feringhee. The latter finding himself pursued galloped off faster than before as if for life.......... At last he dashed desperately towards the European Gymkhana. There he plunged into the compound by the Northern gate through which the carriage could not pass and by the time the drivers got down and went in, the Sahib had passed out unseen by the back passage and was soon beyond ken or reach of the pursuers......... We hope the Rev. Chaplain, if it was indeed he, on reading this will come out with an explanation, but in case there has been a mistake as to identity he should at once repudiate his connection with the incident. This is particularly desirable, since it is not the first time such a complaint has been made about him."

Comments on the suggestion of the Collector of the Panch Mahâls to exclude students from libraries.

Oriental Review (13), 28th July.

59. "At the opening of the Native Library at Godhra, the Collector of the place is reported to have made a speech which shows, if not anything else, at least this that men who have risen to the top of 'the best Civil Service in the world' seem to take no count of thoughts and ideals which have ever been a moving force among all nations.......... It seems the Collector of Godhra said that libraries were not meant for students and that a rule ought to be enacted to exclude the latter from the former. This is, indeed, a novel idea as being a departure from the traditional educational policy followed in the West since the time of Plato and Socrates and in India since the time of the Vedas.......... And yet we are now asked to re-adjust our thoughts, for the Collector Educationist of Godhra asks the Indian people to debar students from libraries, 'as only play and their lesson-books ought to claim their attention.' We fear to contemplate what would be the result of putting into practice this precept.......... But we cannot believe that such a suggestion will be entertained anywhere.......... If they are not given wholesome literary food, they will satisfy or try to satisfy their appetite with unwholesome diet."

Complaint that Christians missionaries are still allowed to deliver lectures at improper places at Pandharpur (Sholápur).

Ráshtramat (48), 30th July, Eng. cols.; and 28th July.

60. "The missionary excesses at Pandharpur appear to have the sanction of the local and district officers, and the interests, comforts and feelings of the poor and peaceful pilgrims are, therefore, being woefully neglected. .... The attention of Government was drawn to this militant tendency of the professional missionary at the time of the last Ashádhi fair, but it does not seem to have yielded any fruit.......... No one in this country, not excluding the British official, ever thinks of the average Christian missionary as a serious religious or even social force, but he is a very useful political factor nevertheless. He is made use of as an instrument to pick up a quarrel or to humble the Indians in the opinion of the world.......... He is thus not only tolerated but encouraged. It is not honest religious work that is being carried on by the missionary hireling at Pandharpur, and if Christ came there the first man he would send to the gallows would be the aggressive and unchristian missionary." [The Pandharpur correspondent of the *Ráshtramat* writes to the paper on 28th July :—I am sorry to see that my attempts to call attention of Government to the aggressive doings of the missionaries here have yet borne no fruit, for they are still to be seen addressing the people in the most improper places. What are the people to do under these circumstances? Who will be responsible for any breach of the peace that may occur in consequence of the unrestrained babblings of the missionaries? The eyes of the authorities will be opened only when evil times come.]

Complaint about dacoities in Nára Valley and Hyderabad (Sind).

Sind Journal (20), 22nd July.

61. "We were assured that the criminals in Sind were trembling in their shoes (if they have any) at the advent of Mr. W. H. Lucas, but the recrudescence of crime in Nára Valley and the recent dacoity in the close vicinity of Hyderabad City hardly support the statement. The Hyderabad dacoity is particularly daring and serious, being committed before it was dark and resulting in several cruel murders. It is an index of the fear inspired by the Hyderabad police. If there is no detection, the decoits will be emboldened, as they already in the past have been. For once let the Police officers—as well as men—rise equal to the occasion. As regards Nára Valley, we daresay, Hur settlements will not be regarded as the only solution. An efficient and honest police could do so much especially after these years of Hur surveillance."

Suggestion that Government should take steps to suppress an immoral practice prevalent in Hyderabad (Sind).
Sind Journal (20), 29th July.

62. "We hope the proclamation about Murlis will result in a material diminution of the evil. By-the-bye, should not the local authorities turn their attention to the evil existing under another form amongst women of low profession here in Hyderabad, who pretend to hold young girls as servants, but really employ them for immoral purposes. In some cases these girls have been bought from famine-stricken Cutchis and Marwaris and from men who have decoyed them from their homes. These girls are designated as *Noochis* here. The name itself, we believe, is an indication of the life to which they are condemned. We have drawn attention to this unlawful traffic before, but wonder if the authorities made any inquiries. Now that Government are showing particular solicitude for stamping out the Murli and similar other evils arising from avowedly religious (!) dedications, we have no doubt that our local authorities will not be slow to rescue those in whose case even the pretence of religion cannot be urged."

Legislation.

Comments on the new Factory Bill.
Pársi (38), 1st Aug., Eng. cols.

***63.** "The sword of Damocles which has been hanging over the textile industry in India has at last fallen, and the new Factory Bill which was introduced into the Viceregal Legislative Council at Simla on Friday last will curtail, to no small extent, the powers which Indian captains of the textile industry have hitherto enjoyed in the matter of the employment of labour.......... More than a decade ago, Lancashire suddenly developed an extraordinary amount of humanitarian solicitude for the labourers of India. The Cotton Kings of England drew harrowing pictures of the cruel manner in which the Indian mill-hands were treated, the long hours during which they were made to work, and how they made physical wrecks of them ere their time....... Fortunately the Government of India were not inclined to pay much heed to Lancashire's tears, for they knew too well her real object. So she had to dry her tears and throw away the mask.......... She next bullied the Conservative Ministry of the day, and the iniquitous Excise duties were imposed on India in 1896. Lancashire was triumphant, but she was not completely satisfied. She wanted more, and off and on one heard of attempts made to force the Government of India to restrict Indian labour. With the introduction of electric lighting in the majority of our mills the case became more aggravating—from the point of view of Lancashire. And the cup was full when the clarion notes of the honest *swadeshi* resounded through the land, and the Indian mills were called upon to do more work than they possibly could. And so the old crusade against Indian labour—*not* against the mill-industry—was revived with greater energy than ever, and Lancashire found an able knight on the spot—the *Times of India*.......... The Government of India have since then been contemplating the introduction of a legislation amending the Factory Act, and the result is the Bill introduced into the Viceroy's Council on Friday."

Protest against the proposed amendment of the Bengal Police Act.
Ráshtramat (48), 25th July.

64. Under the heading "A fire-brand in a demon's hand" the *Ráshtramat* writes:—The day that saw the threat of indiscriminate punishment of the guilty and the innocent alike hurled at the heads of Indians by Sir E. Baker, was also marked by the introduction in the Bengal Legislative Council of a Bill to amend the Police Act at present in force in that Province with a view to extending the powers of the local Police. In our opinion there is no necessity for additional powers to the Bengal Police, since the measure is sure to result in disorder in Bengal. The amendment is to be on the lines of the Bombay Police Act of 1902, but as pointed out by the Bengal papers the section of the Bombay Act which prescribes a six months' imprisonment to the Police for wrongful search is omitted in the Bengal amendment. The proposed measure, if passed, will empower a petty Sub-Inspector to stop any religious or ceremonial procession, to act as censor of even the most harmless songs and to search houses of respectable people at any time during night or day. It will thus be seen that the increased powers of the Police will prove detrimental to the interests of all concerned. The measure, it is needless to observe, is intended to put down the boycott movement which authorities imagine to be in some way connected with the London outrage and to be another name for a deep-rooted conspiracy against the British rule in India. Despite proofs to the contrary and the emphatic declarations of Indian leaders, the bureaucrats refuse to believe that the boycott movement has nothing to do with any anarchic conspiracy. The startling disclosures of Police intrigue in the Barrah dacoity case and the Midnapur Bomb case should make the authorities think twice before placing additional powers in the hands of the Police, which they are more likely than not to abuse.

Jám-e-Jamshed (34), 27th July; *Rájasthán* (89), 24th July.

65. Side by side with the Partition agitation the Bengalis are carrying on a crusade against the amended Police Act published in the *Calcutta Gazette*. It is natural that they should enter their strong protest as the Police will exercise wide powers under the amended Act. The Bengal Police has been found to be corrupt. Its mal-practices have come to the notice of the public. It has transgressed the limits of its power by harassing the innocent. So high an authority as the Chief Justice of Bengal has found it necessary to condemn the body. In the face of all this it is strange that the Police should have been vested with additional powers. This is hardly the time to bring forward the amendment. Government are justified in putting down the turbulent element in the Presidency by strengthening the hands of the Police, particularly as public safety is in danger and leaders of the people are either unwilling or unable to co-operate with Government in their efforts to restore peace. But we are not to forget that it has been established on many occasions in law courts that the Police are neither perfect in their administration nor above corruption. To give fresh powers to such a body is a grave blunder. When the ruler of Bengal himself gives out that no nice discrimination will be made between the innocent and guilty in stamping out anarchism from the province, surely it is jeopardising the freedom and safety of the large mass of the innocent public for the activities of a few violent spirits. We hope that the consternation that has been prevailing since the publication of the Amendment Bill will be neutralised by other conciliatory measures on the part of Government. If the leaders of the people are held in distrust by Government, how are they to co-operate with the authorities without prejudice to their self-respect? [The *Rájasthán* believes that the duty of Government was to weed out the corrupt from the ranks of the Police. It is of opinion that the addition to the powers of the Police will make that body more tyrannical than ever. The paper writes in a tone similar to that of the *Jám-e-Jamshed*.]

The Khoti Act likely to be amended if its ill effects are brought to the notice of Government.

Satya Shodhak (152), 25th July.

66. Though the reply given by Government to the Khoti petition is not satisfactory from all points of view, it is still a matter for satisfaction that Government are prepared to amend the present law in some particulars. It is, therefore, now the duty of the Khoti Association to collect concrete instances to show the ill effects of the law at present in force. We have every reason to hope that under the administration of Sir George Clarke, who is ever anxious to remove the inconveniences of the people, the necessary amendments in the law will be made.

Education.

Adverse comments on the Government circular requiring aided and unaided schools not to admit students from seditious schools.

Indu Prakásh (47), 30th July, Eng. cols.

67. "It was on the rock of one of the Educational problems of the day that an Anglo-Indian Sultan of East Bengal shattered his wayward ship and went home, a disgraced man. We never thought that the Bombay Government, guided as it is by so sympathetic and courteous a ruler as Sir George Clarke, would follow suit and issue impractical and illogical educational circulars. However, we had the Enthoven circular which out-Heroded the famous Risley circular......... But that circular has become practically a dead letter, and the educational atmosphere has remained hitherto undisturbed by dark clouds. The Bombay Government, however, have again exhibited their nervousness by issuing a circular requiring all the recognised aided and unaided schools under pain of non-recognition not to admit any students hailing from seditious schools, and they go so far as to name specially a particular Poona school of unenviable reputation......... If Government hold that any particular school is politically dangerous and constitutes a public nuisance to such an extent that the law can take cognizance thereof, then it is their duty to proceed against it and suppress it by legal procedure. Short of this, they should, we think, pursue a non-intervention policy. There is one more point of importance on which we should unhesitatingly condemn the policy of boycotting the boys for the sins of the teachers. Government have in their eagerness to destroy the clientele of seditious schools overlooked the serious inconvenience they would be causing to repentent students. Is a student once lost, for ever lost? Even confirmed jail-birds are allowed a chance of reforming themselves, but the students of certain schools are now to be dubbed by a Government bull as perpetually outlawed!!! The chances are that students disgusted with the novel system of so-called National education may join better managed and better equipped schools. Drafted into institutions which may safely be trusted to take care that the foreign plants do not run riot and spoil the native growth, they will lead a better life and turn out useful citizens of India. If, on the contrary, they are driven to bay and plainly told that they must live and die in a bad school they once elected to join, they will be all the more spoiled and lost to society. And the so-called National schools would only thereby triumph, because the fish in their net once caught would have no escape. It is not thus that the student world can be reclaimed......... For will this prevent noxious schools from getting recruits *in toto*? We doubt it very much. Wayward youths would go there and some ultra-nationalist parents may also send their boys purposely to them.......... Government threaten to withdraw recognition from institutions which disobey these orders of never admitting boys from seditious schools. In the first place we do not know what right—moral or legal—Government have to disallow good schools from bringing under their benignant influence spoilt boys from bad schools. They may at best claim to exercise the right in their own schools or even aided schools. But why could they not leave mere recognised schools—unaided we mean—full liberty of action in the matter? And suppose these claim their independence, give up Government recognition, what would Government gain? The University may or may not be guided by Government in this matter. It is not bound to. It can have its own tests. It is too much to expect that the University would refuse recognition to a school, well-conducted in every way, merely because it does not eschew the holy mission of improving spoilt boys coming in penitence from bad schools. In that case there would be an unenviable conflict between the Government and the University. That would be Fullerism again."

Complaint that the prices of the Primer and the First Reader of the new Maráthi series have not yet been reduced by Government.

Kesari (130), 27th July.

68. A correspondent writes to the *Kesari*:—The Government Resolution announcing the reduction in the prices of the new series of Vernacular Text-Books relates only to Readers II to VII, and the reduction in the price of these books has been brought about by the substitution of paper binding for the original cloth one. Apart from this, Government have completely ignored the principal complaint in respect of the high prices of the Primer and the First Reader.

Municipalities.

Alleged insanitary condition of Ahmedabad City.
Praja Bandhu (39), 25th July, Eng. cols.

69. "It appears that after showing a clean bill for a few days, cases of cholera have once more begun to occur in our midst. Though the disease is primarily connected with the water used for drinking purposes, and to some extent with the quality of the food taken, it cannot be denied that the insanitary condition of our city acts to a certain extent as an aggravating factor in this connection. The condition of the streets, far from satisfactory even in fair season, has become still more wretched during the present rainy season.......... One can name a number of streets full of filth and mud emitting nauseous smell. The present mode of working by the Sanitary Department appears to be to watch passively the progress of the season instead of having the rubbish removed, which is practically allowed to rot till dried up by the solar heat."

Complaint about defective birth registration in Poona.
Dnyán Prakásh (45), 30th July.

70. A correspondent complains in our columns that the record of births published by the Poona Municipality is far from being correct and ascribes this to the disinclination on the part of the people to report births. This attitude of the people is due to their ignorance of the importance of birth registration and is also shared by the inhabitants of other Indian towns. We would, therefore, suggest that our city fathers should consult the Municipalities of other towns where birth registration may be carried on better than here as to the measures they adopt to ensure a correct record of births.

Native States.

Rumoured impending deposition of the Chief of Aundh.
Indu Prakásh (47), 30th July, Eng. cols.; *Dnyán Prakásh* (45), 28th July.

71. "There is a strong rumour prevalent that the Chief of Aundh is to be shortly deposed under the sanction of the Government of India. We are sorry we have to comment on a rumour which we hope is entirely unfounded. But in these days of 'settled facts,' it is better to anticipate events, at least disagreeable events, and offer our advice rather than sit silent and be 'too late.'...... We will not reiterate our criticism of the judgment nor of the composition of the Commission which tried the Chief for alleged complicity in a conspiracy to poison his Dewán, Mr. Jacob Bapuji, and the validity of the trial. But the actual punishment meted out to him was not so very hard. What has, we wonder, changed the attitude of Government so soon? We protest strongly against the idea of deposing the Chief, even before half the period allotted for his good behaviour is over. It is not within the knowledge of the public that he has committed any fresh offence disentitling him from claiming, as a right, due performance of the promise solemnly tendered in a way by the Bombay Government.......... We trust that the Bombay Government will not commit the blunder of doing grave injustice to a distinguished Mahrátta Chief. If anything new has cropped up, let the Chief have a fair trial. Surely, the justice that can be claimed by commoners cannot validly, or we should say decently, be refused to a Chief whose ancestors moulded the Mahrátta Empire and loyally stood by the British Government in times of sore trial like the Mutiny.......... The deposition of the Chief of Aundh would be specially unfortunate at the critical juncture of the present time, when the country is seething with discontent, and a wise Government should carefully refrain from adding fuel to the fire.......... Surely the solemn trial of the Chief conducted by a tribunal commissioned by the Bombay Government was not a mockery. To all purposes, this sad chapter was closed by the Bombay Government. What reason is there to re-open it? It is not a question of mercy and grace. It is a question of justice and political sagacity. If the Chief of Aundh is guilty of any additional offence, let him be tried, and if convicted, removed from his position and power. But to sentence him doubly, to promise him one thing and do another, to set aside all law, justice and equity and depose him would certainly not be what we expect from Sir George Clarke's Government." [The *Dnyán Prakásh* makes similar comments.]

Comparison of public administration in the Baroda State with that in British India.
Mahrátta (11), 1st Aug.

*72. "The Administration Report of the Baroda State for the year 1907-1908, which is recently published, presents very interesting reading. It is interesting because it is the report of the administration of a State which is ruled over by a highly cultured, enlightened and statesmanly prince like Sayáji Ráo Mahárája Gáikwár. It is interesting from another standpoint also to those who have been dinning into our ears the alleged incapacity of Indians for self-government and their unfitness for Constitutional institutions, as they will find in the report much that they might ponder over with uneasiness and disappointment. The neat and methodical report before us only emphasises the fact that an Indian Native State under an enlightened ruler can conduct its own affairs and manage its own administration in a fairly competent manner.......... The efficiency which characterises the working of the various departments of the administration and the smoothness of their working reflect great credit on the Mahárája as well as his Council.......... One thing specially noteworthy in the report is that there are no offences against the State in Baroda. It is to be noted with a feeling of satisfaction that the Baroda State has not fallen a ready victim to the mania for repressive enactments which has taken possession of some other States in India, notably Mysore, Indore, and to crown all, our notorious Kolhápur. By thus keeping away from his territories the policy of repression rampant in the land, His Highness the Mahárája has kept the loyalty of his subjects unshaken, and the peace of his dominions is undisturbed....... After nearly a hundred and fifty years of most enlightened rule in the country, the British Government, with all their loud professions of solicitude for the welfare of the people of the land, have not yet found, and do not yet find it convenient to introduce a system of compulsory education! But the Indian ruler of the Native State of Baroda has already introduced such a system, and has found it a wonderful success.......... Out of the total population of 1,952,692 souls in the Baroda State, the Educational Department supplied schools to 1,043,991. In the territory under the most civilised Government of India only about 7 per cent. of the population can read and write, while nearly 93 per cent. are ignorant even of alphabets!......... The proportion of the school-going population was 79·8 and 46·3 per cent. for boys and girls in Baroda, while in the Bombay Presidency the same proportion is only 31·8 and 5·9! Out of 3,081 towns and villages in the State, not less than 1,541 have schools of one kind or other under the control of the Educational Department. That is to say, almost every one village out of two has a school, while in British India, every three villages out of four are without a school! Even under the old village system there were schools in every town and village. But a hundred and fifty years of association with British Rule have not proved helpful in setting up schools in all towns in the land! Can there be any severer indictment than this of the British Rule in India?"

Comments on the acquittal of Mr. Sátavalekar by the Kolhápur Sessions Judge.
Kesari (130), 27th July.

73. The *Vishva Vritta* case has been closed and Mr. Sátavalekar acquitted. The trial discloses an uncommon eccentricity from the point of view of politics, justice, law and common sense. The writer and the editors of the article on the potency of the Vedic prayers were residing outside the Kolhápur territories, and the offence had more to do with the British territories than with the Native State. In spite of all this, they were arrested by the Kolhápur Police and tried at Kolhápur. It cannot be argued in justification of this step that the Kolhápur Judges are more just and better versed in law than the British Judges. For the Judge as well as the accused were 'borrowed' from the British territories. This merry dance in honour of justice was performed at Kolhápur by hired dancers, probably because it was a congenial place. Mr. Kincaid performed his part and set at nought the definitions of 'Person' and 'Abetment of murder' and sentenced Professor Bijápurkar and two others under sections 124A, 302 and 115 of the Indian Penal Code. He held that a comparative review of the potency of Vedic prayers as evidenced by Vedic Hymns was sedition and

abetment of murder. He also ruled that to say that the present Chhatrapatis are inferior to the Kshatriyas of Vedic times was seditious and that to maintain that it is the duty of the Kshatriyas to destroy the enemy was incitement to murder. But the case has assumed quite another aspect since the acquittal of the author of the article by Mr. Panditráo, an experienced and hereditary Kolhápur Judge. Though the Chhatrapati betrayed his lack of confidence in the sense of justice and in the legal knowledge of his own judicial officers by borrowing the services of Mr. Kincaid, the State Judge proved after all better than the imported one! Mr. Panditráo has remarked in his judgment that it is wrong and unjust to convict the printers and editors of a journal as abettors of murder by straining the legal definition of 'Person' and that too without any authorities. The sin of persecuting a saint will be committed, if Professor Bijápurkar is kept any longer in prison hereafter. It may be reasonably suspected that the Kolhápur Darbár has fallen a victim to the orders of the tyrannical bureaucrats of the Government in this matter. If we read side by side the judgments of Mr. Panditráo and Mr. Kincaid, the rumour that the Kolhápur Darbár was helpless in this case seems to be true. Now there will be a further spread of these rumours. We suggest to the Bombay Government that it should publish in time, to save its own honour, how and who instituted this case first and how the Kolhápur Darbár was compelled to have it on their file.

Comments on the authorised explanation said to have been issued by the Jámnagar authorities *re* certain recent events in the State.

Praja Bandhu (39), 25th July; *Sánj Vartamán* (41), 24th and 29th July.

74. At last the Jámnagar authorities have supplied the *Gujaráti* with an authorised explanation of their doings with regard to Mr. Premji Keshavji and the Amran Darbár, but we cannot help observing that it is wanting in certain essential details. It is complained that a false hue and cry was raised in the matter of Mr. Premji and it is asserted that if any one looked into the evidence collected by the State and bearing on his treasonable acts, all doubts would be cleared. In this connection we venture to ask where that evidence is. If the whole material had been laid before the public, there would never have been any complaint. No evidence is as yet forthcoming and still the public is assured of the guilt of Mr. Premji. Further if it is conceded that the inquiry was privately conducted and the matter decided by the Jám himself, how could it be said that Mr. Premji was allowed all the judicial latitude he was entitled to? When an accused person is given an opportunity to defend himself, would it serve the purpose of a judicial trial if he is quietly asked about his guilt in the presence of the Jám and lectured about the benefits of speaking the truth? If this is sufficient, why do British Courts of law permit the accused to be defended by Counsel and place no reliance upon the uncorroborated statements of the accused? If all these ordinary privileges had been allowed to Mr. Premji, no allegation would have been made that he was punished after the old-fashioned State procedure. We hold no brief for Mr. Premji, but so long as he is denied a fair and impartial public trial and is not allowed to exercise all the ordinary privileges of an accused person there would be no cessation of comments in the Press. As regards the offence or offences fathered upon the Amran Darbár, though we may accept all that has been said in the authorised explanation, we cannot understand under what law the action of the Darbár is looked upon as an offence. We take it as only a social wrong with which the State has no concern whatsoever. If the action of the Darbár was regarded as offensive to the dignity of the State, the matter ought to have been referred to the British Government as is done in other cases. With regard to the appointment of Prince Harbhamji as Administrator during Jám Shri Ranjitsinghji's absence in England, it appears from the wording of the authorised explanation that the Jám had not a free hand in the matter of selecting an Administrator and Prince Harbhamji was well-nigh thrust upon him. We protest against the exercise of such control on the liberty of action of a Native Prince by the British Government inasmuch as it would not be conducive to the very best relations between the British Government and Native States. [The *Sánj Vartamán* makes somewhat similar comments and emphatically refuses

to believe that Mr. Premji was at all given a fair and open trial. Nothing, it remarks, is yet known about the offences for which Mr. Premji was hauled up, nor of the punishment that was inflicted upon him. The paper further appeals to the Jám to undo all the acts of Prince Harbhamji which may be faulty or objectionable at the earliest opportunity. In its issue of 29th July the *Sánj Vartamán* publishes a full text of the notice said to have been given by Messrs. Edgelow, Gulábchand, Wádia & Co., Solicitors for Mr. Premji, to the editor and proprietor of the *Káthiáwár News*, a newspaper published at Rájkot, stating that legal proceedings would be taken against him for having libelled their client in its issue of 7th July. The notice, among other things, says that Mr. Premji is a British-born subject and as such is entitled to the protection of British Courts.]

Some of the grievances of the Tálukdárs of Gujarát and Káthiáwár.

Káthiáwár and Mahi Kántha Gazette (80), 25th July.

75. The recent amendments of the Gujarát Tálukdárs' Act are likely to prove detrimental to the interests of the Tálukdárs as a body inasmuch as they provide for the entire estate of an undivided Hindu family being taken up under management for the default of a co-parcener in meeting the demands of his creditors. This is a most suicidal policy, for it involves the rest of the co-parceners who have no debts to pay in serious loss for the indebtedness of one of their family. It has often been observed that nothing has been done by the *Japti* Department to win the confidence of the Tálukdárs; nay, it has been known for its lethargy in relieving the indebtedness of the Tálukdárs or in the improvement of their property taken under management. We cannot help remarking that those responsible for the management allow the properties in their charge to deteriorate and thereby indirectly help to bring the Tálukdárs into untold misery. The debts are never paid up, and so, although the indebted Tálukdár is liable to his creditors, his co-parceners who have no debts to pay stand exposed to all the miseries resulting from their joint estate being taken up under management. In the best interest, therefore, of a large body of landholders in Gujarát it behoves the authorities to remedy this painful state of affairs at an early date and to carry out the provisions of the existing law in a manner least harmful to the Tálukdárs. [Elsewhere the paper adversely criticises the system of requiring securities from Tálukdárs for the payment of Government dues inasmuch as in the opinion of the paper it opens the way to bribery on a graduated scale among various grades of officers from Thándárs downwards. It further observes that in view of the fact that any agriculturist is allowed to stand security for a Tálukdár, the system loses all its importance and no value is attached to the security. Under these circumstances the paper appeals to the authorities to do away with the obnoxious system relegating the Tálukdárs to a secondary position, and to place reliance upon this important class of landholders.]

Intelligence extracted from the Press.

Appeal by the late editor of the defunct *Ráshtramukh* for pecuniary help.

Kesari (130), 27th July.

76. B. R. Pálwankar, the convicted editor of the defunct *Ráshtramukh* of Mahád (Kolába), makes the following appeal for help in the *Kesari* :—I was released from the Dhulia Jail on the 11th instant. Owing to the mismanagement which prevailed in my press during my incarceration and official high-handedness, I have suffered a loss of about of Rs. 1,400. I, therefore, appeal to my countrymen to come to my help by subscribing to a small Maráthi magazine for children called the " Khelgadi " which is being issued from my press.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 4th August 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

to believe that Mr. Premji was at all given a fair and open trial. Nothing, it remarks, is yet known about the offence for which Mr. Premji was exiled or [illegible]ness of the punishment that was inflicted upon him. The paper further appeals to the Jám to undo all the acts of Prince [illegible] which may be unjust or objectionable at the earliest opportunity. In its issue of 20th July the [illegible] publishes a full text of the notice said to have been given by Messrs. [illegible], [illegible], Wadia & Co., Solicitors for Mr. Premji, to the editor and proprietor of the [illegible] News, a newspaper published at Rajkot, stating that legal proceedings would be taken against him for having libelled their client in its issue of 7th July. The editor, among other things, says that Mr. Premji is a British born subject and as such is entitled to the protection of British Courts.

CONFIDENTIAL.] [No. 32 of 1909.]

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th August 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st July 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kuudanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitrā	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryā Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayā	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayā	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Maratha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
177	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
183	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	......	...

The Editor of No. 5 is Prof. P. B. Váccha ; Pársi ; 42.

The Editor of No. 18 is Rev. Seither, S. J., German ; 45.

The Editor of No. 22 is Prof. P. A. Wádia ; Pársi ; 35 ; 400.

The Publisher of No. 23 is Ganesh Balvant Modak ; 44 ; Hindu (Chitpáwan Bráhman) ; 42 ; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott ; Rev. R. S. Hume ; Rev. Tukárám ; (Christians) ; 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes ; Goanese ; 25 ; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel ; Hindu (Patidar) ; 39 ; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36 ; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta ; Hindu (Dasa Shrimali Bania) ; 34; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswati Brahmin) ; 21 ; 150.

The Editor of No. 178 is Amjadbeg ; Muhammadan (Moghal) ; 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.

The Editor of No. 180 is Mahomed Husein Hássomya ; Muhammadan (Sunni) ; 44.

Politics and the Public Administration.

Comments on the speech of the Under Secretary of State for India on the Indian Budget.

Indian Social Reformer (6), 8th Aug.

***1.** "Reuter has sent an unusually copious summary of the speech of the Under Secretary of State for India in the House of Commons on the occasion of presenting the Indian Budget. We are glad to note the emphatic contradiction which the honourable gentleman gave to the theory of a wide-spread conspiracy being at the bottom of the murder of Colonel Curzon-Wyllie....... However, one cannot but notice some inconsistency between this statement and that which the honourable gentleman made in defence of the deportations under the Regulation of 1818.......... It is impossible to reconcile the two statements that the population is loyal and that the people would not assist the authorities to maintain law and order. The truth is, and the sooner it is recognised the better, that the people of Bengal are profoundly discontented and that the discontent is being made use of by some evil-minded persons. We have reason to believe that, since the judgment of the High Court in the Midnapur case, there has been a very great improvement in the position. We are rather surprised at the Master of Elibank's raking up the somewhat stale controversy over the 'drain' theory. If anybody said that the poverty in India was chiefly or largely due to the political and commercial drain on the country, he would be talking nonsense. Equally absurd is the contention of people like the writers of the East India Association pamphlet, from which evidently the Master imbibed his facts, that there is no such thing as a drain on the resources of India and that every penny of the Home Charges is earned by indispensable services to India. What about the latest addition to the military charges against which the Government of India most strongly protested? Reuter does not tell us whether the honourable gentleman quoted this particular figure to demonstrate that there was no justification for describing the payments made in return for loans and other services as a 'drain.' The Under Secretary ventured beyond his depth when he characterised the perfectly legitimate protest against the excessive Home Charges as 'adduced to bolster up malicious agitations'."

Mahrátta (11), 8th Aug.

***2.** "The speech of the new Under Secretary for India, the Master of Elibank, in introducing the Indian Budget in the Commons last Thursday, is cast in the old and worn out official mould, and merely reiterates the bureaucratic platitudes.......... The Master of Elibank repudiated the charge that poverty in India was largely due to the political and commercial drain on the country. He thought the charge was baseless and was set up only to 'bolster up malicious agitation.' The Under Secretary has laid himself open to severe criticism by brushing aside a fact which has been proved up to the hilt by eminent thinkers like Mr. Dádábhái Naoroji and Mr. Digby in their well-known works. We wish the Master of Elibank had only turned his attention to the declaration of the policy of 'Exploitation and Administration' by no less an authority than a Viceroy of India, we mean, Lord Curzon. .... His declaration about the unflinching adherence to the policy of repression does not give grounds to hope for the speedy release of the deportees.......... It has been repeatedly pointed out how shallow and slippery are the grounds which have been adduced in support of the deportations, and the authorities, not being able to give any satisfactory explanation of their action, have been obliged to resort to the irresponsible and autocratic course of a flat refusal to answer any further question on the subject. In March last, the Viceroy declared that there was no active disaffection in India, and even to-day he re-affirms the same view. Would it not then be obligatory and politic on the part of the authorities to release the deportees and abate the policy of repression in view of the statements of Lord Minto as to the peaceful condition of India? While expressing the satisfaction that the reforms, as intended, had rallied to the official side a large number of Indians who would have otherwise ranged against the Government, the Master of Elibank pompously said that 'Decentralisation was only an evolution following the intellectual freedom associated with British rule and imbuing the receptive Indian intellect with European ideas.' The Indians have very recently come to know what 'intellectual freedom' means in the repression of free press and free speech, and in the attempts to kill liberty of thought by repressive circulars. And they know too that decentralisation means in India no real control by the Indian people, but only increase in the already arbitrary powers conferred upon bureaucratic officials. The University Commission, officialisation of the Universities, the departmental censorship on literature to be used in schools, and the repression of indigenous national educational institutions—all these only tell a sad tale of the vaunted 'intellectual freedom' of British rule. In view of these facts, the attempts to 'advise' Indian students officially in England are likely to be looked upon with suspicion and mistrust. Lord Morley has determined to charge the Indian revenue with the cost of maintaining a central house for the so-called unofficial advisory societies. We hope the arrangement does not involve a system of unofficial espionage on Indians in England at the cost of the poverty-ridden ryots."

Pársi (38), 8th Aug., Eng. cols.

***3.** In reference to the 'new policy' initiated in India, the Master of Elibank repudiated the assertions that the reforms were extorted by fear of the outrages. This was a surperfluous reiteration, for no responsible Indian has ever made any such assertion.......... Those that persistently connect coercion with the reforms have an ulterior purpose and represent the worst type of the unyielding Imperialist.......... The Master of Elibank assures us that Lords Morley and Minto were absolutely certain that if the Indian desires had not been recognised, and if the Government had not been brought into closer and more practical touch with the people, 'we should have now ranged against us a mass of sullen discontent, not only of the Extremists, but of those who are now loyal.' This is a statesmanlike appreciation of the present situation. It shows that the Imperial Government has at last recognised the fact that the best way to govern India is by 'recognising Indian desires' and making an honest and practical attempt to satisfy them. Things would certainly not have come to the present pass, if the prayers of the Indian National Congress had not been persistently and deliberately flouted during more than two decades.......... But before we take leave of the Master of Elibank we feel it our duty to protest emphatically against his utterances regarding the 'drain' theory.......... The Master of Elibank would have done well to leave this subject severely alone.......... When the Under Secretary reminded the British Press how sensitive the Indians were concerning their patriotism and self-respect, he forgot that in attributing 'malicious' motives to the author of the 'drain' theory, Mr. Dádábhái Naoroji, he was himself treating with scant respect the 'patriotism and self-respect' of the people of India."

Philosophy of British rule in India.
Indian Spectator (7), 7th Aug.

4. "The murder of Sir W. Curzon-Wyllie has moved the London *Spectator* to discuss in a leader extending over three columns the whole philosophy of the British Government of India.......... The questions raised are, why the British are in India, what is to be the object in governing the country, and by what means that object is to be attained.......... It seems that the British are in India because the native population is so hopelessly and irreconcilably divided into sections and communities that the 'domination of an impartial outsider' is necessary to supply those forces, influences and instruments without which the political survival of the country would be impossible.......... One seems to discover in this exposition of the rationale of an alien Government what an American writer on India has called the British humbug about philanthropy. .... The British acquired different parts of India in different ways, but having acquired them they keep possession of them, as Governments and individuals do. The common practice of mankind is the only apology needed. Is Burma torn by rival sects? Why do the British retain Burma? The writer in the English journal does not evidently realise the mischievous character of the philosophy he propounds. The *Indian Home Ruler* will no doubt retort that it is the concern of the people themselves whether they live in peace or whether they live under tyrants, and that other nations of the earth had better mind their own business.......... The prime object in governing India, it is said, ought to be the interests of the people, and not self-government.......... Good Government may eventually educate the people for self-government, but it seems that self-government should not be the acknowledged object of British rule in India; for not only are the people divided among themselves but even if they were united, the *Spectator* holds that the East regards self-government with contempt. Otherwise, it is argued, why should not popular government have been established in any Asiatic country during the long ages through which Eastern civilisation has passed? Who can answer why the Anglo-Saxons in England have stuck to monarchy, while their cousins across the ocean have successfully substituted the republican form of government in its stead, or why the Slavs have for centuries been content to live under an autocracy, and have now set up a Duma? Popular government has already begun to be appreciated in Turkey and in Persia.......... We are not to accept surmises in the place of the facts that we see established in contemporary history. The same remark applies to the *Spectator's* contention that as the people do not want to be governed by their own countrymen, Englishmen should not share the government with Indians, and that the policy of appointing natives on the Executive Councils of the Viceroy and the Provincial Governors is opposed to the interests alike of the Government and the governed. Mr. Sinha was congratulated on his appointment by all communities, and an ounce of fact is more trustworthy than a ton of theory. What is to become of the Native States if Indians do not want to be governed by their own men?"

A description of the revolt of the Italian States against Austria.
Bhála (110), 1st Aug.

5. Mazzini had a magical influence over the young and the old in Italy. Though there were minor differences in the contending Italian Moderates and Extremists, all were united in their desire to drive out Austria. Mazzini and other devotees of independence followed an austere life in the cause of the country and tried to implant the ideas of independence in the hearts of Italians. Garibaldi and his followers were learning the art of war in Southern America. In 1846, Gregory XVI died and Pius IX was elected Pope. Italy was jubilant over the election of the new Pope and thought that he would act as a leader to her in waging a war of independence with Austria. A patriot went about Italy and preached as follows to the people:—'Do you wish to drive out Austria from Italy? You can never do so peacefully. Austria would refuge to comply with your prayers. There is no alternative to the use of force. Implements of war can be had easily if you just set yourselves about to collect them.' Carlo Alberto made preparation for a war with Austria. The subjects of the Duke of Luna were quite disgusted with his tyrannical rule. The people of Tuscany also were exasperated by the threats of Austria to withdraw the privileges granted to them. Sicilians were also disaffected as Dominic Romeo and his nephew were executed and as Carlo Pirio was imprisoned. In such a state of Italy, Palermo sounded the bugle call of independence. Ferdinand tried to quell the revolt with the help of Austrians, but had to yield to the popular demands in the end. A demonstration in honour of the Pope at Milan served the Austrians as a pretext to shoot the Milanese down, but ultimately they proclaimed their independence. Venice followed the example of Milan and proclaimed her independence. The Pope also granted a Constitution to his subjects. Carlo Alberto unfurled the tri-coloured flag of liberty and joined the Italians. But he did not follow up his first successes and allowed Redetzky to recoup his strength and to recover his lost position. Garibaldi offered to serve under Carlo Alberto, but was contemptuously treated by him. He then served under the Milanese, but the Milanese signed a treaty with Austria and ordered Garibaldi to leave Lombardy. Garibaldi continued to fight with the Austrians, but was forced to flee to the mountains. In the meanwhile, affairs changed at Rome. Rossi was murdered and Mazzini was proclaimed the Dictator of Rome with two others. But Rome

capitulated to the French after a heroic struggle. Garibaldi left for San Marino, but the Austrians pursued him and asked the State not to harbour him. Garibaldi left San Marino, but was afterwards recognised by a Piedmontese officer and sent to the capital. But he was released by the Piedmontese Parliament. Garibaldi left Italy for America in 1850. If the Italian States had shown a firm resolve to fight to the end, the rebellion would not have been so easily quelled. Patriots shed their blood in vain in the cause of independence for two years, and the scheme of Mazzini and Garibaldi was defeated.

Importance of Native States in the political future of India.

Praja Bandhu (39), 1st Aug., Eng. cols.

6. In a long article on the Administration Report of the Junágadh State the *Praja Bandhu* writes:—"Our Native States are among our most valuable political assets, and every encouragement ought to be given to them wherever an honest desire to render good work is beyond question. The greatest gain to the cause of public progress consists in the recognition by most of them that they have a definite and distinct duty to perform in the grand work of regenerating our motherland.......... They cannot, as by a single bound, attain the level of Baroda, Travancore or Mysore. They have their own difficulties in the ignorance of their subjects, and the general attitude of the Paramount Power, which outsiders cannot fully know or appreciate. The trend of recent events, however, has made the Political Department more gentle and sympathetic towards them. About 20 years ago, the backwardness and mismanagement of some of them seriously gave rise to the question, whether it is worth while maintaining them. Now there can be only one answer to such a query. It is of national importance that our Native States should exist and grow stronger, day by day, in all that contributes to national advancement. Within the next few years, we may expect very substantial instalments of national service from them. Limbdi, Wadhwán, and several others of our Káthiáwár States have made primary education free. Ere long they will not only do their duty by their subjects in matters educational and industrial, but will take a leading part in aiding the general progress of the country. The only hindrance that will remain will be the general ignorance of the masses in British India. The duty of educating them is pressed time and again on the Government of India, and rightly too. But the well-to-do among us can in the meanwhile do a great deal by establishing schools of all classes. We are at present at the threshold of a great movement for national regeneration, which can only succeed if Native Rajas, landed aristocracy, the middle classes, and the masses all march as a homogeneous whole. The Junágadh Report would show that Native States are awakening to a sense of their duty, and that the example of Baroda is being eagerly followed. Other States will no doubt be glad to tread the same hornourable path. The question of the masses then must remain to be grappled with."

The real cause of the unrest in India.

Jám-e-Jamshed (34), 2nd and 5th Aug., Eng. cols.

7. The *Jám-e-Jamshed* continues its articles on the "Real Cause" of discontent in India and writes:—"Do Englishmen realise the mischief done by the more thoughtless class of Anglo-Indian scribes, and the English journals who take their clue from them, and the retired Anglo-Indians and the rest?......... And if the writings and criticisms of the press, an irresponsible body after all, have been found to sting and exasperate the Indians so much, what must have been the effect of the speeches and writings of responsible officials—from the utterances of the Viceroy Curzon to the utterances of the *ex*-Viceroy Curzon?......... We shall here pass by the effusions of lesser men, of Sir Bampfylde Fuller and Mr. Beaman, as ventilated through addresses before academic Societies and through pages of English Reviews. Undoubtedly these are all the ventilations of honest opinions, honestly formed. But so are also the opinions of a Tilak and a Bepin Chandra Pál, of the *Kesari* and the *Bande Mátaram*." [The paper further complains of the tendency in the Anglo-Indian Press to make constant use of opprobrious epithets in connection with certain Indian communities, and writes:— "Do Englishmen believe that Bengalis and Mahráttas

find nothing to complain of, nothing to irritate and even to exasperate them, in the silly vapourings of the Anglo-Indian and the ill-informed section of the British press, in which the terms 'Bengali Babu' and the 'Poona Brahmin' are contemptuously and derisively used ?........ Have the Secretary of State for India, the Government of India, the British officials, the British politicians and the rest, who always feign surprise at the irreconcilable attitude of the Hindus, any record of the insults, the insinuations, officious and unwarranted, that have been heaped upon the Hindus as a community by even the more respectable class of British journals in recent months ?......... We shall close the subject by respectfully drawing the attention of the British Government to one delicate point, which has, it is to be feared, a close bearing on the present unrest in India. Are Government sufficiently careful in their selection of their officers to represent them at Courts of Native Princes and for the conduct of delicate negotiations with them ? "]

It is not possible for the people to co-operate with Government when their wishes are disregarded by Government officials.

Sami-Sánj (91), 2nd Aug.

8. Do Government deserve the co-operation of the people? Why should Government officials hope for co-operation from the people when they are deaf to the grievances of the latter, and are prepared to offer gratuitous insults to respectable Indians? When officials behave in this fashion, it is impossible for Government to expect co-operation from the people.

Alleged impossibility of having amicable relations with Government.

Prakásh (148), 4th Aug.

9. The *Prakásh* publishes the following extract from a speech of Mr. Aravind Ghose:—It has now become impossible to have amicable relations with the Government which has taken up an attitude of mistrust towards the people in every matter and is enforcing repressive measures against them. The people must, however, bear this persecution in silence and thus show themselves worthy of *swarájya*. The Honourable Mr. Gokhale's principles are most dangerous. He seems to have no idea of national glory and of what can be achieved by passive resistance. We mean to stick to passive resistance till we get rights of *swarájya*. It is impossible to have amicable relations with Government until the people are granted their rights. We must, however, carry on the *swadeshi*-boycott agitation without resorting to illegal acts.

Comments on the treatment accorded to the deportees.

Gujaráti (30), 1st Aug.

10. Feelings of irritation are aroused in India on the subject of the deportation of the nine Bengali leaders. In reply to Parliamentary inquiries the Secretary of State has been giving two sets of answers. Even in England the feeling is the same as that in India. The fact that the deportees are rotting in prison has added fuel to the fire. If Government deem it fit to deport respectable citizens, it is their duty to lodge them in buildings that have nothing to do with jails. That an antiquated Regulation should be put into force and on the strength of mere suspicion nine highly respected Bengalis should be spirited away is most deplorable. It is still more deplorable that after they are deported they should not be treated as befits their social status. No proper arrangements are made for supplying them with books and writing materials. We hope the Secretary of State will soon be in communication with the Indian Government as regards the treatment of the deportees as becomes their position. Regarding the treatment given to them it is necessary for Government to give no cause to the people to entertain bitter feelings.

Political prisoners should not be treated like ordinary convicts.

Kál (126), 6th Aug.

11. We learn that Mr. Shivrám Mahádev Paránjpe, though well treated in jail and allowed the use of books, has deteriorated in health and lost twenty pounds in weight. The question naturally arises as to why he should have suffered in health in spite of the good treatment he has been receiving. We think that it is the system

at present in force that is responsible for this. The present rules regulating prison discipline are evidently intended for the ordinary criminal classes accustomed to physical work. But latterly, our bureaucrats having undertaken a crusade against sedition, real and imaginary, people bearing the highest moral character have been thrown into prison simply for the sake of difference of opinion in matters political. It is unjustifiable to apply to such political prisoners the rules intended for convicts of a quite different stamp like robbers and dacoits. In most civilised countries a distinction is made in the treatment of these two classes of prisoners. But that not being the case in India, no amount of consideration shown to political prisoners can prevent an adverse effect on their health during detention in prison. It, of course, lies with Government to make the necessary changes in this matter of prison discipline, but our object in referring to it is to call the attention of our public men to the fact that they must be ever prepared to undergo the ordinary hardships of jail life as there is no saying when they might incur the displeasure of the officials and have to undergo incarceration.

Alleged antipathy of Government towards "National" educational institutions.
Mahrátta (11), 8th Aug.

***12.** "Twenty-five years ago Government not only welcomed private effort, enterprise and self-sacrifice in the cause of education, but it was at one time contemplated to entrust the institutions of Higher Education solely to competent private agency. But a generation has been enough to reverse completely this sound policy of educational *swaráj*. The present Administrators not only look with suspicion on all private educational institutions, but they appear to be only too anxious to find any excuse for entirely closing such schools. They have a particular dread of 'National Schools', which they, like the Biblical King Herod or our Pauranic *Kamsa* seem determined to slaughter in their very infancy. The first step in this repressive educational policy was to prohibit all students from appearing for any examination, unless they came from recognised institutions; the next step was to issue a rule requiring every candidate for an examination to produce a certificate of his having studied for at least two years in a recognised school. Even these restrictions were not sufficient in the eyes of our Educational bureaucrats. They issued a departmental circular forbidding the admittance of boys in the 3rd, 4th and 5th standard classes from private schools unless the same were recognised by the Educational Department. The Honourable Mr. Parekh was subsequently told in the Legislative Council, that these Departmental orders were issued to the Head Masters of Government Schools only! It is rumoured that the latest manœuvre in this bureaucratic campaign of repression is not only to extend the above departmental order to all aided and recognised private schools but entirely to prohibit them from admitting any student from the so-called 'seditious' private institutions! If the authorities of the aided and recognised schools are tempted to show courage and stand on their rights, they are threatened with the forfeiture of their grant and recognition! The Maháráshtra Vidyálaya of Poona is, it is reported, specially mentioned in this latest circular! It is the fundamental principle of the laws of civilised Governments that unless and until the proper judicial authorities hold a man or an institution to have been guilty of sedition or any other offence, they ought to be presumed to be innocent, and no man—not even the bureaucrat of the educational and police departments—has any right to damn and defame any institution behind its back by calling it seditious. If the authorities think any institution to be 'seditious,' they, in fairness to all concerned, ought to prosecute the responsible persons in a court of law and thus give them an opportunity of explaining or defending their conduct. Not that the justice dispensed now-a-days in the law courts is either wholly unadulterated or even satisfactory, but at any rate it is open and without the blemish of executive secrecy or high-handedness. Even those who by raising the policeman's baton force National Schools into suicide are in one sense preferable to less straightforward bureaucrats who work by underhand and dubious ways and deal secret, but none the less effective, blows to their innocent victims."

Necessity of keeping away students from political activity.

Indian Spectator (7), 7th Aug.

13. "If the denunciations of anarchist crimes, committed particularly by students, are sincere, Sir Edward Baker has given the people of Calcutta an opportunity to prove their sincerity. Something more than denunciations, His Honour said in the Legislative Council, was expected from the leaders of the Native community. The first item in this something, demanded by the Lieutenant-Governor, is that students should not be allowed to take active part in political demonstrations. What is the good of allowing young men to do what they like, and indeed to encourage them in joining anti-Governmental demonstrations, and then, when the poison has worked, to express horror at the natural and inevitable consequences of inflaming impressionable minds? The sincerity of the abhorrence of crime should be shown by removing students from the sphere of the influences which might lead to crime. The step which His Honour has taken, in asking students to be boycotted from the boycott demonstration, and thereby saved, is both courageous and consistent. If those who have the power to control the conduct of students do not use it on the side of peace and good citizenship, it will then be time to carry out measures which are 'neither peaceful nor painless.'"

Disapproval of the conduct of the London *Times* in giving publicity to Mr. Shyámji Krishna Varma's letters.

Karáchi Chronicle (9), 1st Aug.

14. "We wonder why the *Times* opens its columns to the vapid writings of Mr. Krishna Varma who is by now well-known as the arch enemy of the British rule in India. The publicity which is thus afforded to the letters written by Mr. Krishna Varma by the hospitality accorded to him by the *Times* is more widespread than Mr. Krishna Varma could think of obtaining by means of his own paper, the *Indian Sociologist*, which is prohibited from coming into India, and yet the object which the *Indian Sociologist* may be calculated to serve on such occasions is, in our opinion, better served by Mr. Varma's views being ventilated in such an influential journal as the London *Times*. There is little doubt that Mr. Varma does not reck the moral consequences of his writings and irresponsible as he is, he does not know what a powerful handle he is giving to the *Times* to discredit the Indian people and their political movements in the eyes of the British public."

Predictions of political commotions in the month of August.

Ráshtramat (48), 3rd Aug.

15. The *Ráshtramat* publishes the following predictions for the month of Shrávan (July-August) by B. G. Pandit:—Political commotions will gain much strength, and the Nationalists will obtain great success in them. This month will give success to the leaders in Bengal in their work, but they will have to undergo physical and mental trouble. As this month is particularly perilous to the students in Maháráshtra, they should act with caution. There is a probability of the Nationalist party accomplishing an important achievement. There is a likelihood of two monthly magazines being stopped. One newspaper editor is likely to be prosecuted and convicted and to undergo particular trouble and misery. There is fear of great calamities being caused by the explosions of explosive substances. But India has no fear of war and bloodshed.

How sedition can best be rooted out.

Ráshtramat (48), 6th Aug.

16. The *Ráshtramat* writes as follows sarcastically:—If Government are really of opinion that repression alone would restore the old peace to India, then we would advise them to be thorough in their measures instead of resorting to indirect means. As individual instances of imprisonment of editors or of taking security from them has failed to shut the mouths of others, all people who have received education beyond a certain limit as well as those who may engage themselves in any independent calling should be asked to furnish security for good behaviour. Colleges and High Schools should be abolished, importation of English books and newspapers stopped, the Arms Act should be made applicable to books, and Indians should be prohibited from visiting foreign countries.

Good wishes for Mr. Tilak.

Sami-Sánj (91), 2nd Aug.

17. The *Sami-Sánj* in an article justifying what Mr. Baptista said at the meeting held to celebrate the birth-day of Mr. Tilak says:—Nobody can dare say that it is wrongful to wish Mr. Tilak long life and to pray for his speedy release. Is it unlawful to wish well to this patriot, when the Christian religion enjoins on its votaries charity even towards enemies? We too wish long life to Mr. Tilak and pray that he may be set free ere long.

Comments on Mr. Lloyd George's attack on Lord Curzon.

Indu Prakásh (47), 4th Aug., Eng. cols.

18. "With the acute controversy over the Budget of the United Kingdom we have not much concern. But we have great interest in the exposures the retired Anglo-Indian autocrats aspiring to get a status in British public life are making of themselves in connection therewith. That they are showing themselves narrow-minded and most ungenerous champions of the rich and the privileged classes has a significance of its own. Lord Curzon is the beau ideal of these pseudo-friends of poor India and for his unholy pains has got a fitting reward at the hands of no less a personage than Mr. Lloyd George in a speech delivered the other day. Up till now we wondered and wondered, if the proud and defiant British Lion had become as lamb-like as the 'gentle Hindu,' and had so far forgotten his tiger-like qualities as to put up with the pranks and brags of that prancing and vanity-ridden 'superior person.' But the Chancellor of the Exchequer, in his speech, re-assures us that John Bull has not become tame in spite of his close association with the lambs of India for over a hundred and fifty years, but is as great a howler as ever against all persons taking airs and showing fussy meddlesomeness of the intolerable type. The *ex*-Viceroy of India badly needed some cutting set down in the plainest English possible.......... It is never too early to plainly tell retired Anglo-Indians of the type of Lord Curzon that the arrogance of manners and the contemptuous tone of infallible authority which they acquire in 'gentle' India will not be tolerated for a moment by free Englishmen at 'Home'."

Reproduction and translation of Mr. Arabindo Ghose's "Open letter to my countrymen."

**Mahrátta* (11), 8th Aug.; *Ráshtramat* (48), 4th and *10th Aug.; *Mumukshu* (140), 5th Aug.

19. The *Mahrátta* reproduces and the *Ráshtramat* and the *Mumukshu* publish translations of Mr. Arabindo Ghose's "Open letter to my countrymen" published in the *Karma Yogin* of Calcutta dated 31st July in which he exhorts his countrymen to place before them the ideal of *swarájya* or absolute autonomy free of foreign control and to adopt the policy of passive resistance as a means of putting pressure on Government to make them admit Indians to a substantial and effective control on the legislative and financial administration of the country, and to adopt "No control, no co-operation" as a watchword of their political agitation. Mr. Ghose sums up the refusal of co-operation by the word boycott and he advocates its enforcement not only in commercial matters but also in every other phase of life. A rapprochment with the Moderates and the formation of an 'elusive organisations of young men' to replace the prohibited *samitis* are also suggested so that the country may proceed in its onward march of progress in a systematic and efficient manner.

Swift and Berkeley the real originators of boycott propaganda in Ireland.

Mahrátta (11), 8th Aug.

***20.** "In an article appearing in the issue of the *Fortnightly Review* for June, Mr. T. W. Rolleston has written on the 'Two Makers of Modern Ireland.' One of these is Jonathan Swift, who is popularly known as Dean Swift, the other being Bishop Berkeley, the great idealist philosopher. The object of the writer is to contrast the two men and to point out the difference between the two eternal types which are represented by them. Of the two, Swift may be called an Extremist and Berkeley an animated Moderate, in the terms of our ephemeral current political phraseology of the day....... We must remember that Mr. Rolleston regards the two as complements that go to make up one whole and perfect individuality...... Both, it may again be pointed out, were the complements of each other and were in no sense contradictory or incompatible. We wish it were remembered in India that 'complementary' and not 'hostile or incompatible' is the proper relation existing between those who work in the industrial and those who work in the political field in India.......... Those who are not endowed with a temperament suitable to the advocacy of the harsh but effective measure of the boycott need not advocate it. But that is certainly no reason why they should condemn it. In doing so they betray the one-sidedness and the narrow range of their own vision as well as ignorance of the history of political agitation in the nations of the world. Swift was the man with whom the first boycott movement in Ireland originated.......... A series of most iniquitous laws had crushed out the Irish woollen manufacturers by refusing them the liberty of exportation and by restricting them to the narrow and precarious market formed by the contraband trade to France. The manufacturers were extremely exasperated, and the exasperation waited only for a voice to utter it. It found this needed voice in Swift's pamphlet which bore the name of 'A proposal for the universal use of Irish manufactures in clothes and furniture of houses utterly rejecting and renouncing everything wearable that comes from England.' The pamphlet did not aim at only economic teaching. It was meant as an advocacy of a political reprisal against England. '*It was a defiant utterance intended not only to promote the use of home manufactures but to rouse the nation to a sense of the bitter wrong and injury inflicted upon her by the trade legislation of England.*' It was in this connection that Swift gave the well-known advice: 'Burn everything that comes from England except the people and the coats!' The printer of the pamphlet was, of course, prosecuted, but the bulwark of the Jury did not fail. It repeatedly turned back the onset of the Chief Judge and eventually, in the propitious twilight of a change in the administration, the Government withdrew the prosecution.......... To make a long story short, here was the first Irish boycotter who preached boycott a hundred and fifty years before the term boycott was invented, which proves that political reprisals in the shape of passive economic boycott are perfectly legitimate and are to be met with in the political history of every country. Babu Krishna Kumár Mittra is perhaps the Indian counterpart of Swift, if the story be true that it was he who first mentioned and moved boycott in Bengal as a political weapon against the Partition of Bengal."

Philosophy of passive resistance and boycott.
Kesari (130), 3rd Aug.

21. It is said of Eknáth that he was spat at by a Muhammadan while he was returning from his bath. Eknáth quietly bathed again and was again polluted, but he replied by a further bath. At last the Muhammadan was tired and gave up his pranks and Eknáth went home, a pure man. The principle of passive resistance is well illustrated by the above-mentioned anecdote. The saint of Maháráshtra has rendered the principle holy by his adherence to it. Mr. Gokhale is not in favour of passive resistance. He knows that the discussion about minor differences of *swarájya*, absolutely autonomous or colonial, is unimportant. But he is flourishing the creed of the bureaucrats in the air and is on the war-path to whip the Extremists. The Moderates urge that obstinacy is of no use in performing even good deeds and that we should consider what is expedient in politics. The Extremists do not ask the Moderates to worship in their own temple. They only request the Moderates to have an undying faith in the work they have selected for themselves. The Extremists are not blind to matters of expediency, but they cannot give up their faith. They know well that he who fights against calamity is the devotee of God. We should also bear in mind that co-operation on equal terms and servility are two different things. Man is by nature a slave of circumstances and he looks to his convenience and accommodates himself to adverse environments. This natural inclination cannot be at once put a stop to. It requires to be gradually resisted. The principle of passive resistance means not to use any force against others, but suffer ourselves and to break the law when necessary and fall a victim to the punishment inflicted by Government. We may also note that the ideal of *swarájya* will be useful at present only as an ultimate goal. The ideal of independence can have nothing to do with the practical politics of Indians. The bureaucrats are bent upon introducing more repressive measures; and the support of the Moderates will only make the bureaucrats still more obstinate. The *swadeshi*-boycott movement was inaugurated to draw the attention of the people in England to such tyrannical acts and to protect us from a drain of wealth. The Moderates boycotted boycott at Madras and Mr. Gokhale ridiculed the idea of passive resistance. We are, however, glad to note that the Bengal leaders have not been frightened by Mr. Gokhale's frankenstin and that they have not given up the boycott movement. Every one should observe the vow of boycott, if not for any other reason, at least to avoid using foreign goods as such.

Thoughts on Boycott.
Bhârat Jivan (67), *for* April.

22. In the fifth and apparently the last of a series of articles on 'Thoughts on Boycott' a contributor writes in the *Bhârat Jivan* :—If *swadeshi* and boycott on the one hand and politics on the other have any relation, we should say so specifically and declare that by the establishment of such connection we would not be frightened out of our purpose. Any such considerations need not deter us from our purpose, for we wish no ill to Government nor are we inimically inclined towards them. We bear no ill-will towards foreigners and hence we should enter the field of action with a singleness of purpose to do good to our country. Though outwardly the movement has two aspects, yet really speaking there is no distinction to be made between them. They are so correlated to one another that one cannot exist without the other. While the spirit of *swadeshi* stimulates the supply of indigenous articles, the propaganda of boycott increases the demand for them. Consequently it would be easily understood that the one without the other would be of no avail. A persistent disregard of popular views and sentiments by Government and the utter futility of demands and prayers have naturally exasperated the Indian masses and led the Bengalis to devise a system of boycott as a means to make their grievances reach the ears of the authorities. This has been acknowledged to be the most efficacious method of drawing the attention of Government to our needs and requirements, and there is a concensus of opinion that the entire Indian people should stand shoulder to shoulder with the Bengalis in their efforts to seek the amelioration of their countrymen. Readers of history know that whenever the ruling authority in any country grows indifferent towards popular complaints, the subject races become despondent and despair of any hope of relief at the hands of the ruling power or its subordinates. Accordingly, they seek the path of peace and happiness by depending on their own personal strength. At times such dissatisfied races have deposed kings, deprived the authorities of their powers and punished them in various ways. European history is replete with such incidents. On one occasion the English people had become so exasperated that they beheaded their sovereign. But the peace-loving and law-abiding Aryans would never think of such violent means. Even long continued contact with the West will fail to infuse in them such a wicked spirit. To those who have been inoculated with the poison from the West we fervently appeal to desist from venturing on such dangerous paths, as the weapon of boycott is more powerful and effective than any other for the regeneration of India. Those whose vision has been blurred by interested and selfish motives could never be moved into action by mere words, and consequently boycott is resorted to with a view to rousing them from their apathy towards India and things Indian. When such means will affect English trade, our foreign rulers will care to consider our demands for the protection of their own countrymen's interests, and then and then only shall we be granted our just and legitimate claims. If, therefore, O Indians, you wish well of your country, take the *swadeshi* vow and adhere to it till death.

A counsel of moderation to the Bengal leaders to reconsider the boycott question.
Indu Prakâsh (47), 9th Aug., Eng. cols.

***23.** "Thank Heaven, the celebration of the Boycott anniversary at Calcutta has passed off quietly though enthusiastically and without any popular disturbances, in spite of dire prognostications by the Anglo-Indian red-rag journalists. The police are said to have behaved well.......... Moderation seems to have been the watch-word of the demonstrators and nothing else could have been anticipated when Babu

Bhupendranath was to preside and lead......... He made it clear that the movement, as he and other Bengal constitutionists would continue it, had for its objective only the legitimate aim of having the sore grievance of the Partition redressed, and that it had nothing to do with the questionable movement for a permanent and growingly anti-Government agitation for the achievement of absolute *swarájya.* We have our own differences with the Bengal patriots......... We think, for example, that the continuance of the agitation is now much less likely to secure a modification of the Partition than a more conciliatory, quiescent and friendly attitude by the Bengalees towards Government. We are also persuaded that boycott is by no means the same as *swadeshi* as Babus Bhupendra and Surendra would stoutly maintain in spite of fact and logic, and that however justifiable in strict law as a protest against a grievance, economically a programme of total boycott is ruinous to the material interests of the country. We also think that the universal and unconditioned boycott, as it is preached in Bengal and partially acted up to, is a dangerous weapon liable to great abuse in the hands of unscrupulous agitators and therefore likely to prove mischievous. But yet, we have no heart to condemn the Bengalis, nor will regard for stern truth induce us to forego the position we have consistently taken—a position which further has received the solemn sanction of the Congress. We mean that the Partition being a sore grievance, the adoption of boycott as a means of redress is fully justified. If we recommend, as we earnestly do, our Bengal friends to reconsider their position and change their methods, it is on consideration of practical good sense and policy......... We cannot join in the senseless cry raised by the Anglo-Indians—journalists and Associations—for suppressing boycott at the point of the bayonet after declaring it illegal by special legislation. A law of the kind would no doubt serve the purpose of harassing leaders, suppressing public meetings, etc. But no sane man could dream of successfully putting down boycott when a whole people are bent on it. The difficulties in the way would be obvious from the deplorable fact that Sir Edward Baker's solemn Government Resolution asking parents and teachers to keep boys away from the boycott demonstration of Saturday last has proved a dead letter. No more can a boycott suppression law prove an efficacious measure......... The *Statesman* has argued that the attitude of the Bengal constitutionalists is inconsistent, since 'it is not good faith to counsel moderation and coercion, law-abiding and violence in the same breath.' .... But is it good faith for Government to keep fresh a wound, to proclaim again and again an acknowledged grievance to have become 'a settled fact' and at the same time urge contentment, moderation and co-operation?......... Only the degeneracy which is the bane of Anglo-Indian journalism could thus dub passive resistance as positive disloyalty, and refusal to co-operate with Government as rebellion......... The boycott is constitutional, so far as it seeks only the redress of the Partition grievance. Government have so far done nothing to be able to validly demand its abandonment. It is, however, not likely to succeed in its object. We, therefore, counsel the Bengal leaders to exchange it for some other lawful means. We would also ask them to remember that in the hands of unscrupulous demagogues it has become an instrument of abuse. As such, it is not unconnected with sedition and anarchism. The Bengal leaders should, therefore, give it up. But if for the sake of prestige they do think it necessary to keep it up, let them most carefully eschew from it every taint of violence and disloyalty. They must boycott not only British goods but also Indian extremists of the *Swarájya* School."

An appeal to regard the Boycott day as a religious day.

Ráshtramat (48), 1st Aug.

24. A contributor writes to the *Ráshtramat*:—O dwellers of Maháráshtra! If you have any moral courage and faith left in you, do not fail to celebrate in a fitting manner the anniversary of the Boycott day that falls on the 7th of August. It is the institution of the boycott movement that has infused a new spirit in us and has enabled us to bear with patience and fortitude oppression, incarceration and deportation for the welfare of our mother-land. It is, therefore, an imperative duty of every man and woman to regard the forthcoming Boycott day as one of the Hindu religious holidays like the Rámnavmi and to fast on the day and to contribute what we can towards the furtherance of the National cause. Unfortunately our leader Tilak is not amongst us, but we should not fail to bear in mind the prophetic message he has left us.

Exhortation to the people of Karáchi to help the *swadeshi* movement.

Swadesh Mitra (95), 1st Aug.

25. The *Swadesh Mitra* discusses in a leading article the system of boycott as adopted and developed by the Bengalis, and endeavours to describe in detail the efforts of the Bengalis to curtail the sale of foreign articles in their provinces. It comments on the futility of the Calcutta police to prevent the system from gaining ground, and apparently gloating over the success of the movement concludes with an exhortation to the people of Karáchi as under:—It is deplorable that the people of Karáchi have not awakened to the necessity of the hour. They can neither dispense with the use of foreign articles nor approve of the use of *swadeshi* ones. Karáchi is practically devoid of patriotism. To remain ignorant of the movement spreading in other parts of the country is a slur on the people of Karáchi. When our brethren have been exposed to misery we are enjoying deep slumbers. It is highly improper to condemn *swadeshi* articles. It is time for us to wake up and encourage indigenous industries.

An Extremist account of the London outrage.

Kál (126), 6th Aug.

26. The London correspondent of the *Kál* writes:—For an hour before the murder of Sir W. Curzon-Wyllie, Dhingra was calmly talking with Miss Beck about the examination for which he had recently appeared. But even then he had an eye on Sir W. Curzon-Wyllie, with two revolvers, a knife and a dagger in his possession! Afterwards, when Sir W. Curzon-Wyllie came, he went to the door and stood near him as if wishing to speak something. He did not fire all at once, but when Sir W. Curzon-Wyllie approached nearer and brought his head just near that of Dhingra to hear what the latter was feigning to speak in whispers, he fired four shots rapidly. A Pársi doctor named Lalkaka, who was hard by, tried to catch him, but he too was shot and fell down in a heap. Sir Probyn ran for help, but Dhingra fearlessly turned upon him and dashed him to the ground with such force that a couple of his ribs were broken and his face was disfigured. Some Indians had by this time closed upon him and he could have easily shot them, but probably thinking that it was not proper to shoot Indians, he lowered the revolver and stood quite unmoved. [There is no reference in the letter to Dhingra's reported attempt at suicide.] When he was taken to the Police office he began laughingly to chat. He slept soundly that night and next day had a hearty meal. A friend having gone to see him while in custody, Dhingra was found to be jolly, so much so that he asked for a pretty little mirror to help him in arranging his dress! Dhingra was a permanent member of all loyalist and Anglo-Indian societies, and many Anglo-Indians had great confidence in his loyalty. Seeing that such a confirmed loyalist had committed the murder, several Anglo-Indians, notably Sir Charles Eliott who wishes perhaps to avoid his turn, who used to give tea parties to Indian students to wean them from wicked politics, have declared that they would give no more such parties.

Appreciation of Mr. Surendranáth Banerjee's work in England.

Ráshtramat (48), 6th Aug., Eng. cols.

27. "The cruel murder of Sir W. Curzon-Wyllie by an Indian youth was seized upon by Anglo-Indians in England as a welcome opportunity to revile Indians and arrest their legitimate aspirations.......... It was at this juncture that Surendra Babu happened to be in England, but not being chicken-hearted he stood by his principles and explained the real position in India to British audiences. It was not a very easy task to face an English audience ruffled by the murder of the one capable officer of the India Office in whom was centred the information and knowledge of half a life-time. This news made some of the Indian politicians here look blue, and some of them altogether lost balance and began to rail at their countrymen in a manner in which even

Anglo-Indians would be ashamed of talking......... While Gokhales and Bhándárkars were thus giving loud manifestations of their loyalty to the benign official here, Babu Surendranáth was standing firm by his loyalty to his motherland and fearlessly vindicated the right of his countrymen to maintain the high principles underlying their ideal in spite of difficulties and dangers."

Alleged futility of the circular issued by the Bengal Government asking parents not to permit young students to take part in the Boycott celebrations.
Sind Gazette (19), 4th Aug.

28. "A special appeal has been made by the Bengal Government to parents and guardians inviting their attention to the inexpediency of permitting students to mix themselves up in political questions and asking them to use their influence to induce them to abstain from being present at any political demonstration on the Boycott Day. We should have thought that Sir E. Baker would have realised how useless such appeals are. So much disregard for authority has sprung up of late in India that parents and guardians have hardly any control left over the younger generation, and those who desire to prevent students from taking part in the proposed demonstration will not probably have the power to restrain them. Absolute prohibition to students frequenting schools or colleges under the control of Government is the only way of meeting the position as regards a certain class of students. These appeals, to which not the slightest attention is paid, only humiliate the Government without producing the effect desired."

Alleged harshness on the part of Government in the Central Provinces.
Shakti (93), 31st July.

29. *Deshbhakta* Kolhatkar who has earned rigorous imprisonment for publishing the speeches of Arabindo Ghose has been treated just as a *budmash* would be treated by the jail authorities. Four Medical men represented to the Commissioner about the feeble health of the prisoner. The reply given is most evasive. Workers in the popular cause are either intimidated or prosecuted and sent to jail. The "Shiváji Shála" was forced to be closed at Amraoti only recently. Last week the National School at Yeotmál has met with the same fate. Mr. Cleveland, the head of the Police, had an interview with the Managers of the School. He thought it objectionable that the "Nibandh-Mála" should be one of the text-books. The work is by Chiplunkar, written about forty years ago and has been universally admired and acknowledged as a classic. And yet the Police Commissioner found it objectionable! The conductors undertook to introduce changes if the Police Commissioner found anything objectionable in the working of the school. But he peremptorily ordered the school to be closed. The Commissioner of the Province ably supports his lieutenant in his campaign of repression. At a meeting Patels and other land-holders were threatened by him with the deprivation of their *watans* in case they contributed to the *Mushti* fund or any similar other funds. So, too, the *Harikishor* of Yeotmál was stopped. Gymnasiums and orphanages have likewise been done away with. Whether these steps will crush the Nationalist party, or they will succeed in only making the people more thoroughly discontented will be seen later on.

Lála Lajpatrái's letter on the Indian National Congress.
Praja Bandhu (39), 1st Aug.; *Gujaráti Punch* (32), 1st Aug., Eng. cols.; *Sami-Sánj* (91), 4th Aug.

30. The *Praja Bandhu* expresses surprise at the unexpected attitude of Lála Lajpatrái and declares that his suggestion that the Congress meetings should stop until there is a complete union, is tantamount to putting an end to the national movements and undoing the work of the Congress. It tries to refute at length the argument advanced in Lajpatrái's letter that the Moderate Congress is not representative of the country, points out that it is open to the Extremists to join by subscribing to the Creed, and concludes by exhorting them to co-operate with the Moderates. [The *Gujaráti Punch* writes:—"We do not believe with Mr. Lajpatrái that the Extremist party have been broken up. With its leaders crushed or disheartened, the party is not able to present a good front. But those who speak thus of the Extremist party seem to forget that almost the whole of the young blood of the country adopts the opinion of the Extremist party." The *Sami-Sánj*, on the other hand, exhorts the parties to forget the past and to re-unite for the good of the country.]

Undesirability of a united Indian National Congress.
Arunodaya (107), 2nd Aug.

31. The question of a compromise between the two contending factions of the Congress has once again come up before the public for discussion. But we fail to understand why the question should have cropped up again since the impossibility of its satisfactory solution was conclusively proved by the broak-up of the Congress at Surat last year. There are two points connected with the question of the suggested compromise, *viz.*, whether such a compromise is at all possible, and whether it is desirable. As regards the former point, we do not see any hopeful signs. Will the Extremists be ever prepared to co-operate with the Moderates who are bent upon bringing their antagonists into trouble by charging them with murders and acts of anarchy? If in spite of this inimical attitude of theirs towards one another a compromise is effected between them, we do not think that it would be a real one. As regards the second point, *viz.*, the desirability of a compromise, we are sincerely against it. For, do we not see that it is after the split in the Congress that the country has made distinct progress in the matter of the political regeneration of the Indian people? What could not be achieved during the previous twenty years when the Congress was united has been accomplished since the split during a couple of years. Every kind of progress has its origin in the clash of opinions and in the open and free discussion of important questions between contending parties. The suggested compromise, therefore, appears to us undesirable.

Alleged defection of Ráo Bahádur G. V. Joshi from the Extremist Party.
Bhála (110), 1st Aug.

32. The Managing Committee of the Poona Native General Library having unanimously refused to subscribe for Mr. Bepin Chandra Pal's journal, *Swaráj*, a general meeting of the members of the Library was held last Sunday to decide the matter, and it was resolved to subscribe for the journal with only five dissentients. One of the latter was Ráo Bahádur G. V. Joshi whose speech proved to be most loathsome, for he denounced Mr. Bepin Chandra Pal right and left, just like an out and out Moderate. Mr. Joshi is considered to be the leader of the National Party in the Maháráshtra, but we guess from his speech that he is on the point of becoming a turn-coat. Everybody has been disowning the National Party since it has been broken up by the crusade against it undertaken by Government, and we suppose that Mr. Joshi's disavowal of Bepin Chandra Pal has something to do with the course of events. The Ráo Bahádur was perhaps under the impression that he carried great weight with the National Party, but the attitude of the meeting must have served to disillusion him.

Comments on the meeting of Bombay Muhammadans *re* separate representation.
Oriental Review (13), 4th Aug.

33. "The Muhammadans of Bombay have taken up the challenge thrown by His Excellency in his speech at the Council Meeting that they had not expressed their wish like their brethren of other Presidencies to have separate electorates for themselves. They convened a public meeting of their community on Sunday last and passed several resolutions endorsing the demands of the Moslem League. The meeting called at this late hour and apparently in response to His Excellency's speech has not the air of spontaneity. Had this been the case with other public meetings, we would have been told in ponderous tones that the whole thing was 'got up'. But the Sunday demonstration is called 'great,' fully representative and thoroughly spontaneous....... It is, of course, difficult for men possessing not the strength of mind of the late Mr. Justice Buddrudin Tyebji to keep a level head when communal interests, or rather supposed communal interests, clash with the general interests of the country. The chief demand made by the Muhammadans at the Sunday meeting was about separate electorates, for the question of nomination *vs.* election followed from this.

About this latter question there can be no doubt that election is superior to nomination. But the election must be general, not on a communal basis.... ...... It is the injustice of the demand that the Muhammadans ought to be granted rights over and above what are due to them with reference to their numbers, against which the non-Moslem communities hotly contend.......... But we have full confidence in the present ruler of this Presidency. His Excellency has seen through the hollowness and artificiality of this agitation. He will, we are sure, stick to the statesmanlike principles he has enunciated."

Indian Social Reformer (6), 8th Aug.

***34.** "The proceedings of the public meeting held last Sunday under the auspices of the local Anjuman-i-Islám were creditably free from the cant and heroics that have been characteristic of the speeches at the Lucknow and London Committees of the Moslem League. Requirements, so temperately and modestly urged, must command the respect of all parties, and, if anything that we say is likely to be of account, we earnestly trust that the Government of Bombay will endeavour to meet the wishes of the promoters as far as practicable. The Muhammadans of Bombay, as a class, cannot be regarded as a backward community. They are very little behind the other communities in respect of education and intelligence. We doubt if the speaker who said that no Muhammadan had a chance of being elected for one of the city constituencies did not venture beyond the limits of safe assertion. There is as much probability of a Muhammadan being elected by the Corporation, the Mill-owners' Association or by the University, as of a non-Muhammadan being returned. At the present moment, both the Corporation and the Mill-owners' Association are presided over by Muhammadan gentlemen, and it is rash to affirm that these men will, under no circumstances, be returned to the Legislative Council by one or other of these bodies. In the University, too, there is a growing feeling that Muhammadan Fellows have been allowed to remain too long in the background, and the election of a distinguished Muhammadan graduate to the Syndicate last February was, so far as we can judge, intended to give effect to that feeling. In these circumstances, we cannot help thinking that the necessity of having a special Muhammadan constituency in the Presidency town has not been made out. With the exception of this suggestion, generally speaking, we see nothing to dissent from in the opinions expressed at the meeting."

Indian Spectator (7), 7th Aug.

35. "As no public meeting had been held by the Muhammadans of this city to ask for separate electorates and other concessions pressed upon the attention of the Viceroy and the Secretary of State, His Excellency the Governor expressed his doubts some time ago as to whether the Muhammadans of this Presidency were unanimously or even by a large majority in favour of the concessions. After His Excellency's speech, it would have been strange if no meeting had been held. To prove its spontaneity it would have been well if the organisers of last week's meeting had bestirred themselves a little earlier. It is too late now to raise the question whether the Muhammadan community has any separate interests, and all tax-payers should not compete on equal terms in common elections. That view must have been pressed before His Excellency the Viceroy committed himself to certain propositions in the belief that they were unanimously urged by the Muhammadans of all provinces. Yet whatever arrangements the Government may sanction in consequence of a promise hurriedly made, it is desirable that separateness should not be imagined where there is none. It is possible that the tendency of the separate electorates will be to encourage people to look at everything from opposite points of view, even where the general interest is best served by looking at it from a common standpoint. That tendency may be checked by the good sense of the leaders of public opinion. That all tax-payers should learn to dissociate their civic rights and responsibilities from religious and racial prejudices, is an ideal which must be constantly placed before every community. Unfortunately, that ideal is not always remembered, and hence it becomes the interest of those who suffer in consequence of the prejudices of the majority to protect their rights and obtain justice by special means. This is how the consciousness of a separate interest generally arises. It originates in a sense of personal injustice, rather than in a fear of the well-being or the needs of any community being lost sight of in the transactions of a Legislative Council. In certain matters, however, the Muhammadans have interests which they cannot trust others to safeguard. It seems probable that just as the Ilbert Bill controversy and the local self-government controversy of Lord Ripon's time made Indians more conscious than ever of their separate interest in the Empire, the Urdu-Hindi controversy accentuated the Muhammadan consciousness of a separate interest. It is not all Muhammadans that prefer Urdu to the other vernaculars which they talk at home. Yet there are many who consider that a distinct language is needed to remind all Indian Muhammadans of their unity and of their historic traditions. They think that the Muhammadan civilisation in India is intimately bound up with that symbol of the mission which the community has to fulfil in this country. A missionary religion, in the midst of a population which has to be converted, generally keeps up a sense of separate interests, though in the pursuit of material well-being these interests may not be really separate."

Indu Prakásh (47), 2nd Aug., Eng. cols.

36. "As we anticipated, the articulate exponents of the few leading men that have pioneered the up-bringing of a political party, worth the name, amongst the Moslem communities of Bombay, showed by their speeches, at yesterday's meeting at the Anjuman High School Hall that they had been captured to a very large extent by the Aligarh propagandists. We confess, however, that to our agreeable surprise, the speeches were, with a few exceptions, much more sober than elsewhere, more sober than those of His Highness the Aga Khan and Mr. Amir Ali, and so also were the demands made. We recognise the good sense displayed in confining the scope of the resolutions on the subject of the Reforms practically to the single question of the Moslem representation on the Bombay Council; and here too they asked not for a very large excess.......... We are, however, decidedly opposed to any separate Moslem electorate in Bombay city. Here mixed electorates have always given the full due, sometimes more than the due, to worthy Moslems, whatever disappointed mediocrities may think.......... The Moslems and non-Moslems have hitherto worked together so smoothly on non-sectarian lines in this city that we, for one, would most strongly deprecate the marring of these relations by creating any separate exclusive electorate. Take away this demand for a separate Moslem seat to be filled by an exclusive electorate of the Moslems of this city and then we should think that for the sake of peace the demands of the Anjuman meeting may be granted."

Pársi (38), 8th Aug., Eng. cols.

***37.** "How artificial is the nature of the agitation at present being carried on by a section of the Moslem community was made perfectly clear at the meeting held last Sunday in the hall of the Anjumán-e-Islám School. It is reported that the 'hall was crowded, the attendance numbering over three hundred.' The presence of only three hundred Moslems in a place like Bombay is but poor evidence of the dissatisfaction and excitement that is said to exist in that community on the question of representation on the reformed Councils. The speeches seem to have been all cast in one particular mould, and even the Honourable Mr. Ibrahim Rahimtulla, who was the principal speaker at the meeting, failed to controvert what His Excellency Sir George Clarke had said on the subject at the last session of the Bombay Legislative Council. Some of the influential Muhammadans present at the meeting were against the resolutions proposed, but were not allowed to speak on technical grounds. A number of communications from Moslem correspondents have since appeared in the local Press, which go distinctly to show that a large portion of the Muhammadan community takes the same view of the case as was taken by His Excellency the Governor in his last speech at the Legislative Council. It is also worthy of note that the meeting was not of a spontaneous character, but one held after Sir George Clarke had expressed surprise at the absence of any such public meeting indicative of their earnestness in the matter. The whole agitation seems to have been bolstered up by a few individuals. For hitherto the Muhammadans have always declared that it is against their religion to enter into any kind of political agitation against the existing Government, on which ground they have so long refused to join the Congress, and on which score they have always heralded their loyalty as being of a superior kind. Why do they now go back upon a creed deliberately observed during so many decades ? "

Jám-e-Jamshed (34), 6th Aug., Eng. cols.

38. " The Muhammadans of Bombay have shown at the last Sunday's meeting that while they insist upon their full rights in the matter, they in no way set up such extraordinary and intolerable claims as they are popularly supposed to do. They do not want that 'favouritism' which they are thought to be seeking at the expense of the sister communities.......... In the matter of the process of admission into the Councils, the Muhammadans, in insisting upon elections instead of nominations, are asking nothing more than what the Hindus and the Congress have asked all along. In doing so they are indeed supporting the Hindus and the Congress, and lending what weight they can to their contentions that there shall be as much of what might be called 'a living representation' of the people in the Councils of the Empire as possible.......... Why, then, the opposition to the Muhammadan claims under this head ? As to the reserving of a certain number of seats, the Muhammadans are again only seeking a very reasonable safe-guard. Minorities are bound to be swamped by cross-currents of all kinds in the vast ocean of an alien population, if they do not protect themselves by such reasonable safeguards and protections. The number of seats they have asked to be assigned to them is not much in excess of their population. They are entitled to certain guarantees in the matter under the peculiar conditions of the country; and it would not be right to blame them for laying down the minimum of the reserved seats they feel themselves entitled to secure, as long as they do not lay down that minimum in excess of their numbers and their importance—which they have clearly not done."

Bombay Samáchár (69), 4th Aug.; *Sánj Vartamán* (41), 2nd Aug.; *Jám-e-Jamshed* (34), 4th Aug.: *Sami-Sánj* (91), 6th Aug.; *Political Bhomiyo* (86), 6th Aug.; *Akhbár-e-Islám* (64), 3rd Aug.

39. The meeting of the Muhammadans of Bombay held on Sunday last has not adopted any new resolutions in the matter of separate electorates, but has articulated, the feeling of the community on the subject. It was resolved that the Muhammadan representatives should be returned by the community itself and that in view of the historic importance of the Muhammadans they should be given the right of electing some members in excess of their numerical proportion. Now that the Muhammadan public opinion is before Government we wish they would see their way to accede to their demands. Though we gladly support the claims of our Muhammadan brethren, we regret their inability to draw up a scheme for electing their representatives on strictly communal lines. Such a scheme would have strengthened their claims, as thereby Government would have been in a position to see how the system would work. They have more than once declared their failure to draw up any workable scheme, and consequently any light on the subject would have been welcomed by them. There was one regrettable incident at last Sunday's meeting. It is to be regretted that members of other communities who disapprove of the claims of the Muhammadans for separate electorates and for representatives in excess of their population, and raise objections thereto, should be regarded as the enemies of the Muhammadan community. For some time past several Muhammadan journals have been writing in this strain, and it is deplorable that an educated gentleman from whom better things were expected should have endeavoured at the meeting to bolster up such rancorous agitation. We are sorry, however, that those journalists and leaders who have taken up such an attitude should have failed to see how their comments on the action of the Hindu community recoil upon themselves to the detriment of their own interests. If the Muhammadans contend that their interests could not be adequately represented by members of alien communities, Hindus and others do no wrong if they put forth their claims on the same line of argument, and cannot by any stretch of imagination invite upon themselves the epithet of enemies. A little more consideration of the subject would serve to disabuse the mind of the entire community on this most painful subject, and we hope the best intellect at its command would strive its utmost to set at rest this little understood controversy. Otherwise, we are afraid, it will supply a convenient handle to the enemies of the Reforms. [The *Sánj Vartamán*, the *Jám-e-Jamshed* and the *Sami-Sánj* support the resolutions adopted at their meeting by the Muhammadans of Bombay, applaud the spirit of activity evinced by them even at this late hour and trust that their desires in the matter of special and communal electorates will be fulfilled by the authorities. The *Political Bhomiyo* and the *Akhbár-e-Islám* congratulate the Muhammadans of Bombay on their successfully establishing their claims to be heard by Government on questions vital to their well-being and political existence in the country.]

Comments on His Excellency the Governor of Bombay's speech at the Servants of India Society, Poona.

Lárkána Gazette (55), 24th July., Eng. cols.

40. "His Excellency the Governor of Bombay in the course of his speech at the Servants of India Society of Poona on the 8th instant was pleased to say, among other things, that those who advocated the indiscriminate eschewing of all foreign articles were preaching foolish *swadeshi*. .... We would, however, respectfully ask one question. Did not England itself boycott at one time all foreign articles in order that its own infant industries may grow and prosper ?......... Can it be denied that with a view to closing the English Market against Indian articles England charged them with countervailing duties which in some instances went as high as 100 per cent. ? Did not England forbid the use and purchase of all foreign articles by a special law which prescribed £5 fine for every infringement of its provisions ? If England could use with impunity these and other measures to stimulate the growth of its own industries, what harm is there if Indians, emasculated as they are, merely use moral persuasion with their countrymen to eschew all foreign articles and purchase Indian-made goods even at a sacrifice ? England boycotted foreign goods to help its own industries, and India is now following in its wake by doing exactly the same thing. No Englishman can, therefore, reasonably take exception to the boycott policy which they themselves have taught us.......... Of course, this boycott movement is detrimental to the interests of England, but that cannot be helped."

Suggestion that Government should call together all the medical practitioners in the Presidency and convince them of the harmlessness of plague inoculation.

Kalpataru (127), 1st Aug.

41. His Excellency Sir George Clarke in his speech at the Servants of India Society, Poona, referred to the incalculable harm done by the adverse opinions expressed by certain Indian papers against plague inoculation. We admit that there is some truth in the statement, but at the same time beg to point out that the blame does not wholly rest with the newspapers. The Mulkowal disaster has made many people chary of being inoculated. Besides, there does not seem to be unanimity of opinion in the medical profession as regards the utility of inculation. The wide publication given to the opinions of such dissentients has contributed greatly to produce a feeling of aversion to inoculation amongst the people. Should Government call all the medical practitioners of the Presidency together and induce them to arrive at a unanimous conclusion as regards the harmlessness and benefits of the prophylactic, they will have conferred a boon on the public. Personally we are fully convinced of the benefits of inoculation.

Comments on the election of Mr. Shrinivás Rodda to represent the Southern Division in the Legislative Council.

Rashtramat (48), 5th Aug., Eng. cols.; *Dnyán Prakásh* (45), 6th Aug.

42. "We do not know whom to congratulate most, the new member for the Southern Division or some of the bustling Government officers, on the election of Mr. Shrinivásráo Rodda to a seat in the Legislative Council of the Government of Bombay.......... A member of the Governor's Legislative Council is indeed a very indifferent quantity in the administration of the country, and even as a member of the legislature he plays an insignificant part. It is not, therefore, a game worth fighting for.......... However able a man may be, his presence in the Council Chamber does not enable him to be of real service to his country. The right of interpellation and the right of budget discussion are rights which seem to be given more for the purpose of insulting members than for real use to the people....... However, a Councillor can by interpellation draw the attention of Government to certain cases which are presumably not known to them. Thus they are deprived of the excuse of ignorance which is otherwise often put forward. Interpellation has some use when it is fearlessly and honestly exercised; for then it at least puts to shame certain wrong-doers by bringing their actions before the public and the highest Government authority.......... If, therefore, a man could be trumped up, who would deny to his constituents even this little use of his right as member of the Council, he is naturally more welcome to the Government official who is fond of doing things on the sly....... Rumour is very persistent that Mr. Rodda was pushed up by some officials as a man who has eaten the salt of Government which some people curiously believe to be not the salt of the people, and will, therefore, be a convenient tool in the hands of any hireling of the authorities....... Mr. Khare was a man of tried ability and experience and had never shaken under the weight of official favour, whereas Mr. Rodda is of weak growth, and has always remained in dread of official frowns.......... It is never too late to mend, and though Mr. Rodda has not done much in the past to deserve the confidence of the public, let us hope his career as a Councillor will be swayed only by an anxious solicitude for the welfare of the people." [The *Dnyán Prakásh*, on the other hand, expresses satisfaction at the election of Mr. Rodda inasmuch as it will serve to satisfy the hitherto unfulfilled desire of the people of the Karnatic to be represented by a man from amongst themselves and expresses a hope that he will by his public spirit justify the confidence which the electors have placed in him.]

Suggestion for the reduction of the assessment on salt lands in the Deogad Táluka of the Ratnágiri District.

Satya Shodhak (152), 1st Aug.

43. The complaint about the high assessment of salt lands in the Deogad Táluka of the Ratnágiri District is of long standing, and the holders of these lands having made petitions in the matter, the Revenue authorities and the Superintendent of Land Records have by personal inspection satisfied themselves of the reasonableness of the complaint, but we are sorry to see that the grievance of the people still remains. The assessment on their land which at present ranges from Rs. 6 to Rs. 7 per acre must be reduced to Re. 1 or Rs. 2, which are the rates charged in other tálukas of the District. The high assessments having made the lands unremunerative, their embankments have fallen into disrepair, and if this state of things continues any longer, the land will become submerged, and not only will the people be put to loss thereby but Government also will lose their revenue. We hope, therefore, our Collector with his usual kindness will take steps to get the assessment of the salt lands in the Deogad Táluka reduced at an early date.

Comments on the decision in the Bombay Dockyard theft case.

Sind Gazette (19), 30th July.

44. "The sentences of six months' simple imprisonment passed by the Presidency Magistrate on the three accused in the Bombay Dockyard theft case seem to be singularly lenient. It may be urged that the punishment is in reality much more severe than is apparent, as it carries with it the loss of the accused's appointments and the forfeiture of any pension or provident fund to which they may have been entitled. The men are, moreover, disgraced for ever and will find it exceedingly hard to obtain further employment on their release. What, however, has to be considered is the deterrent effect upon others, and we are afraid that six months' simple imprisonment hardly strikes the imagination sufficiently when the gravity of the crime is taken into account. All three of the criminals were in a position of trust and two of them were actually in the police. The thefts were not from a private firm nor an individual, but from the State. And a crime against the State, both on the ground of ethics and public policy, deserves to be dealt with more severely than one against individuals. The whole system of thefts was of the most deliberate nature and had been carried on with consummate roguery and cunning over a long period. There was no sudden yielding to evil counsel under circumstances of great temptation. Altogether the crime was of a peculiarly despicable character and very dangerous to the public interests, and we are of opinion that the punishment is wholly inadequate."

Comments on the prosecution of Mr. G. B. Modak in connection with the London *Swaráj*.
Ráshtramat (48), 4th Aug., Eng. cols.

45. "It should be the ambition of all good Governments to inspire confidence in the minds of the people over whom they are called upon to rule. The punishment of the innocent along with the guilty in order to terrorise people into a state of submission is a policy which is suicidal in the long run. It was once believed that our Government would take a more dignified attitude with regard to sedition, but those who heard of the arrest of Mr. G. B. Modak must have been undeceived in this respect. It is now impossible to imagine to what low extremes the officials in India would go in order to find out sedition. *Swaráj* is a fortnightly English journal edited and published by *Sj.* Bipin Chandra Pal in London and circulated in India partly by the publisher directly from England and partly by the Vartamán Agency. Now Government have chosen to prosecute Mr. Modak, who is the Manager of the Vartamán Agency, on a charge of sedition for distributing a number of copies of the 6th and 7th double number of the journal in which the incriminating article is supposed to be. This is a wonderful procedure. It was supposed that the Government of the Central Provinces had achieved quite a feat when they obtained Mr. Kolhatkar's conviction for printing the speeches of Babu Arabindo Ghose when Babu Arabindo himself was declared innocent. But now the Bombay Government have beaten all record when they come down with all the seriousness of section 124A of the Indian Penal Code on the Indian agent of an English journal, the editor of which they are probably unable to touch under the protecting influence of English Law. The case, however, is *sub-judice* and we refrain from any comment on its merits."

Adverse comments on the judgment of the Sessions Judge of Kolhápur in the Sátavlekar case.
Pragati (147), 7th Aug.

46. Mr. Pandit, the Sessions Judge of Kolhápur, has earned the plaudits of the Extremist section of the vernacular papers by his acquittal of Mr. Sátavleker. A remarkable feature of the judgment delivered by Mr. Pandit is the irrelevant discussion of some of the findings of Mr. Kincaid, into which as a person well-versed in law he should not have entered. Mr. Pandit has erred in basing the acquittal of Mr. Sátavleker on the evidence of Mr. Joshi, one of the convicted editors of the *Vishvavritta*, who deposed that he had so modified the original article that it may have become capable of bearing a different interpretation all together. Mr. Pandit has shown a lack of the knowledge of legal procedure in allowing the Public Prosecutor to refer to Mr. Kincaid's judgment in the course of the trial. In spite of all this he is extolled to the skies by his admirers. He is a Daniel indeed come to judgment!

Comments on the decision in the Hanmantráo Deshpánde case.
Ráshtramat (48), 7th Aug.

47. In the course of a long article criticising the decision in the Hanmantráo Deshpánde case, the *Ráshtramat* writes:—The Kurundwád Magistrate has failed to show any substantial grounds in support of the conviction of Mr. Deshpánde. On the contrary, his decision shows that his mind was in a state of extreme confusion when writing the decision. From the point of view of justice he was bound not only to acquit the accused, but also to give a good castigation to the police who had brought forward the case. But, on the other hand, astuteness required that in order to be secure in his post, the Magistrate should convict the accused and pass some sentence upon him. The decision was evidently written while the Magistrate's mind was thus wavering as to what alternative to choose. The decision also shows why the prosecution was conducted in a petty Native State in the Southern Marátha Country, when it could have been lodged in a British Court at Belgaum. We had at first imagined that the independence of character shown by men like Rámshástri in olden times could not have altogether disappeared from the Brahmin officers of a Brahmin State, but a perusal of the decision has completely disillusioned us. It clearly appears from the decision that Mr. Pandit, the Magistrate, was not only not convinced of the guilt of the accused, but was certain in view of the evidence that there was no possibility of his having committed the offence. He has, however, thought that it would not be wrong to convict him, simply because the police witnesses, though 'false and unreliable,' stated in open Court that the arms were found in his possession.

Comments on the Police Commissioner's order prohibiting the Boycott celebration in Bombay.

Rāshtramat (48), 7th Aug., Eng. cols.

48. "In his anxiety to keep the peace in the city, the Commissioner of Police has once more prohibited the meeting proposed to be held for the purpose of celebrating the Boycott Day in Bombay. That the police should be reduced to the extremity of stopping national celebrations by such flagrant and artificial gags does not bespeak any very special ability in them to keep the peace. The whole of the province is at peace, and it is, therefore, very surprising that the police should be afraid of the celebration of the Boycott Day in our midst. If the Police Department in Bombay is managed so efficiently as that, then certainly the police is not worth the salt they eat. The business of the police is to maintain order when a meeting is held if the audience cannot do it, but to stop a meeting by a previous order is a sign of weakness. Whether the order has been issued owing to an honest apprehension as regards a probable breach of the peace if the Boycott Day is celebrated, or it is the fear of the success of the Boycott celebration that is at the root, it is not easy to ascertain. But one thing is clear that for some reason or other Government or the police do fight shy of public demonstrations except perhaps when a big Government officer is to be feted or when thundering orations are to be delivered in loyalty demonstrations. When the people, however, meet together to give expression to the spontaneous feeling of their hearts, then it is that the police get nervous and stop the meeting by a stroke of the pen."

Rást Goftár (40), 8th Aug., Eng. cols.

***49.** "The boycott movement is of Babu origin and confined exclusively to Bengal. The authorities of the Province are the best judges how far to allow free reins to political pranks of this character. If they do not deem it expedient to interfere with the celebration of the Boycott anniversary, they must have their own reasons. But there can be no valid reason to justify the spread of the boycott cult in the provinces and cities which are not directly concerned with the Partition, which is the Bengali's *casus belli* for the boycott agitation. A celebration was to be held in Bombay to celebrate the anniversary, but we are rejoiced to note that the Police Commissioner, empowered as he is by the Bombay Police Act which is more drastic than similar local Acts in other cities, has prohibited meetings to be held for this purpose.......... Mr. Surendranáth Banerjee may have succeeded with the flow of his rhetoric in convincing the British public that the agitation for boycott is a justifiable adjunct of the *swadeshi* movement, or that it is an indispensable aid to the solution of the industrial problem. But his political imagination is indeed keen enough to realise that the movement is rotten at the core and impracticable, and left to itself would long have died its natural death. The celebration of its anniversary is a subtle expedient to keep it green and alive in the memory of the people. How can any individual dissociate himself from the propaganda of violence and identify himself at the same time with a movement so virulently hostile and actively retaliatory?"

Suggestion that the Collector of Dhárwár should hold a Durbár at an early date in accordance with the recent Resolution of Government.

Dhárwár Vritt (117), [illegible]th Aug.

50. Belgaum has already held its Durbár in accordance with the Resolution recently issued by the Government of Bombay, and Sholápur and West Khándesh will also hold theirs shortly. It is necessary that Dhárwár should follow suit, and we, therefore, suggest that the Collector should arrange to hold a Durbár soon. In this connection we think that the rules laid down by the Collector of West Khándesh for the election of Durbáris should be adopted here.

Comments on the recent reduction in the overland telegraph rates.

Oriental Review (13), 4th Aug.

51. "One result of the deliberations of the Imperial Press Conference is seen in the reduction of cable-rates for the Press as announced recently by the Government of India...... A complaint has been raised, and justly we think, that the reduction in rates for cablegrams is effected only for the Press and not for the general public. It is the general public, specially the commercial section of it, which really pays for the cable services, and it would be an injustice, were this important portion to be neglected for a small section which knows how to make its demands felt by loud agitation. It may be hoped that this aspect of the question will be taken into consideration by the Government of India and an all round reduction in cable-rates effected."

Alleged causes of the increase of dacoities in Sind.

Musáfir (56), 24th and 31st July, Eng. cols.

52. "At a short distance from Hyderabad, there was a dacoity and in the vicinity of Khipro and also near Khahi, the dacoits have been active. At Khipro a Goswami, a guest of the Seth whose house was visited by the dacoits, is reported to have driven them off with the help of the servants and the male members of the house.......... The holy man is now in hospital.......... Of course, we don't expect any help at the hands of the police in such cases. We would, therefore, request Government to make Hindus self-reliant by permitting them, or forcing them if need be, to learn the art of self-defence. Otherwise, the Hindu village population will come to ruin to the lasting disgrace of Government. Government ought also to screw up the zamindárs of the locality, and to ascertain whence the dacoits procure fire-arms." [The same paper writes in its issue of the 31st July:—"The nefarious trade of the dacoits is progressing apace in Sind.......... Naturally the Hindu villagers wonder and ask if these miscreants have got a *carte blanche* from Government to loot, and if need be, shoot the Hindus. Government must have found out wherefrom these cowardly bravadoes procure fire-arms. But, to our knowledge, the valuable secret is not shared with the people and may be lying secure in the impenetrable archives of the Government record room.......... Can Government do nothing to close the channels wherefrom the dacoits procure the death-dealing weapons? Must the Hindus pay taxes, but expect no protection of life and property? We know the police is put on the track and the usual procedure will be resorted to. But what has it availed so long? So long Government have not shown anxiety to ascertain the root-cause. The real plague-spot has not been located. It is the growing hatred of the Mussalmans for the Hindus that is the cause of this trouble. A certain section of the press have been openly exciting the factional feeling, and the authorities stand charged of favouring, nay encouraging it. The illiterate among the backward class are naturally emboldened to acts of daring. We know Government are too good and dignified to stoop to being a party to evil-doing and their partiality to Mussalmans must be well-intentioned and dictated by considerations of sound policy, but it is no wonder if the illiterate members of the backward class misconstrue and misuse the official favouritism."]

Complaint that the Record of Rights Act is not properly enforced in Sind.

Al-Haq (54), 31st July, Eng. cols.

53. "Agricultural lands change hands from time to time; and it is very necessary that every transfer of ownership be duly noted in Revenue Registers. But apparently this is not done. When a Muhammadan owner dies, his property according to the Muhammadan rule of inheritance devolves upon more persons than one. In such a case it is necessary and desirable that the *khdta* of the land bequeathed should be transferred to the names of all the claimants. But the practice is to enter in books the name of the principal *khdtedár* and the names of others are left out. When the heirs of the deceased owner apply for the transfer of the *khdta* the result is that the land remains actually in the possession of one set of people, while the records continue to show the name of a different individual.......... The Record of Rights Act, which has been passed to meet this evil, makes it incumbent on the Táluka officials to make enquiries on the spot and then to transfer the *khdtas* and enter on record the name of the rightful owner in possession. But we hear that even after the Act's coming into force, the owner's column shows only the principal *khâtedâr's* name and not of all claimants. We, therefore, solicit the attention of Government to this matter and request that, if public interests are to be looked to, the Tâluka officials should be directed to inquire into the claims of all the lawful heirs and duly note their names in the owners' column. We do not think that any appreciable amount of additional strain will be thrown on the Mukhtiârkars by this."

Suggestion that the pleaders in Sind should agitate for a cancellation of the rule requiring annual renewal of certificates.

Lârkâna Gazette (55), 31st July., Eng. cols.

54. A correspondent writes to the *Lârkâna Gazette*:—"The general opinion seems to be that the new Sind pleaders' rules are a *fait accompli*, and no amount of agitation on the question will be of any avail. But I am sanguine that if there is strong, constant and persistent agitation over the question, Government will have at least to take away the most poignant and irritating part of the rules, *viz.*, the annual renewal of certificates. These rules being derogatory to the profession as a whole, the pleaders should hold meetings all over the province, and send up joint and powerful protests to Government."

Legislation.

Comments on the Factory Bill before the Imperial Legislative Council.

Oriental Review (13), 4th Aug.

55. "The Bill introduced by the Member for Commerce and Industry in the Imperial Council will give a rude shock to Indians, specially Indian mill-owners, all of whom were labouring under the hope that Government, following the recommendations of the Factory Commission, would not interfere in the working of the mill-industry with restrictive legislation.......... Whatever may have been the motive which lay behind the articles which appeared in 'the leading paper of Asia' there can be no doubt as to the demand, by Lancashire, for putting a curb upon the working hours of factories in India. A Factory Commission was appointed which issued a report, which though it found that the working hours ought not to be left to be decided by the owners of factories, was thoroughly against any sort of restrictive legislation.......... A legitimate demand for the restriction of hours ought only to arise when it is felt that factory life presses heavily upon the mill-hands and affects their health badly. The presumption that mill-labourers in India were treated like slaves was thoroughly negatived by the Commission which declared that the alleged deterioration in the physique of the workers was not proved.......... The Government of India have chosen to flout the opinion of the Commission and to base their Bill upon foregone conclusions....... It may be sometimes desirable to restrict the hours of working in certain industries as in what are known as 'the sweated industries' in England. But those conditions do not prevail here.......... Indian mill-owners have got as their standing grievance the iniquitous excise duty. To this is to be added now the burden of restriction of working hours. We feel very doubtful as to whether the Indian mill industry will be able to make a headway with these two drags upon it.......... The Bill is not to be passed into law till the public has a full opportunity of expressing their opinion with regard to it. At the same time we are told that 'the decisions already arrived at on important questions of principle will not be reconsidered.' We must understand from this that no change or modification will be made in the proposal to restrict working-hours in factories. Where is then the necessity for placing the Bill before the public for its opinion? Anyhow we hope that leading commercial Associations will give their opinion in no uncertain way."

Gujarâti (30), 8th Aug., Eng. cols.

***56.** "The Indian Factories Bill, which was introduced by the Honourable Mr. Harvey in the Imperial Legislative Council on the 30th of last month, is a fresh indication of the transition of India from the stage of domestic and small industries to that of the factory system and of industries on the large and modern scale.......... From time out of mind India has been a country of small and domestic industries. These industries have been subject to that supervision and restriction which have been exercised in other lands by what were called the 'guilds.' The Indian castes served as guilds, and these corporations of the different industries regulated all matters concerning these industries. The State interfered only to settle disputes amongst the members and gave them the facilities they required. With the advent of the cotton and jute mills and factories, the domestic stage is slowly disappearing and the necessity of State interference and legislation is being felt......... We cannot, however, allow the lessons that the industrial history of England is calculated to teach to be lost on us, and we are glad the Government has been moving in the matter betimes. There is no question that Indian industries are bound to develop slowly but surely on the pattern of the civilised countries of the world, and we shall have to meet all the evils that come in the train of the factory system. Government have, therefore, to go to the assistance of the working classes, who cannot altogether be left to help themselves under a mistaken notion of a system of natural liberty and economic freedom. The evils from which the working classes have to suffer under the so-called system of natural liberty and competition are many, the first among them being insufficient wages.......... Another evil is that of long hours of work. This joined to the insanitary and unhealthy conditions under which the labourers may have to work is very dangerous to the life and happiness of the working classes. Then again, the employment of children and women opens the door to serious abuses, and the factory system may tend to become a modern engine of the worst oppression and destruction. It may, therefore, be urged that the State can well interpose to regulate the internal economy of the mill and the factory from motives of humanity and in view of its duties towards the poorer classes in the country.......... Many people would have liked to leave the matter of the working hours of adult males to be settled by the employers and the employed between themselves. It has been represented that if adult workmen work for fourteen or fifteen hours, they get extra wages for the extra work, and that there is no compulsion upon them. In England there is no direct restriction on the working hours of adult male labourers. But the Honourable Mr. Harvey pointed out that the example of England cannot be made applicable to India where there are no labour organisations.......... Mr. Harvey has also made an attempt to show that the indirect mode suggested by the Commission is not feasible. Under these circumstances it might be urged by some that the Bill cannot be said to depart in any material point from the recommendations of the Commission. But for our own part we are inclined to think that the adoption of the principle of limiting adult male labour is a great departure from the practice of civilised countries in the West and that it is fraught with many possibilities of mischief to a growing industry in this country."

Pársi (38), 8th Aug., Eng. cols.

***57.** "A careful perusal of the official case, as put forth by the Honourable Mr. Harvey in introducing the new Factory Bill, will fail to convince the public of the urgency of the stringent restrictions sought to be put upon Factory labour in India.......... The immediate cause of the legislation is stated to be the introduction in the majority of mills of electric light. We will not deny the fact that, after the installation of electric light, many of our mills have worked longer hours than they had ever previously done. The *swadeshi* boom also taxed their resources to the utmost.......... But, like all artificial stimulation, it soon collapsed and for a long time past there has been such a slump in our textile industry that the owners themselves have had to work their mills for shorter hours.......... It also alleged that the *physique* of the mill-hands is fast deteriorating. In the first place, the mill-hand of to-day is no worse, physically, than that a decade ago. What did the 'special' Commission appointed by Government say on the subject? The majority of the Commissioners were of opinion 'that the evidence before them did not prove that there had been physical deterioration of mill-hands on account of excessive hours.'......... Besides, Government seem to have lost sight of the fact that every mill-hand in

Bombay is away from the city for more than three months in the year. The majority of them come from the Konkan, and boom or no boom in the mill-industry, they needs must be in their agricultural homes during the 'season'......... There is another fact which the Government of India do not seem to have taken into consideration......... The authorities do not seem to have been able to make any distinction between the 'strenuousness' of the work exacted in England and that done in Indian mills. In this connection, a contemporary points out that very few of the mill-hands are over the age of 40. From this it is assumed that generally a mill-hand cannot survive that age. The fact is that most of the Indian mill-hands arrive in Bombay at the age of 13 or 14, work for a dozen of years or so and go back to their village, leaving their places to be filled by younger representatives. Did the authorities consult the mill-hands themselves when they resolved to be their 'perpetual parents'? The Honourable Mr. Harvey has brought forth the argument that in England the mill-hands can take care of themselves, whereas in India there are no Trades Unions, and that Government, therefore, feel it to be their duty to act in their interests. That our mill-hands can take care of their own interests has been more than proved by the frequent strikes that take place in Bombay. These are some of the circumstances which do not warrant the introduction of the new legislation. There is one particular result which is likely to follow the proposed legislation. If, in consequence of the new restrictions proposed by this legislation, employers are not able to secure an adequate supply of labour, the industry must suffer and, in competition with the looms of Lancashire, decline and gradually perish. This is not an irrationally pessimistic view. The Honourable Mr. Harvey himself admitted, when introducing the present Bill, that 'the mill-industry in India had shown marked growth, yet that it worked under difficulties and often with uncertain prospects of success.'......... On the other hand, has come, uninvited, the indirect condemnation of the present measure from Sir Roper Lethbridge, who affirms 'that nothing would do so much to allay the present unrest in India as the offer of Imperial Preference advocated by Mr. Joseph Chamberlain.'......... Give India that, and then Government are welcome to have any amount of restrictive labour legislation. But to commit the double sin of maintaining Cobden's Free Trade principles in England, and yet perpetrating the Excise duties in India is a position as illogical as it is untenable.........The worst feature of the Bill is that it has come at a time when the mill-industry in India is undergoing the same depression which seems to have paralysed Lancashire, in view of which the Government of India would have done better to have postponed interference with factory labour in this country. There are several other grounds which can be put forth to prove that the proposed restriction of Indian labour was uncalled-for, impolitic and of a nature not unlikely to emphasise the supicion which has long existed that it is Lancashire, and neither the Liberals nor the Conservatives, who really rule the textile future of India."

Bombay Samáchár (69), 3rd Aug.; *Jám-e-Jamshed* (34), 2nd Aug.; *Sánj Vartamán* (41), 5th Aug.

58. The Bill to amend and consolidate the Factory Law in India, introduced by the Honourable Mr. Harvey in the Imperial Legislative Council at Simla, is a really disappointing measure. It is a retrograde measure inasmuch as it aims at restricting the hours of labour of adult operatives. We hesitate to believe that the haste with which the Bill is framed is due to a desire to safeguard this country's interests alone. The Bill, we apprehend, will not only act as a drag upon the liberties of adult male operatives as well as of the factory owners, but will stifle the indigenous industries in their infancy. We regret to learn that the Liberal Secretary of State, Lord Morley, has sanctioned the Bill in its entirety though it goes against some of the well-known principles of Factory Law as worked in England. There is absolutely no precedent to be found in any civilised country for the present measure, and the Honourable Mr. Harvey failed to justify the step the Government of India have taken in this behalf. As the provision restricting the liberty of adult male operatives could on no ground be defended, the Honourable member in charge of the Bill preferred to take a different line of defence.

His refusal "to look for guidance on any great extent on the experience of other countries" is apparently objectionable for more than one reason. For those who had at first come forward to foist such a measure upon India against her will had not taken their stand upon any specific complaints from Indian Mill-operatives, but had based their demands upon a comparison between the hours of work in England and in hot countries like India. If, as declared by the Honourable Mr. Harvey, this comparison is useless, then there is no necessity for the present Bill which takes its birth from it. Further, this comparison in respect of the hours of work is of no avail in view of the wide divergency existing between the constitution, habits and methods of work and professional education of the operatives in England and here. The subject has been so thoroughly threshed out of late that any further discussion will be of no avail. Again, the Honourable member's appeal not to institute any comparison on the ground of liberty enjoyed by the English and Indian operatives also falls to the ground. For although the Indian operatives are illiterate, they are not careless of their personal interests. The mill-owners of Bombay had only lately a bitter experience of their arbitrary and obstinate conduct for their own protection. That the Indian mill-hands are able to protect themselves by hook or by crook is a matter of common knowledge and consequently the Honourable Mr. Harvey's plea in this connection also fails. England is not the only country opposed to the principles involved in the present Bill. Germany and Japan have regular systems of conscription and are anxious to maintain their Military and Naval strength at all hazards. If there was any likelihood of long hours in factories producing a deleterious effect upon the constitution of the operatives, these countries would have been the first to impose a restriction upon them. But instead factories are allowed to work in both these countries for 16 to 22 hours a day. After this it is not necessary for us to discuss at length why the Honourable Mr. Harvey has declined to institute any comparison on this ground. We wish some weighty arguments had been advanced on behalf of Government before setting aside the Commission's views, and in the absence thereof the present Bill will fail to satisfy the Indian masses. [The paper deals at length with the arguments of Mr. Harvey and replies to them. The *Jám-e-Jamshed* expresses itself dissatisfied with the provisions of the Indian Factories Bill and the Honourable Mr. Harvey's speech in its support. It refuses to believe that the Indian operatives turn out more work than their English brethren and that any strong case has been made out to foist an unwelcome and restrictive law upon the growing industries of the country at the dictation of Lancashire. The *Sánj Vartamán* writes in a somewhat similar strain criticising the measure and the Honourable Mr. Harvey's speech.]

Indu Prakásh (47), 3rd Aug., Eng. cols.

59. "The first remark we have to make against this fresh programme of putting an iron chain round the still unseasoned body of our young cotton industry is that it is a direct violation of the assurance given in 1891 by no less an authority than Lord Lansdowne, the then Governor-General and President of the Council, that the legislation of 1891 would 'as a settlement be as final as any settlement can be.' .... The remarks of the Honourable Member in charge of the Bill, however, make it clear that the jealousy of the Lancashire rivals at the development of our industry out of which arose the pseudo-philanthropic cry of 'Slavery in Bombay,' has won the day at last.......... However that may be, those that have watched closely the course of events during the last four or five years have found that owing to natural and inevitable progress, assisted materially by the patriotic demand for indigenous manufactures created by the *swadeshi* movement, an unexpected impetus has been given to the spinning and weaving industry of the country.......... Any other country under a national Government would have made hay while the sun was shining by strengthening the hands of those who were working for the economic salvation of the country.......... Instead of this, the Government of India have found it necessary to move in the opposite direction, so as to hamper the onward march of our textile industry. It must, of course, be admitted that some of the objects which Government seek to attain by the proposed legislation have a sanction from the humanitarian point of view, and as such, deserve support. For surely, the conditions of child labour and the hours of labour for women ought to be regulated by law with a view to the moral and physical well-being of those in the labour community who are unable to take care of themselves. But it will have to be conceded that the time which the Government have chosen for making more stringent the existing law on the subject is most unfortunately ill-chosen as wide-spread unrest is acknowledged to exist in the country.......... At such a time it was highly inexpedient and impolitic to amend the Indian Factories Act so as to fetter the freedom of adult labour, since that would not only give a new handle to unscrupulous agitators, but also furnish patent cause for sober men to feel chagrin and resentment. 'Honest *swadeshists*' too must feel deeply at this artificial tying down of our industry.......... Another melancholy aspect of the Bill is that it runs counter to the recommendation of the Factory Commission, to whose labours empty compliments are paid whilst their views are unceremoniously discarded.......... We rest in the hope that all concerned will carefully consider the proposed legislation and suggest the necessary amendments."

Ráshtramat (48), 1st Aug.; *Sudhárak* (160), 2nd Aug.; *Kesari* (130), 3rd Aug.

60. The proceedings in the Supreme Legislative Council in connection with the Indian Factory Bill fully convince us that it was framed at the instigation of the Manchester mill-owners who desire to place impediments in the path of Indian mills with a view to preventing their competing with them. The Indian Government, ever ready to please their masters at home, are doing their best to hamper the development of Indian factories under the pretext of bettering the status of the mill-hands, who as a matter of fact are in a better position than their sweated brethren in England. During the year 1904-05 the mill industry enjoyed phenomenal prosperity, and some of the mills worked as many as fifteen hours a day with the help of electric lights. This excited the envy of some of the mill-owners who were not in a position to work extra hours, and they sought the aid of the Anglo-Indian papers who raised a hue and cry in their columns about the supposed hardships of the mill-hands. Thereupon a Commission was appointed to inquire into the allegations against the mill-owners. The report submitted by this Commission, however, proves that there is no necessity whatever of restricting the hours of labour in our textile mills. The Supreme Legislative Council would therefore do well to consider before finally passing the Bill whether limiting the hours of labour would not mean lowering the wages of the workers and thus entailing misery to them. [The *Sudhárak* writes:—Though the new law would trench a good deal upon the profits of the mill-owners, the mill-hands would not be losers to any appreciable extent in respect of wages. The restriction of time to twelve hours would, moreover, improve the health of the latter. It cannot, therefore, be said that the new legislation would go against the interests of the workers in mills. The *Kesari* says:—We are not concerned with the number of working hours of the mill-hand; we say that the supply of manufactured goods should be equal to the demand and that the labourers should be paid adequate wages. If the general education and skill of the labourers are increased, the reduction of working hours will have no influence on the products of the country. Government, therefore, should first have introduced free and compulsory education and made arrangements for preliminary training in various professions. Would not the regulation of the working hours, in the absence of any such provision, lead to the stultification of the growth of Indian industries and to the reduction of the wages of the labouring classes?]

Rást Goftár (40), 8th Aug., Eng. cols.

***61.** "No Government can contemplate with equanimity the abuses which the policy of non-interference has allowed to creep into Indian industry. In this respect the directors of the textile industry have been the principal defaulters, and the employment of operatives for fifteen hours at a stretch was no unusual occurrence in the cotton mills of Bombay. The mill-owners of the city could have obviated extraneous interference by a voluntary decision to curtail the working hours, but while they dreaded legislative control they were disinclined to forego the advantages of the temporary boom which supervened a long and continued period of depression. Their short-sighted policy has brought upon them a prompt retribution in the Bill which now makes employment of adult labour for more than twelve hours unlawful."

Hindi Punch (33), 8th Aug., Eng. cols.

***62.** Writing on the Factory Labour Bill the *Hindi Punch* says:—"Will the Lancashire brother's love and sympathy follow the Indian mill-hand to his village home, or will it desert him at the mill-gate? Will the new Indian Factory Act expand sufficiently to protect the mill-hand when starving on his petty holding or when breaking stones together with his wife and children at the relief camp on their famine-ration? Will the Factory Act regulate the mill-labourer's working hours in the famine camp too?" [The paper also publishes a cartoon entitled "Love thy neighbour better than thyself", in which a tearful Lancashire mill-owner is depicted as embracing an astonished Indian mill-hand.]

Dnyán Prakásh (45), 3rd Aug.; **Indian Social Reformer* (6), 8th Aug.

63. The intentions of Government in introducing the Factories Bill are likely to be misunderstood as the initiative in the matter was taken by Manchester moved by jealousy at the prosperity of the Indian mills. In the present case, however, Government seem to be actuated by a genuine solicitude for the welfare of the working population in India. The hue and cry raised by the *Times of India* against the long hours of labour in our factories some years ago was strongly backed up by some of the factory owners themselves, and it was thus thought advisable to restrict the hours of labour. The dwellings of the mill-hands are generally ill-ventilated and unhealthy, and it would be a wonder if the tenants of such houses did not suffer in health by working for fifteen hours a day in mills. The chief reason why the Factories Commission did not find any evidence of health deterioration among the mill-hands can be found in the fact that elderly men do not generally work in factories. The Factories Bill will indirectly benefit our industries by making the workmen more healthy and strong. It is gratifying to note that some time will elapse before the Bill is finally passed and so ample opportunities will be given to the public to have its say on the question. [The *Indian Social Reformer* writes:—"The new Bill has been received cordially by all shades of opinion.......... Factory Legislation is always looked on with distrust in India. But the open and deliberate manner in which Lord Minto's Government have proceeded in the matter has satisfied the public of the need that there is, in the interest of the Indian labourer as well as of industry, to provide a legislative check on excessive hours. We congratulate Government on the excellent reception that has been accorded to the Bill."]

Comments on the new measure for granting additional powers to the Bengal police.

Praja Bandhu (39), 1st Aug.

64. Commenting on the new Bengal Police Bill the *Praja Bandhu* writes:—None of the repressive measures hitherto adopted in Bengal under the name of preserving the public peace have obtained successful results. They have been irritating the feelings of the Bengali public more and more and have sown the seeds of anarchy which hitherto had not even been dreamt of by Indians. We cannot believe that any better results will be achieved by a continuance of this policy. The only way of spreading peace among the people is to win their confidence. All new reforms should be made after taking the people into confidence, and steps should be taken to induce people to look upon the Government policy with a favourable eye.

Education.

Approval of the action taken by the Bombay University Senate in the matter of the reform of the medical degree.

Bombay Samáchár (69), 6th Aug.; *Jám-e-Jamshed* (34), 3rd Aug.; *Akhbár-e-Soudágar* (24), 5th Aug.

65. The *Bombay Samáchár* supports the action taken by the Bombay University Senate in the matter of the reform of medical education and applauds its refusal to accept the Government proposals in the same connection. It hopes that the letter adopted by the Senate, at a recent meeting, for being forwarded to Government will be the means of awakening His Excellency's interest and lead him to read for himself the history of the M. B., B. S. degree, but for which the Government letter to the Senate would not have been sent. [The *Jám-e-Jamshed* writes in a similar strain. The *Akhbár-e-Soudágar* also approves of the decision arrived at by the Senate, but deplores the fact that that body could not see its way to formulate a scheme for the granting of a diploma of public health. The paper disapproves the enhancement of the fees for the several examinations in medicine as that would be adding a burden to the many which already press on students.]

Gujaráti (30), 8th Aug., Eng. cols.; *Pársi* (38), 8th Aug., Eng. cols.

***66.** "When the letter addressed by the local Government to the University on the question of medical education in the Presidency was published, we expressed our disapproval of the proposals embodied therein, and we are glad our view is amply supported by the reply forwarded by the Senate to Government. The reply, it should be borne in mind, was not drafted by laymen but by the members of the Medical Faculty after full and mature consideration, and it met with the unqualified approval of the Professors of the Grant Medical College. There is not the slightest doubt that the proposals made by Government involve a radical change in the status of the University with reference to medical examinations and, further, do away with the present system without sufficient justification.......... The University has after a controversy ranging over twenty years instituted the M. B., B. S. degree and framed the necessary regulations which received the sanction of Government in August 1906. We fail to understand why the fruit of long deliberations and hot discussions should be thrown away even before the new regulations have had a sufficient trial and a radical change introduced within so short a time. The present regulations of M. B., B. S. are, in the opinion of competent experts, as near perfection as those of any University in the British Empire, as they have been modelled on those of the best of the British Universities. No case whatever has been made out for inaugurating a fresh departure of a radical but of a very doubtful character. We entirely approve of the decision of the Senate which will now be formally communicated to Government. At the same time it is not quite clear to us how the University proposes to deal with the question of instituting a Diploma of Public Health. We wish the reply of the University had not been altogether silent on this very important subject, but had placed Government in possession of the views of the Medical Faculty in an authoritative manner." [The *Pársi* approves of the reply forwarded to Government by the Bombay University on the question of medical degrees. As regards the diploma of Public Health, the paper says that Government must endow the Faculty liberally before they can ask for efficient medical men for their service.]

Adverse comments on the Government circular requiring aided and unaided schools not to admit students from seditious schools.

Sind Gazette (19), 5th Aug.

67. "The palpable absurdity of the new circular issued by the Bombay Government prohibiting all the recognised aided and unaided schools from admitting any students hailing from institutions where they had been receiving seditious training, makes one at once laugh at and protest against it. We laugh because we see the British Lion so nervous and the more so because Government have even gone the length of mentioning a particular school of Poona without taking legal measures against it. We would unhesitatingly ask Government to suppress such undesirable schools by direct means rather than merely issue a circular against them. We emphatically protest against the circular because of the poor unfortunate boys who having once joined a bad school are to be debarred for ever from reforming themselves by joining better institutions. Is it that a student once lost, is ever lost? Do Government want to create a class of schools where seditious education would be given without fear of losing the fish that are once caught in their net? Let Government take action against the conductors of such schools and not against those misguided students who or whose parents may desire a change for the better. Even unaided schools recognised by the Education Department are made subject to the prohibition in question! We utterly fail to understand how under the Government of our wise and sympathetic ruler, Sir George Clarke, such a circular has been issued and we confidently look up to him to take a more reasonable view of the matter and adopt more practical methods."

Railways.

Complaint about lack of sufficient passenger accommodation on the G. I. P. Railway for pilgrims visiting Násik.

Indu Prakásh (47), 3rd Aug.

68. To have an idea of the hardships which pilgrims, now flocking to Násik owing to the approaching close of the Sinhast year, have to undergo on account of lack of railway accommodation, one has only to visit the Dadar and the Bársi Road Stations of the G. I. P. Railway, where thousands of poor and ignorant pilgrims, men, women and children, drenched with rain, and shivering with cold can be seen waiting on the platforms! The trains being overcrowded, most of these people are left behind and have to huddle themselves together in open *Dharmashalas* until they are fortunate enough to secure accommodation in some of the succeeding trains. All these hardships which the poor pilgrims are required to undergo are due to the Railway Company's unwillingness to run special trains even on such occasions like the present. As this state of things is not at all creditable to a civilised administration, we would request Government to make an inquiry into the matter and to take steps to remove the grievance indicated above.

Municipalities.

A campaign against malaria in Bombay should not interfere with the religious sentiments of the people.

Kaiser-i-Hind (35), 8th Aug., Eng. cols.

***69.** "Everybody is agreed that it would indeed be a blessing were Bombay to get rid of malaria at a reasonably early day, so that practically none denies the advisability of inaugurating a campign which shall fulfil the object of expelling malaria. The problem then resolves itself into this. Is the campaign to be of the same draconic and oppressive character which drove people mad, exasperated them to a boiling point, and for weeks together led to a condition which culminated in those bloody riots at Madanpura? If the official campaign against malaria is to be of that fateful character, then, we must warn the Government, the Corporation, and all other public bodies against the unwisdom and the rank and folly of it, for it must inevitably end in a repetition of the tragedy.......... It is a serious matter in these days to trifle with the deep-rooted sentiments and feelings of a people who, with the deep sullenness of the past, tell these authorities 'Remember Madanpura.' Any campaign which eventually leads to the exasperation and indignation of the people must end in disaster which is certain to recoil on the Government with fearful results.......... In a matter of this nature, the first and fundamental essential is the taking of the people into the confidence of the persons entrusted with the work of expelling malaria.......... The measures ought never to arouse their religious sentiments and feelings......... *Persuasion, not coercion, is the method needed.* And who could better persuade the masses than their own headmen?......... It is said that all private wells, which are supposed to be foul or insanitary, are to be closed. Here, we may tell the Government beforehand that there lurks a great danger. Well water, however foul and however impure, is still unfortunately used by very many of the Indian communities in the city for certain religious purposes. It may be an irrational religious fetish. All the same it is there, and the campaigners will have to take serious thought of that religious sentiment.......... We may have to say a great deal more on this vital subject when the specific measures are publicly proclaimed. Meanwhile, we repeat that the public are so ill at ease with malaria raging rampant in April and October every year that they will be only too glad to welcome any remedial measures short of coercion.......... We are quite confident that they will heartily co-operate with the Government, provided that the latter adopt a policy at once practical, sympathetic and statesmanlike. In short, in this matter, too, confidence begets confidence, and the Government must so choose its instrument as to inspire popular confidence and achieve the great good we all have in view."

Complaint about the muddy condition of the roads in the City of Poona.
Daily Telegraph (3), 5th Aug.; *Dnyán Prakásh* (45), 6th Aug.

70. A correspondent writes to the *Daily Telegraph* :—"We cannot do without the blessed showers which Providence is pleased to send periodically every year. But here in the City of Poona we are at present compelled to submit to an intolerable nuisance in the shape of muddy roads which our city fathers could have averted by the exercise of a little foresight and circumspection.......... To realise the actual condition of the city roads of to-day, one has only to step out into any of the principal thoroughfares which have been converted into veritable bogs of quagmire, wherein only the fortunate few escape floundering. The streets are slippery, exceedingly shabby and walk you ever so carefully your attire is sure to be splashed; and miserable you are whenever a wheeled vehicle rushes past squirting dirt, mud and what not. The only conclusion we are driven to is that the metal used is worse than worthless and that the responsible Councillors are either apathetic or helpless." [The *Dnyán Prakásh* makes a similar complaint and suggests that a Committee may be appointed by the Poona Municipality to report upon the condition of the roads.]

Alleged unjust tax imposed by the Anand Municipality on the people to maintain a police force at the railway station.
Gujarát (74), 31st July.

71. A correspondent writes to the *Gujarát* :—The Anand Municipality levies something like a *jazia* of as. 3 p. 9 per head to maintain a police force for the protection of goods at the Anand Railway Station. It is unjust on the part of the Railway authorities to saddle the Municipality with the expense of maintaining a police force for their own purposes. Such a procedure strikes at the root of the principles on which municipal government is founded. It behoves the Municipality to show to the people that they are taxed in their own interests. If not, the tax should be abolished.

Native States.

Comments on the deposition of the Chief of Aundh.
Dhárwár Vritta (117), 5th Aug.

72. Shrimant Nánásáheb has just been officially informed that he has been removed from the *gádi* of Aundh. This news will be received with extreme sorrow by the inhabitants of Maháráshtra. The idea has gained ground amongst the people that Shrimant Nánásáheb has been dealt with unjustly from the very first. It is not understood what has occurred to induce Government to enhance the punishment passed after the first inquiry. If there be any additional charge against him, he ought to have been informed of it and given an open trial. How pained must Nánásáheb have felt when informed that he had been permanently deposed all of a sudden by Government without being told of the reason of the new sentence passed upon him. It is difficult to understand why the Bombay Government have chosen to act secretly in this matter. If even murderers are allowed to plead their case, it is indeed a severe hardship that a Chief should not be afforded that privilege. His Excellency Sir George Clarke is known for his liberality, and we trust that he will allow Shrimant Nánásáheb to place his case before Government.

Sudhárak (160), 2nd Aug.

73. A rumour is afloat that it is in contemplation to remove the Chief of Aundh permanently from the *gádi* and that some other person is to be installed in his place. We cannot say how much truth there is in the above rumour. But supposing it to be true, it cannot be said that there would be positive injustice or breach of promise if such a step were taken. It is true that the said period of five years was allowed to the Chief to show good conduct; but it cannot be said that the last two years were not sufficient to prove his persistence in evil conduct. There is one question which the people may well ask: 'What has happened that should make Government prohibit the Chief from regaining his *gádi*?' To ask any further question would be of no use. The *gádi* of a State has come to be looked upon as a post in Government service; any one can be placed on it for any period that is considered proper; one incumbent of it can be removed at any time and another installed in his place; the holder of it may resign it; even Chiefs have to apply for leave like Government servants; since we see such things coming into vogue, what is the good of asking why should the Chief of Aundh be removed in two years when five years were allowed to him to show good conduct? Also, are the people as confident as they should be about the Chief? Had he been so fortunate as to be liked by his subjects for his good qualities, intelligence and good conduct, he would not surely have been reduced to his present predicament.

Alleged partial treatment of the Muhammadan subjects of the Junágadh State.

Káthiáwár and Mahi Kántha Gazette (80), 1st Aug.

74. It is to be regretted that the Nawáb of Junágadh has issued orders for giving free education to Muhammadan subjects of the State without making a similar concession to the Hindus. This exclusion of the Hindu community is a clear piece of injustice and partiality unworthy of a liberal Prince like the Nawáb. We are of opinion that for this the sage advisers of the Nawáb are more to be blamed than the Nawáb himself, who being a simple and good-hearted Prince is likely to be led away by his Councillors and to oppress the poor Hindus. Mr. Baig, the Diwán, too, does not appear to have cared for maintaining racial impartiality, and it would consequently be no groundless charge against him, if it is alleged that being a Muhammadan he is desirous of advancing the interests of his community and harbours antagonistic feelings against Hindus. Considering that Mr. Baig has served as a British officer in high capacity, and that before his appointment in Junágadh, the Nawáb was treating Hindus and Muhammadans equally and impartially, the public think that this change in the State's policy is due to the influence of the ignorant companions of the Nawáb, by whose influence Mr. Baig also is carried away in spite of his knowledge and experience. This opinion of the public is not untrue, for Mr. Baig has hitherto done nothing to show his impartiality or strength of purpose.

Intelligence extracted from the Press.

Account of the celebration of the Boycott Day at Bandra (Thána).

Ráshtramat (48), 10th Aug., Eng. cols.

*75. "The local National Union celebrated the anniversary of the Boycott movement on Sunday last outside the island of Bombay at Bandra in the house of Mr. Thákore of the Deccan Stores, who also arranged for a small exhibition of *swadeshi* articles. The meeting was announced in the papers on Sunday morning, and a couple of hundred people and about 25 ladies gathered in the tastefully decorated hall of Mr. Thákore. The meeting commenced work at 5-10 (S. T.) and Mr. Y. V. Nene was voted to the chair. Two young boys recited some *swadeshi* verses and then Mr. R. G. Pradhán of Násik, Mr. Jamnádás, and Mr. Barve made nice speech on *swadeshi*-boycott, and the President wound up by exhorting the audience to stand firm by their vows. The proceedings terminated with a *swadeshi* song from the ladies. Altogether the function passed off very successfully, and we congratulate the Secretaries of the National Union and Mr. Thákore on the success of

this modest yet sincere and successful attempt. The Chief Constable of Bandra and Mr. Petigara of the Bombay Police were present to watch the proceedings. The Bengali residents of Bombay visited the temple of Mahálaxmi where they performed *puja* and prayed for strength to keep their vows of *swadeshi*-boycott."

Proposed lottery under the auspices of Shrimant Ganpatráo Gáekwár and others in aid of the Ganganáth Bháratiya Vidyálaya of Baroda.

Kesari (130), 3rd Aug.

76. A correspondent writes to the *Kesari*:—The Ganganáth Bháratiya Sarvavidyálaya was established at first at Ganganáth near Chándod on the bank of the Nermudda, but has since been removed to Baroda. The number of students on its roll is sixty-five. There are Vedic and secular courses in the school. Students attending the latter course are taught some handicraft, in addition to getting literary training. Students are not required to pay anything. But some help is expected on account of the boarding expenses. Unmarried students from 10 to 14 years of age will be selected as students of the school. Parents will be required to execute bonds to maintain the students from 6 to 10 years in the school. The staff consists of well-educated teachers. The Huzur servants of Baroda have with the permission of the Gáekwár started the "Shri Jaleshwar Anáth Báláshram Lottery," with a view to repair the Jaleshwar temple and establish therein an orphanage. They will also help the Ganganáth Vidyálaya out of the fund realised from the lottery. The price per ticket is only one rupee. Shrimant Anandráo Gáekwár, Shrimant Sampatráo Gáekwár, Sir Vithaldás Thakersey and Dewán Bahádur Ambálál have expressed their sympathy with the aims of the lottery. The office is located at Mándvi Road, Baroda.

An appeal to raise funds for the Samarth Vidyálaya of Talegaon (Poona) by *Mushti* fund collections.

Ráshtramat (48), 6th Aug.

77. One "Shri Krishna Das" writes in the *Ráshtramat*:—The Samarth Vidyálaya of Talegaon belongs to Maháráshtra and, therefore, it is the duty of every Mahrátta to try to maintain the school by raising funds for it. Mr. Tilak had, previous to his incarceration, made up his mind to tour through the country to collect funds for the Vidyálaya, and I personally know as a matter of fact that numerous people were prepared to response to his call by contributing thousands. That, of course, is of no avail now and so we must look to some other means for raising the money required. To my mind the institution of the *Mushti* fund can be best utilised for the purpose. A little calculation will show that if every village in Maháráshtra has its *Mushti* fund, the nine Maráthi districts alone will be able to raise over eight lakhs of rupees annually, making due allowance for the poorest villages that will not be able to contribute. The amount collected will, I think, be of the utmost value to the Vidyálaya. Considering that even at present there are schools at Ahmednagar, Násik and Baroda that are to a large extent maintained out of the proceeds of *Mushti* fund, I think that a similar extensive effort should be made on behalf of the Samarth Vidyálaya. If the attempt succeeds, it will impart a new and invigorating life to the Nationalist movement.

Celebration of Mr. Tilak's birthday at Lárkána (Sind).

Sind Patrika (57), 24th July, Eng. cols.

78. "The memorable Tilak Day was celebrated with unexpected success yesterday at Lárkána for the first time. Photographs of Tilak Mahárąj and Bhárat Máta were taken in a gharry drawn by a number of boys through the main bazaar streets and public roads accompanied by a good many flags bearing inspiring mottoes."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th August 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th August 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas; Hindu (Brahmin); 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitrā	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
43	Suryā Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayā	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayā	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania) ; 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayá	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayá	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind). ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	Shrinivas Bhikaji Sardesai; Hindu (Chitpáwan Bráhman); 49.	2,500

The Editor of No. 5 is Prof. P. B. Váccha ; Pársi ; 42.

The Editor of No. 18 is Rev. Seither, S. J., German ; 45.

The Editor of No. 22 is Prof. P. A. Wádia ; Pársi ; 35 ; 400.

The Publisher of No. 23 is Ganesh Balvant Modak ; 44 ; Hindu (Chitpáwan Bráhman) ; 42 ; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott ; Rev. R. S. Hume ; Rev. Tukárám ; (Christians) ; 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes ; Goanese ; 25 ; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel ; Hindu (Patidar) ; 39 ; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36 ; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta ; Hindu (Dasa Shrimali Bania) ; 34 ; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswat Brahmin) ; 21 ; 150.

The Editor of No. 178 is Amjadbeg ; Muhammadan (Moghal) ; 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.

The Editor of No. 180 is Mahomed Husein Hássomya ; Muhammadan (Sunni) ; 44.

Politics and the Public Administration.

Comments on the Master of Elibank's Indian Budget speech in Parliament.

Indu Prakásh (47), 10th Aug., Eng. cols.

1. "Do the Reforms fulfil the test laid down by the Master of Elibank namely that 'to make the Reforms effective, it was necessary to give them ungrudgingly'? That is the question of which the right answer is not yet offered by either master or pupil, either Lord Morley or Lord Minto and the Master of Elibank. No doubt the Moderates did accept the Reforms with grateful appreciation last December when they were first specially enunciated. But the authors of the Reforms could not possibly be so thick-headed as to have failed to observe that the most moderate of the Moderates have accepted them with gratitude merely as the first instalment, merely as marking the inauguration of a new policy of liberal concessions coming from time to time in a continuous spring of increasing volume. That is one imperative condition Government must fulfil if the ranks of the discontented are not to be augmented by recruits from the hitherto quiescent and contented bulk of the population and their leaders of the constitutional school. All talk, therefore, which would treat the higher aspirations of Indians, as demanding the moon, all cant about the East being the East and the West having a monopoly for representative institutions—all such despair-begetting talk must be scrupulously abandoned at least by responsible Liberal leaders.......... We cannot but deplore for this reason the tone of the Master of Elibank as though the Reforms were something like a leap—a dangerous leap in the dark. 'Time alone would show,' the Under Secretary for India said, 'whether they (the Reforms), were the right sort and had satisfied the legitimate aspirations of the Indians while maintaining the British supremacy unimpaired'! Gracious God! That smells like the words of a miser who gives a penny to his growing son and doubts if his act was not wrong and if it would not land him into bankruptcy!......... It also behoves the responsible Liberal leaders to read more correctly the economic situation than the Master of Elibank would seem yet to have done. We agree with him that the drain theory *re* the Home Charges is fundamentally defective, since it ignores that half the charges are interest on money borrowed by India on terms advantageous to her. But what of the other half of the Home Charges?......... If the drain theory is extremism, the theory of prosperous India is no less. We are really sick of refuting the specious pleas the Ministers put forth in defence of the deportations. Sane men require something more than the mere assertions of Ministers that the deportees were really dangerous criminals and that but for the deportations Government would have come down like a pack of cards. They erred grievously in regard to Lála Lajpatrái and who can accept their word now?......... Piteously éffete must indeed be the rulers who regard that imprisonment without trial is the only means by which Government can be carried on in a country, disarmed like India, and inhabited by people, the bulk of whom are admitted to be loyal and contented."

Gujaráti (30), 15th Aug., Eng. cols.

***2.** "Lord Kitchener, even more than his predecessors, has been extolled in England and India for his scheme of military re-organisation in India. The Indian tax-payer has been bearing continuously increasing burdens on account of military expenditure of some kind or other.......... We feel certain that Lord Kitchener's successors will find it necessary either to modify his scheme or make further demands upon the State Exchequer. They too will come in for their share of panegyric at the hands of Lord Morley's successors or those of the present Under Secretary of State. Glowing praises cost nothing to the British tax-payer. The theory of political and economic drain cannot be so easily disposed of to the satisfaction of the Indian people in the way some critics like to do. Its unqualified acceptance or its wholesale repudiation is a mistake and probably the truth lies somewhere between these two extreme positions.......... The Under Secretary's vindication of the policy of deportation will not convince to the contrary those who feel satisfied on the strength of their intimate knowledge of the deportees that at least some of them should never have been deported. In the absence of a fuller statement of facts and reasons it is impossible to accept the theory that A, B and C, whom their countrymen regard as innocent, ought to be deported, because 'ordinary law had perilously failed to save the country.' Certain important links are obviously wanting in this chain of reasoning, and whatever the official vindication may be in the House of Commons or outside, the fact stands that there is on this point an irreconcilable difference of opinion between the Government and the people. It is an unfortunate conflict of view, and although the Government in the plenitude of their power are at liberty to attach any importance they like to such summary methods of political punishment in a moment of panic or irritation, we feel absolutely convinced that the moral and political effect of deportations, the justice of which is not acquiesced in but stoutly questioned by those who are in a better position to know the men concerned than the irresponsible authors of secret reports, cannot be conducive to the best interests of the rulers and the ruled or to an unsuspecting or hearty co-operation between them in the long run."

Kaiser-e-Hind (35), 15th Aug., Eng. cols.

***3.** "The Master of Elibank has yet to learn the very alphabets of Indian problems.......... Of course, this raw recruit has only to learn his big brief as prepared by those astute Jesuitical sophists, the permanent officials of the India Office, who know from experience of years how to make the worse appear the better reason, how to gloss over financial fallacies long exploded, and, in short, how to make black look white. It never can be any good training, this kind of perfunctory study of the annual brief......... Is it surprising that the performance of the present Under Secretary of State was so jejune and utterly worthless—speaking financially—notwithstanding that Reuter has given two columns by way of telegraphic summary, in all probability prepared by the actual writer of the budget brief at the India Office ?......... The Indian budget, whether at Calcutta or Westminster, is a huge imposition. It is a mockery and a snare. The ignorant and apologetic official organs hang their optimistic but utterly vacuous nonsense thereon. The budget is talked out for the day and is forgotten. This is the way the finances of a great empire, without which England would sink into the same insignificance as Belgium and Holland, are dealt with."

Bombay Samáchár (69), 9th Aug.; *Jám-e-Jamshed* (34), 9th Aug.; *Sánj Vartamán* (41), 9th Aug.; *Akhbár-e-Soudágar* (24), 9th Aug.

4. It is deplorable that the speech delivered by the Master of Elibank in introducing the Indian Budget in Parliament should not be free from those very blemishes he detects in the deliverances of the friends of India in Parliament. It seems probable that his own utterances may have excited the latter into making violent speeches. He has behaved towards these members of Parliament as if they were his enemies, and in so doing he has, like Lord Curzon, become oblivious of the fact that the members of the House are his equals and colleagues in every respect. The masses in India look up to Parliament as the redresser of all their grievances and consequently they would naturally resent the unjust treatment meted out to their spokesmen by the paid official of the State. As regards the Under-Secretary's comments on the question of the drain of Indian wealth, so much has of late been said in England as well as in India about the matter that the statement that the drain has worked as a hindrance to the industrial regeneration of the country has well-nigh become irrefutable and can hardly be disproved by anything that the Master says. The tone of the Under-Secretary's remarks in respect of the Bengal deportees is also objectionable, and we regret that no compromise has yet been found out so as to conciliate popular opinion in this and other numerous matters. [The *Jám-e-Jamshed* writes appreciatively about the statement made by the Under-Secretary with regard to the political situation in the country, but views with some apprehension the action taken under the Regulation of 1818. The *Sánj Vartamán* and the *Akhbár-e-Soudágar* also criticise the Master of Elibank's speech as a disappointing pronouncement.]

Ráshtramat (48), 8th Aug.

5. The Master of Elibank could not deny the fact of the drain of India's wealth. All that he could say was that some reasons might be adduced explaining away the fact. Return for loans and other services, and Military expenditure on white soldiers are sham reasons from the point of view of India's good. Can we say that expenditure on Railways is for the good of India when they are used for the export of raw goods, for the distribution of finished foreign products and for the easy transport of soldiers? Are not fat pensions beyond the means of Indians subsisting on £1 a year? Can India bear the expenses of the Secretary of State for India in England? There is no necessity of maintaining so many white soldiers in India. Even granting that the administration of India is a good one, it is too expensive for penniless India. Therefore, the annual drain is not only a drain of India's wealth but the sucking of her blood. The Master of Elibank's remarks on repression in India may be taken advantage of by Indian officials. When there is a struggle between the bureaucracy and men fighting for power, there is danger of the misuse of official discretion. It is unstatesmanlike to speak in such a way as to leave a convenient margin for bureaucratic actions. The Under-Secretary of State for India has gone still further. He has announced that it is the deliberate intention of Britain to remove the agitators from the field of their activities whenever and so long as the Government of India think it necessary. It seems that the Partition of Bengal and the Bengal deportations are always on the brain of Lord Morley. If the deportations were in the least justifiable, the Master of Elibank would not have had to dispose of the matter off-hand by arguing that the British position in India was endangered. No true-born Indian or sane Englishman can congratulate the Master of Elibank on his speech justifying the repressive policy of Government and promising to continue it.

Kesari (130), 10th Aug.

6. The Master of Elibank said that if through terrorism or dislike of Government, the people would not assist the authorities, they must find other methods or abandon the task of Government. He also defended the tyrannical regulation of 1818, as necessitated by the attitude of the people. The handful of anarchists are certainly not powerful enough to force the people to disavow the party standing up for peace and order. Government have made themselves unpopular by their own actions. The discontent in the nation cannot be removed by deportations. It is the misfortune of the British Empire that its politicians cannot unravel even ordinary political problems. The Master of Elibank also said that they would go on governing India "by the best in us for the best in her." The principle laid down indicates the future policy of Government. It limits itself only to good government. But good government can never replace self-government. Again, it is rather humiliating to the Liberals not to sanction the introduction of free primary education in India, though it is demanded by the Hindus and the Muhammadans alike.

Sind Gazette (19), 7th Aug.

7. "The speech of the Master of Elibank in the House of Commons introducing the Indian Budget is on the whole a statesmanlike piece of work and is valuable as it is a very clear statement of Government policy with regard to India. It shows that the Government is resolved to carry on the policy enunciated from time to time by Lord Morley of granting enlarged political rights and at the same time to sternly repress anarchy and sedition, undeterred either by the propaganda of the Extremists, the outrages of fanatics or the pressure of a few irresponsible members of the House of Commons.......... The efforts which are being made by Lord Morley for the benefit of Indian students in England should convince Indians, however hostile, that the British Government is anxious to do the best for the welfare of Indians seeking hospitality at home, and they will doubtless appreciate the generosity which continues such efforts in spite of the fact that the first fruit of endeavouring to show sympathy to Indians was the assassination of the man who was giving practical form to that sympathy. The question of education is an extremely thorny one, and it cannot be said that the Master of Elibank displayed any remarkable acumen or said anything particularly illuminating in dealing with it. Under this head, however, he may well be excused. It will take a very wise head, indeed, to undo the mischief which was initiated by Lord Macaulay when he insisted on the necessity for Indians of an English education."

Reported willingness of the Transvaal Government to abrogate the Asiatic Law of 1907.

Bombay Samáchár (69), 13th Aug.; *Akhbár-e-Soudágar* (24), 13th Aug.

8. The telegram received from Mr. Gándhi in London by Mr. H. S. L. Polak, the delegate to India from Transvaal Indians, marks a distinct step gained by the Indians in South Africa after a noble fight extending over several years. Their undaunted courage, tenacity of purpose, readiness to submit to any hardships and vicissitudes of fortune have at last produced the desired effect on the Transvaal authorities and secured to our countrymen a prize they so richly deserve. It appears from the telegram referred to above that the Transvaal Indian deputation has at last succeeded, through the intervention of British Ministers, in inducing the Transvaal Premier now in England to agree to the abrogation of the Asiatic Law of 1907. We heartily congratulate our fellow Indians in the Transvaal on the creditable success they have achieved after years of stress and strife, and hope that their efforts will meet with similar success in respect of the issue that has just been raised. Though consenting to repeal the Asiatic Law the Transvaal Government are desirous of inserting a clause in the Immigration Law limiting the number of Asiatic immigrants to be admitted into the Transvaal every year. Such a clause will be a blot on the British statute-book inasmuch as it is based on racial distinctions. It being, however, impossible to bring round the Transvaal Government on this point also, Mr. Gándhi and his colleagues in the deputation have, it seems, yielded so far as to allow a clause to be inserted in the Immigration Law empowering the Governor of the Transvaal to frame regulations fixing the number of immigrants of any nationality. Such a demand while maintaining the self-respect of the Indians will strengthen the hands of the Transvaal executive and we, therefore, hope the latter will display their high sense of justice by conceding it. [The *Akhbár-e-Soudágar* writes in a similar strain and appeals to the Bombay public to support the Transvaal deputation by holding a public meeting at an early date.]

Ráshtramat (48), 14th Aug.

9. It is clear from the telegram received by Mr. Polak from Mr. Gándhi that the deputation sent to England by the Transvaal Indians has achieved considerable success. These countrymen of ours have been resolutely carrying on the policy of passive resistance for the last eighteen months, and the Transvaal authorities have at last been apparently compelled to give in and to settle the Indian question by means of a compromise. The white population of the Transvaal numbers close upon three lakhs, while the Indians there are barely thirteen thousand. But this handful of Indians has taught a lesson to the people of India as to what can be achieved by defying incarceration and by resort to passive resistance against a strong Government like that of the Transvaal which has at last been obliged to bow before the determined attitude of the Indians.

Appeal to the country to hold public meetings to give expression to Indian opinion on the question of the Indians in the Transvaal.

Praja Bandhu (39), 8th Aug., Eng. cols.

10. "Mr. Polak, a European gentleman, has come out to India as a delegate on behalf of our countrymen in the Transvaal with a view to further educating Indian public opinion with regard to their grievances.......... Mr. Polak's visit to this country is quite opportune, for this is just the time to give expression once more to Indian public opinion which cannot but be unanimous.......... A Bill formulating the constitution for the unification of the various self-governing colonies in South Africa is before the Parliament. It need scarcely be said that if that Bill is passed, the lot of our countrymen, bad as it is, will be rendered still worse. We think it is absolutely necessary to bring pressure upon the Indian Government for righting the wrong, which can only be done by the expression of public opinion in this country.......... It is time, therefore, that public meetings be held once more in every town throughout the country as soon as possible for this purpose, so that we may strengthen the hands of our friends in the British Parliament as well as others outside it, who are disinterestedly fighting on our behalf merely for the sake of the righteousness of the cause."

Râst Goftâr (40), 15th Aug., Eng. cols.

***11.** "Mr. H. S. L. Polak, the young editor of the *Indian Opinion* of Natal, is on a tour in India, and is now in Bombay on a mission that must appeal to every Indian citizen and patriot. He has come to enlist our sympathy in a cause which claims our unmixed support and hearty co-operation. His visit to this country is happily timed, for the present is a crucial moment for the handful of Indians who are engaged in a tooth-and-nail struggle for the maintenance of their rights.......... Their campaign of passive resistance is the most vigorously organised movement of its kind that we have heard of or witnessed within recent years. It has called forth brilliant examples of self-sacrifice and self-devotion.......... And how have we in India helped their cause and shown our sympathy? Not even by a use of the tongue, though forsooth we are credited to be the most loquacious people in the world! A stray resolution at Christmas time in the Congress, a random meeting here and there once in a year—and our duty is done....... A movement is on foot to hold a public meeting, shortly, of Bombay citizens, and we hope Mr. Polak's advice would be availed of as to the best way of treating the problem. It has been often suggested that the Government of India should adopt retaliatory measures to bring the recalcitrant Transvaal Government to its senses. The object can best be secured by regulations to stem effectively the flow of Indian labourers into the Colony, which is essentially an agricultural country, and where there prevails a dearth of workmen to operate in the farms and mines. Prohibitive import duty on Transvaal coal is another means of chastising its obdurate Government, and we think these two points should be persistently pressed on the Government of India in the shape of resolutions whenever protest meetings are called."

Sami-Sânj (91), 11th Aug., Eng. cols.

12. "Mr. Polak's visit to Bombay has aroused fresh enthusiasm in the people for the cause he preaches; and it might well be hoped that, while everything will be done by our political and communal leaders to ensure their heartiest co-operation and assistance to him, opportunity will be also taken in all the capital towns and cities of the Indian Empire to show that the hearts of the people, as a whole, go out to their fellow-countrymen in the Colonies.......... This is an occasion when the Princes and Nobles of India might well put themselves at the head of the people and tell the Whites and the Imperial statesmen plainly what they all feel, that their interest in the fortunes of the British Empire has almost reached the vanishing point in consequence of the treatment meted out to the Indians in the Colonies."

Gujarâti Panch (32), 8th Aug., Eng. cols.

13. "Day after day, week after week, we hear of queer doings in the Transvaal and tales of the *zoolum* of the Colonial Executive, each exceeding the other in grossness, are brought to us, which can hardly restrain us from accusing the Imperial Government of undue favouritism and culpable weakness......... The recent news, that has come to us of Indians dying in the Transvaal jails and that too for want of proper care and suitable material being furnished them, tops all the rest. We are waiting anxiously to see what effect the South African deputation has on the British public and in case of its failure, which result we fear is most likely to take place, it shall become India's duty to take up all the means of carrying on agitation in a constitutional manner, cost what it may, in order to persuade the British Government in India to undertake a policy of retaliation which cannot fail to bring those people to terms within a short time for the sake of their own interests."

Suggestion that the official element should not predominate in the Provincial Committees for Indian students in England.

Indian Social Reformer (6), 15th Aug.

*14. "The Government of the United Provinces has been the first to appoint the Provincial Committee contemplated by Lord Morley's scheme for the assistance of Indian students in England. The provincial *Gazette* of the 7th instant contains the names of the members. We are, of course, unable to pronounce with any measure of confidence on the suitability or otherwise of the Committee with reference to the conditions prevailing in the United Provinces, but we can say that a Committee similarly constituted will be utterly inefficient for the work it has to do in this Presidency. The official and honorific element is disproportionately strong in the composition of the Committee. The members number 40, including the Secretary, being made up of 15 Europeans, 13 Hindus, 11 Muhammadans and one Pársi, the last-named being the Secretary. No less than 25 members are officials, which is rather a high proportion, in view of the Master of Elibank's statement in the House of Commons that Lord Morley's idea was not to give the movement the character of official supervision. The Bombay Committee has not yet been announced, but we trust it will follow quite different lines. The Committee, to begin with, should be small, not more than twenty-five or thirty for the whole Presidency. There will probably be twenty young men every year going to England for their studies, and it would be ridiculous to have a large Committee to discuss their affairs. The Lieutenant-Governor of the United Provinces does not expect that the Committee will have to be called together except at stated intervals or when business of a serious nature has to be placed before it, and His Honour suggests that a small Executive Committee should be elected to conduct the ordinary work. The idea of a Committee within a Committee is highly inconvenient. Much of the current work should be left to the Secretary and the Chairman, and the Committee ought to be small enough to be called whenever anything important has to be done. We trust also that the official element in the Bombay Committee will be kept within the lowest limits, and that the greatest care will be taken in selecting the Secretary."

Mr. Sávarkar and the Benchers of Grey's Inn.

Kál (126), 13th Aug.

15. The London correspondent of the *Kál* writes :—After the farce of an enquiry into the antecedents and connections of *Deshbhakta* Sávarkar, the Benchers of Grey's Inn have decided to delay for some time his call to the Bar. But Mr. Sávarkar of his own accord is going to resign his membership of the Inn and thus bid adieu to the legal profession. Bábu Arabindo and Surendranáth Bannerji for some reason or other had to sever their connection with Government service, and so they have been able to serve their mother-land. A greater responsibility devolves upon Mr. Sávarkar since he commences his life with service to his country, and we have every hope that his self-sacrificing spirit will be of great use to the nation.

Alleged high-handedness of the Indian Civilian.

Ráshtramat (48), 13th Aug., Eng. cols.

16. "Impatience of criticism is an evil that has grown on the Indian Civilian and it has made him not only exceptionally irritable but extremely persistent in his haughty arrogance. When he came to India several years ago he used to be a well-behaved young man with no prejudices against the country where he came to administer law and collect revenue. His used to be a sympathetic mind and he condescended to look upon Indians as his fellow-beings as having the same feelings and the same kind of wants as himself. But as his grip grew firmer and he became secure of his position he began to develop into an autocrat...... He now refuses to consult the wishes of the people he is called upon to rule, manages everything in a high-handed manner, and often refuses the co-operation of the people even when it is offered......... The insolent manners of the new Civilians are the subject of common talk even among their older brethren. But bad manners is not the worst part of the evil. The complaint is that the Civilian is not an independent individual that he once was. In old days he used to

exercise his unfettered judgment and half in pride and half in obedience to the superior instincts of man he used to realise the responsibility of his position from a very high point of view. But these days seem now to be over. It appears as if the whole Civil Service has become a clique whose business is to suppress the aspirations of the poor helpless Indian on the one hand and to try and force the hands of Government whenever they try to see things for themselves and put down the official high-handedness. No wonder then if the official fails to command that respect which was his when he used to administer impartial justice."

Measures adopted by Government to wean Young India from politics bound to fail.

Rāshtramat (48), 14th Aug.

17. A story goes to the effect that a shepherd having found a lion's cub, tried to bring it up amongst his pack of dogs and it did for a time consider itself as one of them, but when it fell in with a full bred free lion, it knew itself and abandoned its canine companions to show its real powers. We were reminded of this story by reading of the efforts that were made by the educational authorities of Bengal to prevent schoolboys from joining the Boycott celebrations there. Our poverty has bereft us of our self-respect to such an extent that even highly educated people amongst us have been found ready to do things which even slaves have never done before. Colleges and schools in Bengal were caused to be guarded by these slavish servants of Government on that day, and students not allowed to join the celebrations. All this is evidently intended to prevent the new awakening from infecting the student class, under the misapprehension that if our youths imbibe the new spirit and achieve deeds of heroism, British rule will come to an end in the country. The bureaucrats might gain their self-interest by these attempts for making effeminate the minds of our rising generation, but they must bear in mind that these efforts of theirs must prove futile in the end. For, it is the influences of a former birth and not the present circumstances, that are making our youths' minds so receptive of new ideas. Aspirations for independence are as it were born with them, and the events of the last few years have only served to enkindle the spark that was lying dormant in their minds. From this point of view all the attempts of our bureaucracts for influencing the minds of our students are bound to fail. Young India has attained a firm consciousness of its leonine character and signs are to be seen of its preparing itself to achieve the noble task of bringing about the welfare of the world, and it is the duty of British statesmen to utilise this new awakening for the advancement of the Empire.

Attitude of the officials alleged to be responsible for the prevailing unrest in India.

Gujarāti (30), 8th Aug.

18. We have been repeating time and again that the increasing antagonism of the public to the authorities is to be traced to the ungenerous attitude of the latter in the matter of granting rights to the people. The responsibility for this antagonism rests with the authorities and the authorities alone. Whatsoever may be the number of resolutions issued by Parliament, the Secretary of State and the India Government, they cannot benefit the country in the least until enforced by the authorities. Thus the gracious Proclamation of the late Queen Victoria was a dead letter for many a year. And so was an Act of Parliament of 1861 ordering the Provincial Governments to submit their budgets to their Councils. The chances of the increase or decrease of the prevailing discontent depend upon the attitude of the authorities towards the reforms.

Rāshtramat (48), 10th Aug.

19. English statesmen, officials and journalists, view all our agitations with suspicion because they do not judge our activities with an open mind. The mere mention of *swarājya* as the ideal of Nationalists has filled their minds with suspicion and fear. "What do these Indians mean? Do they want to rebel just at present? Or will they massacre us all some night by establishing secret societies? Or will they begin a regular campaign of bullets and bombs?" Many Anglo-Indians must have felt some such fear in their heart of hearts. Some of them show

at least by their conduct and writings that they have felt it. We began our agitation to encourage indigenous industries, but the English smelt sedition in it. We established National Schools on national lines, but the officials sniffed sedition therein also. Every one becomes suspicious when we boycott foreign goods or litigation, as if the British administration would be stopped by the mere mention of "boycott." Lord Curzon needlessly partitioned Bengal, trampling under foot public opinion. Indians were reminded of many such disgraces heaped on their head by this new event. They began the boycott movement in order to make the rulers aware of the injustice they were suffering from. It means no rebellion against British supremacy, no treachery. Instead of making out sedition in innocent movements the rulers should have found out the cause of the displeasure of the people and tried to remove it by a conciliatory policy. But instead of winning over the people, they began to repress them needlessly. Those who sow the plant of poison cannot expect to reap the fruits of nectar. The only result of the measures of Government to put down *swadeshi* and boycott was to produce a corresponding tenacity amongst the people to stick to the movement through thick and thin. British statesmen and the Anglo-Indians are bent upon treading a thorny path along with the subjects. To quote a recent instance, the prohibition of the boycott meeting in Bombay by the Police Commissioner was quite uncalled-for as the proposed meeting would surely have provoked no disturbances whatsoever. The Master of Elibank's budget speech does not portend an early suspension of such a repressive policy.

An examination of the alleged grounds for repressive measures.

Ráshtramat (48), 13th Aug.

20. Even the most wicked action is capable of some sort of defence. Even Madanlál Dhingra has alleged the noble sentiment of patriotism as the motive of the cruel murders which he has committed. Nothing can be more natural, therefore, than that our rulers should cite their own reasons for the campaign of repression which they have been carrying on in this country. They allege that it is the persistent refusal of the people to co-operate in a cordial manner with the officers of Government that has compelled the authorities to resort to harsh measures. Not only Sir E. Baker but the Under-Secretary of State for India, too, has voiced such sentiments. We, however, think that all this reasoning is based on false hypotheses. What is meant by want of co-operation? Have the people refused to pay the taxes or done anything else? That, of course, is not the case. On the contrary, our people are prepared to obey every behest of Government unmindful of the insults heaped upon them. If, in spite of all this, Government still accuse us of not co-operating with them we are at a loss to understand what they really want. The people are, we admit, unwilling to co-operate with Government in their unjust measures, but we think that they ought to be thanked for that instead of being blamed. The complaint about 'no co-operation' would come with greater justice from the people, for have they not been complaining for a long time past of the want of confidence on the part of the officials and their haughty treatment of Indians? The argument brought forward to justify the repressive measures must, therefore, be considered disingenuous and wrong.

The Native States inimical to the spread of new ideas amongst the people.

Ráshtramat (48), 11th Aug.

21. The question is often asked as to whether the advocates of *swarájya* want the system of Government at present prevalent in the Native States. But this question is based on a wrong hypothesis. No advocates of *swarájya* would like to see the autocratic powers exercised by the British Administration transferred to the hands of our Native Princes. On the contrary, they are convinced that our Chiefs would more obstruct than help in the realisation of the ideal of *swarájya*, and this conviction of theirs is finding confirmation in the events that are at present taking place in several Native States. The Anglo-Indian officials in charge of the education of Native Princes take care to see that their minds do not get infected with modern ideas, and the consequence is that when their States are

placed in their charge they become mere puppets in the hands of Political Agents. They fail to understand the revolution of ideas taking place around them and try to suppress it to save themselves. This is specially the case with those Chiefs who are guilty of harassing their subjects. For, they are obliged to undertake extraordinary measures for the suppression of the new ideas with a view to mollifying the supervising Political Agents. This is the secret of the prohibition of the Shiváji and the Ganpati festivals in some Native States. Recent events in the Kolhápur, Kurundwád and Gwálior States also make it clear that these States, in their present circumstances, would be inimical to the growth of new ideas amongst the people. The present state of things cannot be remedied until our Native Chiefs are better educated and learn to see with their own eyes. They must bear in mind that if they have to taste any time the bitter fruit of their trying to please Anglo-Indian officers, the latter would never care to intervene on their behalf.

Alleged insincerity of certain people in denouncing anarchism.
Pragati (147), 11th Aug.

22. It seems that those who by their speech and action are giving indirect encouragement to the anarchical propaganda do not realise the mischief they are causing and even if they know it, they do not like to be told about it. The epithet 'friends of the anarchists' acts like a red rag to the bull in the case of the people and they get highly excited over it. If they are really ashamed to be called by that name, then there is some hope left for them; but if they only want to save their own skins by their tactics, their conduct is bound to excite suspicion. These people, moreover, are against advising the people to dissociate themselves from the anarchists. They want that the anarchists should be turned away from their purposes by means of sweet words notwithstanding the fact that they are men who look upon brute force and bombs as heaven-sent means of ridding the country of foreigners. Is it possible to reform these people by amicable means? Our experience has been quite the contrary. It would be sheer waste of time and energy to make an attempt in that direction. The views of these people are in themselves self-contradictory, and it appears are put forth to veil their real inmost opinions.

Reflections on the Revolution in Persia
Bhála (110), 11th Aug.

23. The twentieth century will be signalised in history for the political independence of many a nation that was formerly wallowing in the quagmire of bondage. It is not even nine years that the present century has commenced, but two Eastern nations have established a constitutional form of government. Old-fashioned Turkey was the first to make a stir in this direction and its example has been promptly followed by Persia. Many thrones have crumbled to dust since the establishment of the theory that kings are answerable to the people for the authority they exercise. The world's history proves that autocratic rule is always baneful to the interests of the subject people. This consideration leads us to think that it would have been a blessing if Lord Dalhousie had annexed all the Native States in India so that none of them would have been left behind like bogs and quagmires to hamper the progress of the national awakening in the country. Had the whole of India passed under British rule before the 16th of August 1905 the national spirit would certainly have flourished far and wide beyond our expectations. The awakening in Persia is sure to infuse a new spirit among the lethargic Indians, and the British might thereby be awakened to a sense of responsibility and grant self-government to India, and even if they do not accede to the demands of the Indian people, other Eastern nations will compel them to do so. We may remark that the Persian hero, Sattar Khan, who is now hailed at by all nations as a patriot, would have been dubbed a rebel if success had not been vouchsafed to him by God. It thus seems that nothing succeeds in this world like success. The Indians should, therefore, be unremitting in their efforts to achieve the Colonial form of self-government which is the present goal of their political ambition. They can gain their object by devotion to duty and patriotism. We are not in a position to predict as to when India's aspirations would be fulfilled; but in the meanwhile we may be permitted to say 'Well done!' to the Persian patriots.

The *swadeshi*-boycott movement will remove the discontent in India and will thus be beneficial to British rule.

Shri Venkateshwar Samáchár (99), 13th Aug.

24. The *Venkateshwar Samáchár* stoutly maintains that the boycott is a measure which rather than manifesting any hatred of the rulers is a step in the direction of making the British rule in India more permanent. It says:—Political philosophy as well as religion teaches us that that Government must perish under which the people are harassed by calamities such as famine. No other country is perhaps so constantly in danger of starvation as India. It is a favour from God to the British that He has furnished the people of India with a means of keeping off starvation even if the Government is powerless to do so. And that means is the *swadeshi*-boycott movement. Thus this movement will be instrumental in doing good to the people and, therefore, also to our rulers. The Anglo-Indian press, instead of being thankful for this mercy, are trying to lead the officials astray by saying that the boycott movement signifies hatred of the British. But let Government know that in the contentment of the people lies their stability and welfare. How long can a power rule over a discontented people? The *swadeshi*-boycott movement will remove this dangerous discontent and will thus sink the foundation of the British rule deeper in India.

Reflections suggested by the Boycott Day celebration in Bengal.

Shakti (93), 7th Aug.; *Gujarát* (74), 7th Aug.; *Jain* (185), 8th Aug.

25. On all sides there was chaos and confusion; we had long lain in a comatose condition, hundreds and thousands of petitions had been consigned to the waste-paper basket, resolutions of our mass meetings had been left unheeded, and in short, our prayers and supplications had been persistently disregarded. In such a despondent situation we quietly suffered untold hardships and miseries when a day came bringing injunctions from above for our guidance and announcing to us the great panacea of all ills—the boycott. The Bengalis, to whom the announcement was first made, took it up heartily and endeavoured to spread it in their Province. It is a pity that the significance of the movement is not justly appreciated as yet in Bengal, but the spirit is gaining ground in the mind of young India and consequently the day is not distant when the 7th of August—the day of political awakening for India—will be celebrated throughout the length and breadth of the country. The action of the Bengalis in boycotting foreign articles naturally excited the wrath of the enemies of their well-being. When the law was powerless to check the movement from spreading to other parts of the country, those who were adversely affected thereby made herculean efforts to dissuade the Bengalis from the boycott propaganda, but to no purpose. Any amount of suffering or annoyance could not daunt their spirit. Divine inspiration strengthened their feelings of true patriotism to such an extent that they were emboldened to persist in the boycott of foreign goods, and to-day we observe that by virtue of their firmness in action and self-sacrifice their teaching has spread throughout the land and they are worshipped as the pioneers of this noble movement. This unknown power is gradually gaining in influence and inspiring the hearts of those who seek its protection with enthusiasm. This power has alleviated the sufferings of many a nation; it has brought down to their knees the boldest of the bold and infused strength and courage in the weakest of mankind, and hence millions of Bengalis have been exhorting their fellow-countrymen to take to the boycott movement if they value their privileges and wish to develop indigenous industries, drive out starvation from the country and raise their fallen nation. [The *Gujarát* regards the 7th August as a red-letter day in the annals of India and trusts that the rest of the country will participate in the celebration by the Bengalis of a day fraught with unforeseen advantages for India. By quoting statistics from the *Monthly Record* the paper endeavours to show the success of the *swadeshi*-boycott movement. The *Jain* also writes in appreciative and congratulatory terms about the boycott celebration.]

Kesari (130), 10th Aug., *Kannad Kesari* (10.), 13th Aug.

26. The 7th of August is the anniversary of the boycott movement. It was celebrated with great éclat and enthusiasm in many places. The District Magistrate of Poona, however, prohibited the boycott meeting at Poona, and the Police Commissioner of Bombay issued a similar order with regard to Bombay. The movement was inaugurated a few years ago, and in the beginning it was laughed at and ridiculed. But England herself did adopt a similar movement long ago and it was she who taught the world the *yoga* of boycott. The boycott movement is in evidence in all shapes in the history of Ireland. France, America and Germany have the same lesson to teach us. The other day China boycotted American goods, and Turkey trampled under foot Austrian caps. The movement was lightly treated till the approval of the Congress was stamped on it at Benares in 1905. The opposition then tried the game of dividing the Congressmen by holding out promises of encouragement to honest *swadeshi*. Both political and industrial boycott, however, were consented to at Calcutta. No reasonable official can object to the time-honoured principles of the *yoga* of boycott. It was first avowed at Calcutta by some carpet-knights of the Congress that the political boycott extended only to Bengal and that other provinces in India should have nothing to do with it. It was with this object of limiting the scope of the boycott movement that the Moderates set themselves to work, and their schemings resulted in the Congress split at Surat. The Moderates did what the authorities desired, and they in their turn stamped the former as the true leaders of the nation. Since the bomb outrages of 1908, it has become well-nigh impossible for the Moderates and the bureaucrats to look upon the boycott movement with a clear and calm mind. The advocates of boycott were sacrificed in the campaign of press prosecutions and deportations set up after the bomb outrages. The Madras Congress quietly ignored the movement. It is said that the Honourable Mr. Gokhale assured Mr. Surendranáth Bannerjee that Lord Morley contemplated the reversal of the Partition of Bengal, and thus secured his compliance with the resolution of the Madras Congress. But after all, the Madras Congress had in a way to approve of the industrial boycott by resolving that the *swadeshi* goods should be purchased at some sacrifice. It was feared that the Bengal leaders would give up the celebration of the boycott day in these days of deportations. But the Honourable Mr. Bhupendranáth Bose placed himself at the head of the movement and it was a great success. [The paper then proceeds to describe the pageantry of the Calcutta celebration and says that the Honourable Mr. Bose in his speech proved to the hilt that the political as well as the industrial boycott was perfectly constitutional. The *Kannad Kesari* publishes a literal translation of the above article.]

Karnátak Vritta (104), 10th Aug.

27. No wretch can be found in the whole of India who has forgotten the 7th of August on which day mother India presented us with "Boycott". It was on this day that the canine habits of subservience and singing praises gave place to self-reliance and devotion to one's own duties. It was on this day that we learnt that Englishmen were but men like ourselves and that they possess the vices incident to human nature, that they had conquered India for their own benefit and not for our good and that it would be folly to sit quiet trusting to their liberalism. All our efforts by means of petitions and deputations to draw the attention of Englishmen to the wretched condition of Indians were fruitless. We became quite despondent of the future, witnessing as we did the sufferings of our countrymen who were ground down by a succession of famines. While India was in such a low condition, Lord Curzon stabbed the Bengalees by the partition of Bengal and branded the sore. But the benignant God smiled on the Bengalees and incited them to "Boycott". Boycott is the magic ointment to be applied to the eyes of the bureaucrats. It is the drum that will awaken the authorities who are feigning sleep. It is the constitutional weapon of a subject-race. There is no other way to salvation. It is cowardice to put up with the autocratic administration of the bureaucrats. But it is blamable to resort to outrages, enraged by the autocracy. We should follow only the policy of passive resistance. We should obstruct the administration within legal limits. Boycott is the central plank of passive resistance. Its chief principle is to do unto others as they do to us. It is mean to follow those who do not care for us. Boycott includes every constitutional means available for adoption by a self-respecting nation. *Swadeshi* means boycott. National education means the boycott of Government and aided schools. Arbitration means the boycott of Government courts of justice. Organisation of volunteers means boycott of foreign Police. To sum up, boycott means the firm resolve not to look up to others for what we can do ourselves. [Elsewhere the paper publishes with approval a Kánarese translation of the letter of Mr. Arabindo Ghose under the heading "The political will of Patriot Arabindo Ghose."]

Bhála (110), 11th Aug.

28. The Boycott Day is the national day of India, and the future historian of independent India will have to devote more pages to this day than to any other event. The 7th of August has a message for the nation. It says that the Partition of Bengal has left indelible scars on the heart of India and that Indians are inspired with the ambition of achieving independence and that when the bureaucrats are deporting the venerable Indian leaders, it is the holy duty of all Indians to boycott their goods and that the way to win *swarájya* lies not through rosy paths but thorny ones. It is the unmistakable sign of a living Bengal nation that they should celebrate the Boycott Day despite the Anglo-Indian mad dances against it. The circular of Sir Edward Baker advising students not to join the celebration fell flat. A few days prior to the Boycott Day, the Bengalees went about singing the following songs in the streets and alleys of Calcutta :—"Bengali girls, arise, awake and cast off sleep. Sisters, at the sound of the bugle, gather together at the appointed place. Wives and mothers of heroes, destroy the dark clouds. Setting aside coquetry, tell your sons the heroic and inspiring tales of the past!" [The paper then proceeds to describe the Calcutta festival and says:—If the rulers will bear in mind the words of the Honourable Mr. Bhupendranáth Bose that they should give an opportunity of co-operation to the ruled, they would be able to check effectually to a great extent the seething discontent in India. Bábu Arabindo Ghose also says the same thing. 'No control; no co-operation.' The one standing grievance of Anglo-Indians is that Indians do not co-operate with them. But are the rulers co-operating with the ruled? When the rulers are high-handedly partitioning Bengal, deporting Indian leaders and imprisoning editors, what else the Indians should do than boycott them? What did the English do, when they were in a similar situation? And supposing that such a calamity befall them hereafter, what will they do? Would they slighted and disrespected at every step, cringe to the authorities like persons devoid of all shame? The world is based on the policy of "give and take." One other thing may be noted in connection with Bengal. The Bengal Moderates are real Moderates. Moderates of other provinces are mere flatterers and dance to the tune of the bureaucrats.]

Ráshtramat (48), 13th Aug.

29. Incessant attempts are being made to destroy the free and potent ideas that have recently taken root in the minds of the people of India. This might be justifiable from the point of view of a particular line of policy, but is evidently running counter to dispensations of Providence which want India to set its heart on its chosen ideal and to be prepared to sacrifice everything for its sake. A decade back people were seen voluntarily wallowing in slavish ideas, but now the masses are inspired by thoughts of independence and *swarájya* and they are trying their utmost to gain their ideals. Some people might not relish this change that has come over the people, but they cannot deny that it has occurred. The Indian mind sees in this transformation a most charming picture of the country's future, but there are some who fail to do so, and herein lies the cause of the attempts that were made to stop the Boycott Day celebrations by Anglo-Indians. But we are glad to say that the attempts have been foiled and that the celebrations have been carried out in an orderly manner. These celebrations bear witness to our powers of organisation and must be regarded as a distinct achievement in these days of repression. They should also serve as a warning to those who might foolishly wish to kill Indian aspirations in times to come.

Comments on Mr. Arabindo Ghose's "Open letter to my countrymen."

Sudhárak (160), 9th Aug.; *Ráshtramat* (48), 12th Aug.

30. Bábu Arabindo Ghose in addressing his open letter to his countrymen feels fully convinced that he would be soon snatched away from his hearth and home by the iron hand of authority and has, therefore, expressed his views in clear and unmistakable terms for which he deserves some commendation. His opinions are shared by many of the Extremists, but they, in order to save their skins, clothe them in an agreeable and pleasant garb. We are glad to see that Bábu Arabindo has strongly condemned the cult of the bomb and the methods of the anarchists. We are, however, unable to follow his flights of imagination which border on the impracticable and are characteristic of a dreamer. It is sheer arrogance on our part to demand absolute *swarájya* when there is no shadow of unity amongst ourselves and when we have not proved ourselves competent enough to control our municipal affairs. The Extremists would do well to consider that political rights would not be the panacea for all the ills we have and that our energies should be directed towards the educational and industrial development of the country to bring it on a level with the advanced countries of the world. Generations will pass away before the country can reach its present political goal of self-government on Colonial lines, and we should, therefore, direct our efforts towards that goal and work for it in an honest and straightforward manner. [The *Ráshtramat*, on the other hand, believes that the national cause would be greatly furthered if people followed the advice of Bábu Arabindo Ghose.]

Arunodaya (107), 9th Aug.; **Jain* (185), 15th Aug.

31. The *Arunodaya* gives a substance of Mr. Arabindo Ghose's 'Open letter to my countrymen' and remarks:—From what the Anglo-Indian bureaucrats have been doing for some time past an outsider might imagine as if active armed preparations were being made in the country for the overthrow of the British rule. But we know what the facts are. Whatever noise sham patriotism may be making we know how to separate the dross from the reality. There was a time when professions of patriotism used to pay, but the times are now changed. God is as it were determined to show us the sterner aspect of patriotism, and has, therefore, brought to pass the events of these later years. It is now seen how few are the noble souls who are prepared to sacrifice their all for the sake of national deliverance. One of these who has fully stood the test is Mr. Arabindo Ghose, whose letter to the Indian people shows that he stands undeterred by the threats of deportation hurled at him. Surely, the regeneration of a nation that produces such noble minds must be near at hand. [The *Jain* also reproduces an abstract translation of Mr. Arabindo Ghose's letter, but without any comments.]

Kesari (130), 10th Aug.; *Kannad Kesari* (101), 13th Aug.

32. Bábu Arabindo Ghose has begun again to work for the motherland fearlessly after his release from the prison where he was fated to remain for one year, though innocent. But he is an eye-sore to the police and the bureaucrats and he may be the tenth Bengalee to be deported. Therefore, Bábu Arabindo has addressed an open letter to his countrymen and requested them to consider it as his last will and testament if he did not return alive from the impending deportation. [The paper then proceeds to give a translation of Mr. Arabindo's letter and says that much of what he says on *swadeshi* and boycott is on the lines laid down by the *Kesari* four years ago. The *Kannad Kesari* translates word for word all the paragraphs in the letter of Arabindo, given in the *Kesari*. *Vide* paragraph 19 of Weekly Report No. 32 of 1909 for a summary of Mr. Arabindo's letter.]

Disapproval of the prohibition of the importation of Mr. Sávarkar's book on the Indian Mutiny.

Baroda Gazette (66), 4th Aug.

33. We understand that Mr. Vináyak Dámodar Sávarkar, a native of Násik, who is now in England, has there published a book in Maráthi on the Indian Mutiny of 1857, and that the importation of the book or its translation has been prohibited by His Excellency the Viceroy. So long as we have not read the book we can hardly have any knowledge of its contents; but the fact of this prohibition of its importation into India leads to the inference that an attempt has been made in that book to

show that it was the English who were responsible for the Mutiny, that the sepoys were in no way to blame and that they were not without justification in rising in revolt. It must, therefore, be with the object of preventing the people getting more excited against the English in these times of discontent by reading the book, that the book has been prohibited. The Viceroy may think such a step will tend to mitigate the chances of a spread of discontent, but we are of opinion that such prohibitions can do no good. They will, on the contrary, teach the public to look upon Government with suspicion and will stimulate latent discontent. A better way than this is, as Lord Roberts has suggested in his "Forty-one Years in India," not "to do anything that can possibly be interpreted by the Natives into disregard for their various forms of religion." This, in our opinion, is more likely to stop a recurrence of events like the Mutiny.

Disapproval of Mr. Macdonald's criticism in the Bombay Corporation of the Extremists.

Rāshtramat (48), 12th Aug.

34. We beg to record our emphatic protest against the indiscreet and uncalled-for statement, at a recent meeting of the Bombay Municipal Corporation, made by Mr. James Macdonald that the Extremists were responsible for the creation of disaffection against the authorities among the school-boys. It is the business of a municipal councillor to look to the sanitation of the city, and Mr. Macdonald's action in encroaching upon politics was again foolish. We hope that the Corporation will never stray aside from its legitimate business.

Social reform should not be made a means of thwarting political progress.

Indian Social Reformer (6), 15th Aug.

***35.** "We have received a copy of an East India Association pamphlet entitled, 'The truth about Lord Morley's reforms: Is India misgoverned?' It purports to be written by 'a Conservative Indian.' However conservative an Indian may be, he cannot be as unqualified in his laudation of the administration as some retired Anglo-Indian gentlemen, and we are not surprised to see that this pamphlet is an improvement on its predecessors. We are also glad that the writer, though a conservative, lays stress on the need of social reforms, which he regards rightly, as the foundation of every sound polity. It is, however, one thing to say that, and another to make use of social reform as a means of thwarting political progress. Neither in Turkey nor in Persia have the British Government asked if the country had made sufficient social progress before supporting the introduction of constitutional Government. We should like some one to tell us what the social condition of England was when Simon De Montfort called the first Parliament."

Comments on Bābu Bhupendranāth Bose's speech at the Boycott Day celebration meeting in Calcutta.

Mahrātta (11), 15th Aug.

***36.** "The leading man among the Bengal Moderates, Bābu Bhupendranāth Bose, has indeed created an awkward situation for the Government as well as the Moderates in the other provinces by making a speech—which will be found elsewhere—which justifies the principle of boycott, the very name of which the Moderates affect to abhor and the Government pretend to interpret as a call to racial warfare. But both of them will probably agree to forget their chagrin in the consciousness that the speaker tried not a little to whittle down the boycott from a political weapon to a drastic economic measure, and that the speech in relation to the boycott was more an explanation than advocacy.......... It is true that the boycott is not aimed at Government itself in the sense of a revolutionary measure. It is not aimed at the English race in the sense that, even if they were in India in any other capacity than as rulers, we should still have excluded their goods as coming from English traders. But not all the special pleading of Bhupendra Bābu could make boycott, as inaugurated in Bengal, anything else than a political measure, though combining in it economic interest. The speaker did not perhaps sufficiently advert to the thought that unless boycott was inaugurated essentially as a political weapon there could be no logical connection between boycott and the partition of Bengal. If it has no political significance, we fail to see how it can form a plank in a political agitation at all! In its inception boycott was distinctly political. It is conceivable that in course of time its force as a political measure may abate—as is the case with nearly every specific measure in retaliatory political agitation—and that the political element therein may be subordinated to or overshadowed by the economic element. But it is no use concealing the fact that that stage has not yet been reached. And we should have liked Bhupendra Bábu to assert rather that boycott is no offence than that *swadeshism* is no offence. Who ever said that *swadeshism* is an offence? But Government and their non-official supporters have very nearly come to wage a campaign against boycott on the ground that it is illegal; if it is not illegal they want it to be made so by legislation on the ground that what was legal has been abused. A clear expression of opinion from Bhupendra Bábu on boycott, as a political measure, therefore, would have been extremely opportune, leaving the mint-master of the Legislature to use his arbitrary powers just as he liked.......... If the whole boycott movement may be legitimately stopped for the deeds of a few over-zealous lads, then why should not the entire Police Department be suppressed for a similar reason? But there can be no mistaking the real fact about the motive of Government in their campaign against the boycott movement. As Bábu Surendranáth Bannerji has testified, boycott has hit Manchester hard. Government feel mortified even at the practical success of the movement, and the plea of racial hatred and all that is mere nonsense. There is not one dram more of racial feeling on account of the boycott than there was before. The partition of Bengal in itself could hardly be logically connected with racial hatred. It was a political measure and it was met by an economic measure inspired by a retaliatory political spirit. Such racial hatred as may be said to exist now existed even before, because it is only the response to Anglo-Indian and official arrogance upon which Bábu Bhupendranáth has dwelt at great length in his speech. Mutual sympathy is the only solvent for racial hatred. The English are above our sympathy. At the top of their pride and power, what care they for Indian sympathy? Expressions of sympathy from Indians may even be sometimes misconstrued into impudence. The course of sympathy like the course of water must always be from the high to the low level. There is nothing so graceful as sympathetic condescension, nothing so divine as a humane and benevolent use of power in those who are powerful. But look at the situation in India. We thirty millions are under the heel and at the mercy of the British Government. We are, as we are, quite helpless to raise our heads, and the odds are against us. If in such a condition the British rulers show us sympathy and lend us a helping hand, the mist of racial hatred must disappear. Our feelings towards Government are the feelings of the misruled, not the feelings of men with their hearts eaten up by racial bile. But what sort of sympathy have our rulers shown towards us?......... Are not Government themselves responsible for such racial hatred as they fancy there is in India?"

Bombay Samáchár (69), 11th Aug.; *Akhbár-e-Souddgar* (24), 10th Aug.; *Akhbár-e-Islám* (64), 12th Aug.

37. The speech delivered by Bábu Bhupendranáth Bose as President of the mass meeting held in Cálcutta to celebrate the Boycott Day was a remarkable utterance redounding to the already glorious career of its author. By consenting to preside at the celebration Bábu Bhupendra had undertaken a heavy responsibility at the present crisis, for he had to meet the views and sentiments of both the political parties—the Extremists as well as the Moderates. By a number of weighty and irrefutable arguments he has given the lie direct to the oft-repeated allegation that the boycott movement was inaugurated with a view to exciting hostility and antipathy towards Government. The example he cited to prove that the original authors of the propaganda have not been actuated by any feelings of animosity either towards the British Government or the Englishmen in general will, we hope, be the means of bringing on to the path of righteousness many a visionary in Bengal, and of disabusing the minds of the authorities as well. The initial economic effect of the movement was so marked that it was soon extended to the exclusion of all foreign goods. But at the same time care was taken publicly to proclaim 'that all goods manufactured in India by European Companies with European labour and largely with European capital should be treated as *swadeshi* and should not be excluded.' These and similar other arguments were requisitioned by Mr. Bhupendranáth to show how the term boycott had been misconstrued in some quarters. As interpreted by him and his colleagues in Bengal, the boycott movement intended to stimulate in the minds of the Indians in general, and especially the Bengalees, a desire to use Indian made articles as far as possible, and if none could be had, to manufacture them to meet the needs of India. The boycott of British courts of justice and Government schools is not a part of this programme. The moral of Mr. Bhupendranáth's speech is that he subscribes to the boycott propaganda only in so far as it protects and encourages local industries. If such a noble movement had been shorn of many of the misleading and mischievous distortions woven round it by visionaries and idealists it would have received Government support. The advice given by Mr. Bhupendranáth to these youthful minds who seek martyrdom in assassination is worth its weight in gold. His words in this connection are so noble that we wish they will be echoed back from every corner of the land and remembered by every true Indian in the interest of his country. [The *Akhbár-e-Souddgar* writes in a similar strain and appreciates the tone of Bábu Bhupendra's speech and the views and sentiments expressed by him. The *Akhbár-e-Islám* expresses its doubts if the boycott has been carried out with due regard to the limitations laid down by Mr. Bhupendranáth and observes that if the majority of the masses fail to appreciate these limitations at their true worth the movement should be abandoned in the hope that happy relations may be established between the rulers and the ruled.]

Indian Spectator (7),
14th Aug.

38. "To judge by newspaper reports, Boycott Day has passed off smoothly in Bengal, to the disappointment perhaps of certain prophets of evil. We wish Anglo-Indian critics on that side give up their habit of crying 'Wolf, Wolf'. With Sir E. N. Baker at its head the province need not cause any serious anxiety. The people understand him, and he understands the people. To Mr. Bhupendranáth Bose belongs the credit of clearing up the atmosphere of uncertainty around this movement. As one of its leaders he has declared, in so many words, that the Bengalee boycott is not intended as an anti-British movement. He has assured the world that it is a sort of protest, a standing protest, against the indifference of the higher authorities to their grievances, more specially in the matter of the partition of Bengal. Mr. Surendranáth Bannerji, another leader, said the same thing the other day in London. Are we to believe these promoters of the movement or their extremist followers who attach another and a sinister meaning to it? So long as boycott is not based on race hatred, it is *swadeshi*, and its critics can have very little quarrel with it. As to Partition, they have a right to cry out whom the shoe pinches. But we would advise them, Hindus and Muhammadans of both Bengals, to come forward with a workable scheme of revision."

Dnyán Prakásh (45),
12th Aug.

39. The able speech of Mr. Bhupedranáth Bose at the Boycott celebration recently held at Calcutta, preaching co-operation with Government and calling upon the people to maintain law and order, is a proof positive that the boycott propaganda no more forms a part of the political agitation of Indian people and that he who still adheres to it must either be a fool or a knave. We on our part fully sympathise with the *swadeshi* movement and consider it the duty of every Indian to encourage indigenous industries as far as lies in his power, but at the same time we consider it to be a disturbance of the public peace sufficient to warrant the interference of the hand of the law to force other people to resort to the boycott of foreign goods. All avowed votaries of boycott, including Bábu Arabindo, listened without any sign of disapproval or protest to the speech of Mr. Bhupendranáth and thus instead of celebrating the anniversary they performed the final funeral rights over the pernicious phase of boycott propaganda. Now that the chief cause that led to the split in the Congress camp has been removed, we hope the Extremists will co-operate with Moderates at the ensuing Láhore Congress and thus further the national cause by removing the misunderstanding between the people and Government.

The Boycott Day celebrations in Calcutta.

Jám-e-Jamshed (34), 10th Aug., Eng. cols.

40. "The Boycott Day has passed off quietly in Calcutta—a fact on which the Government and the public at large alike deserve to be heartily congratulated. It appears, however, that in the credit for having made this possible the boycott leaders themselves can claim no share. They did everything they could to stir up some of the worst passions of the multitude, to set authority at defiance, and to plunge those whom it was their duty to protect from the baneful influences of the party demagogue in the vortex of political strife from which little good could ever come to them or their country.......... They deliberately permitted to come under their banner young men who had no business to be there. That the show passed off quietly was, we repeat, no credit to the leaders. It was in spite of them that it did so. They did all they could to bring the people and the police into conflict with each other.......... Mr. Bannerji may talk while in Bombay of *swadeshi*, and in Bengal of boycott, as if they were synonymous terms. That it does not mean quite the same thing is now as clear as anything could be to people of the commonest intelligence.......... The utterances of the two eminent men, of Bábu Bose and Bábu Bannerji in Calcutta and Bombay last week, when read between the lines, bring out this fact in painful relief. Neither of them is in spirit the Moderate he affects to be in name, and truly speaking they both are in practice what some of the best-abused of Extremist politicians are in theory."

Gujaráti (30), 15th Aug., Eng. cols.

***41.** "Every one would have liked Lord Morley to modify, if not to annul, the Partition when it was once admitted that it was a blunder. For a long time the Bengalees hoped that some thing would be done in the matter, but there seems to be little hope left now. The boycott has been the Bengalees' answer to the Partition, and the day of its baneful birth is celebrated to rouse flagging zeal and waning confidence. Nobody would object to the Bengalees agitating against the Partition, but the turn that agitation has unfortunately taken and the direct and indirect consequences that have been produced have been far from desirable. There has been an amount of loose thinking and dogmatising on the subject of the boycott which have been already responsible for not a little mischief. Many persons find it difficult to see what good such a movement is likely to do to the country. Boycott can neither give birth to new industries, nor can it promote political interests an inch further. It is doubtless calculated to do harm by discrediting the *swadeshi* movement and creating false and foolish ideas in the minds of the mass of people. It is not a little deplorable that, in spite of Sir Edward Baker's appeal to parents and guardians of students, large numbers of these latter took part in demonstrations. It appears that either the children have got out of hand or the parents like their sons to become politicians before they have become men. There is another class of persons in Bengal represented by Bábu Arabindo Ghose, who have been openly preaching a policy of passive resistance and isolation. They would not co-operate with Government and would passively wait for the day when they would get complete autonomy by peaceful means, whatever this rubbish may mean.......... They rejoice in rolling in the Serbonian bog of mystifying and mysterious discussions about the rights of men, the goal of independence and passive resistance, in which persons of ordinary understanding are miserably overwhelmed and sunk. In this connection it will be well for every one concerned and even Government to remember the words of Burke when he was advocating conciliation with America. 'The question with me is, not whether you have a right to render your people miserable; but whether it is not your interest to make them happy.'......... The attitude of some wrong-headed politicians apart, we would suggest to Government that it is never too late to mend, and the Partition ought even now to be modified, if not annulled. If this is done, the cry 'no control, no co-operation' raised by some will lose all its meaning."

Comments on the prohibition of the Boycott celebration in Bombay.
Phœnix (14), 11th Aug.

42. "We cannot but approve of the recent action of the Bombay Police Commissioner in putting a stop to the Boycott Day celebration at Bombay by means of an official nctification. India is passing through a crisis. And anything that widens the existing gulf between the rulers and the ruled ought to be shunned like the plague. The revival of boycott is sure to embitter the feelings of the Europeans against the Indians; and this is an undesirable thing at the present moment. Promote *honest swadeshi* by all means, but give up the dangerous and impracticable weapon of boycott that has done a lot of harm to the legitimate progress of our country. We fully agree with our contemporary of the *Indian Mirror* when it says that 'it is deeply to be regretted that at a time like this an attempt should be made to revive the boycott. Those who are lending their influence to a revival of boycott are doing a grave disservice to their country."

Bábu Surendranáth Bannerji's utterances in England and India.
Bombay Samáchár (69), 10th Aug.; *Gujaráti* (30), 8th Aug.

43. It is not to be wondered at that the opponents of Bábu Surendranáth Bannerji should be annoyed at the success that has met his oratorical efforts in England. Instead of honestly trying to render him justice they have been insinuating that Mr. Bannerji's speeches in England and India reveal a strange inconsistency, and that by refraining from uttering objectionable sentiments in England he has kept the British public in the dark as to his real motives. This insinuation is not only far from being true and honest, but is calculated to do scant justice to Mr. Bannerji and his English audience. In short, they mean that Mr. Bannerji was trying successfully to throw dust in the eyes of the British public. On the contrary, he was in a position to express himself more freely in England than in India, and therefore he had no reason to conceal his opinions. But his utterance at the opening ceremony of the Hind Co-operative Stores in Bombay will serve to show the hollowness of the charge. While the opponents of the boycott declare it to be an aggressive and unlawful movement Mr. Bannerji holds it to be a useful and inoffensive weapon for drawing effectively the attention of the British public to the grievances of the Bengalees. [The *Gujaráti* criticises at length the hostile attitude of the *Times of India* towards the Boycott and Bábu Surendranáth, and endorses the Bábu's suggestion about holding a session of the Congress in London. It continues:—Indians have to fight out their cause at the door of Parliament and it is, therefore, necessary to awaken the British public to the cries of this country. If, therefore, a session of the Congress is held in London and speeches delivered for about a month the British public will be enlightened about the mismanagement of affairs in India.]

A violent attack on the Honourable Mr. Gokhale, calling him worse than a hangman or a beast of prey.
Hindu Punch (121), 11th Aug.

44. We propose in this issue to show how far the comparison (*vide* paragraph 43 of Weekly Report No. 31) between the Honourable Mr. Gokhale and the legendary Muzumdár holds good and wherein lies a contrast between the two. In leaving open in charity the State granaries to the famine-stricken people, Dámáji like Messrs. Tilak, Arabindo Ghose, &c. of to-day, had the public weal at heart, while Muzumdár was actuated by the motives of self-interest and self-aggrandisement in bringing the saintly Dámáji into trouble. Herein lies the difference between Mr. Gokhale and Muzumdár. The latter's case is excusable in one way at least. Lucre was his motive. But such is not the case with Mr. Gokhale. He was supposed by his countrymen to be their leader to whom they had trusted their all up to the time of his recent utterances. But now he has turned against them and by giving vent to deliberate falsehoods he is encouraging a policy of repression and is prepared to strangle his countrymen. Is it not that he has

brought himself in the category of men who, as the saint Tukárám says, should be thrashed with shoes? He is now cutting the throats of his helpless countrymen and has debased himself more than Muzumdár. One's blood boils at the above idea. Surely a hangman is to be preferred to him. It is said his object in acting thus is to get some permanent provision made for his "Servants". If this rumour be true, his conduct can be said to be slightly less heinous than that of the hangman referred to above. It will at least show that the Honourable gentleman is on a level with the Thug in so far as he wrings the necks of his victims with some definite object. This would mean that he is still a man, though of the most degraded type. For at present he appears to be even worse than beasts of prey, who rarely kill anybody who leaves them alone. This much about the comparison and contrast between Mr. Gokhale and Muzumdár. We shall refer to his other qualities in our next issue.

If a united Congress is held, the Honourable Mr. Gokhale should be kept out of it.
Hindu Punch (121), 11th Aug.

45. The question of a united Congress has once more come before the public for discussion. It appears from the public address given by Mr. Surendranáth Bannerjee the other day in Bombay that the question will soon assume some tangible form. Of course, Sir Pherozeshah Mehta and Mr. Gokhale will spare no pains to thwart the wishes of the Indian people. But except Bombay and Berar all other provinces go in for a united Congress. We are also prepared to support the question, but on condition that Sir Pherozeshah Mehta should not be allowed to take any part in the deliberations of the Congress and that Mr. Gokhale should be kicked out of it. If Sir Pherozeshah calls Indians anarchists, Mr. Gokhale dubs them murderers. Individual grit and manliness develop in the end into National character. If manliness is to be fostered at all, care should be taken to avoid mean-minded villains like Mr. Gokhale. For a united Congress let the resolutions on *swarájya* and boycott be a little modified, but let us not allow Mr. Gokhale to move in our midst in the Congress. No matter if in getting rid of the presence of traitors and mean-minded persons like Mr. Gokhale the *swarájya* is postponed for a time. Treatment like this will be a deterrent to other traitors. The Nationalists are to other parties as horses are to asses, but the relation between the Nationalists and Mr. Gokhale is that of a tiger to a cow. We therefore repeat that do what we may for the Congress, let us take care that Mr. Gokhale will not be seen there.

A defence of Moderates against the attacks of Extremist organs.
Gujaráti (30), 15th Aug., Eng. cols.

***46.** "A regular campaign of misrepresentation and vilification of the Progressive party and its leaders is being actively carried on in the Extremist press, especially in the Deccan. All sorts of charges are being recklessly made with a barefaced audacity for which a parallel it will be difficult to find. Day after day the wicked lie is being repeated that the leaders of the Progressive party have unpatriotically exposed the Extremists to the undeserved wrath and persecution of Government. Nothing can be more senseless and wicked than this attempt of thoughtless theorists and hunters of cheap popularity to father on others the consequences of their own boastful and puerile propaganda....... With the mad ravings of Mr. Shyámji Krishna Varma, the silly parting utterance of the misguided Madanlál Dhingra and the demented doings of Sávarkar before us, can there be any doubt that the extreme wing of the Extremists, however small it may be, has been infected by the poison of stupid ideas about the political ideals and methods to be followed for the regeneration of this country? If some Extremists find the present position too hot for them, surely they cannot blame others for the predicament in which they have placed themselves. It is the duty of sober-minded Indians, who have this country's good at heart, to be plain in dealing with the question of the ideals and means of political agitation in this country at the present moment when irresponsible and reckless enthusiasts have made a mess of the whole affair. The Extremists have been light-heartedly playing with politics and have now found that politics is not a child's game."

Comments on the closing of the National school at Yeotmál (Berar).

Karnátak Vritt (104), 10th Aug.

47. Mr. Cleveland demolished within a short period all the institutions of public utility founded by the Nationalists at Yeotmál (Berar). Mr. Sly, Commissioner of Berar, told the Yeotmál pleaders pointedly that their sanads would be cancelled, if they did not co-operate with Government. The above incidents illustrate the fact that the doctrine of maintaining India by the sword is influencing many Anglo-Indians. Every impartial European will have to admit that the conduct of the Central Provinces officials is most undesirable. Though national good is the one common object of both the rulers and the ruled, they come into conflict when they advocate different means to achieve it. Mr. Cleveland would have done well, if he had said that he suppressed the school because it was his will to do so, instead of giving as a reason the fact that Bhagvadgita and Nibandhmála were taught in the Yeotmál school. It was open to Mr. Cleveland to suggest reforms in the school. It is despicable that he put an end to the school all at once. The *Puráns* relate the story of Hiranyakashyapu who persecuted his son, Pralhád and his teacher, because they harboured ideas contrary to his taste. But we have never heard of the closing of the school itself and depriving all boys of educational facilities. In India, education has always been entrusted to men independent of all control. The kings supported them, but they had no power to meddle with the course of studies. The necessity of independent educational institutions for the up-lifting of the nation is quite apparent.

Comments on the Government Resolution on the Presidency Liquor Trade.

Pársi (38), 15th Aug., Eng. cols.

*48. "A Resolution on the Presidency Liquor Trade issued this week by the Bombay Government is not unlikely to make Abkári officials bite their thumbs. We piously hope that they will suck some wisdom from that operation.......... His Excellency Sir George Clarke has thus done another service to this Presidency, for which he deserves our sincere gratitude. This Resolution refers only to the mofussil. But Government think that these regulations should not be applied for the present 'to the City of Bombay, where, the Collector thinks, the change would cause much irritation.' And, yet, it is in Bombay that the evil assumes its most hideous aspect. There are liquor-shops here, there and everywhere—sometimes so many as a dozen of them within the compass of a thousand square yards. On persistent representations from the Bombay Temperance Associations some of these poison dens have been closed. But there are too many of them yet. The Government Resolution states that 'if the results prove beneficial in the mofussil, the question of altering the present hours in Bombay may be considered.' This is like beginning at the wrong end. For it is in Bombay that the devil of drink finds its victims in large numbers. We would humbly ask His Excellency Sir George Clarke to begin his experiments in Bombay and end them in the mofussil."

Mahrátta (11), 15th Aug.

*49. "The Government of Bombay have published last week two important Abkári Resolutions together with all the correspondence connected with the matter.......... The first portion of these papers deals with the number of closed liquor-shops, their opening and closing hours and the sale of country spirit at fairs and festivals. In these respects Government have conceded, though not to the fullest extent, some of the popular demands, a fact on which the Temperance workers in this Presidency may well congratulate themselves.......... Though, at first sight, the figure of closed liquor-shops looks very creditable to the revenue-loving Abkári Department, it represents only 7 per cent. of the total number of country liquor-shops....... If Government and the Abkári Department are sincere and really in earnest to help the Temperance cause, they ought to make it a settled Abkári programme to close 150 shops at least every year till half the shops are entirely closed. Mr. Logan has promised to close one toddy-shop in Poona from 1st August, and five foreign liquor-shops in Poona, Sátára, Sholápur and Ahmedabad during the next two years; he further hopes that it will be possible to close many more at the end of the year. But these hopes and promises will not produce the desired effect until and unless Government propose to follow some such definite programme as we have indicated above. The second portion of these papers, dealing with the result of the last auction-sale of the country liquor-shops, furnishes a darker picture of the Abkári policy of Government. Mr. Logan has herein given a detailed account of the auction-sale of each district, which shows that all the Collectors, except Mr. Orr, did not adhere to the instructions of the Abkári Commissioner in this respect, approved and subsequently published by Government in a meeting of the Legislative Council. Persons belonging to Syndicates of monopolists were not only allowed to bid, but in some cases their bid was actually accepted; in some instances even when the bidding became most brisk, the auction was not stopped. When Mr. Logan comes to the consideration of the apparent loss or otherwise to the bidders, the Abkári Commissioner rises to a high pitch of moral fervour and enthusiasm, sound reasoning and clever marshalling of facts and figures, which the most ardent temperance worker may well be proud of. Mr. Logan says: 'While it is true that the average liquor-seller will cheat his customers whenever he can, irrespective of necessity, and that the necessity which now exists is entirely of his own making, it is morally indefensible and also politically inexpedient that Government should share the proceeds of his frauds, as is the case wherever the bids exclude the possibility of honest profits.'......... The large profits of the licensees are in the main the results of frauds, and ought not to be shared by Government, but suppressed, if possible. No denunciation of the so-called 'Temperance fanatics' has been more vehement and more damaging to the Abkári policy of Government than this candid, straightforward and weighty indictment penned by the Head of the Department himself, who openly charges Government with sharing the proceeds of the fraud of the licensees, a procedure which, in his opinion, is morally indefensible and politically inexpedient! Mr. Logan says in effect that Government must be prepared for a heavy loss of revenue if they really wish to suppress this pernicious auction system together with its open frauds!......... We are told that during the four years preceding the last, Government shared nearly 9 lakhs of rupees from the proceeds of these frauds! Government ought either to meet such serious charges with some more substantial arguments than those usually resorted to in impotent rage, or show moral courage by pleading guilty and forthwith proceeding to right the immoral wrong by spending the ill-gotton 9 lakhs of rupees towards active Temperance work. In view of the rumour that Government are going to give a substantial yearly grant towards the spread of active pro-Government propaganda, is it not the solemn duty of Government to spend their share in the proceeds of the frauds in the holy cause of Temperance?"

Alleged hardship caused by a recent decision of the Bombay High Court regarding unattested mortgage deeds executed by agriculturists.

Kesari (130), 10th Aug.

50. Mr. Rámchandra Moreshwar Sáne, Pleader, Bársi, writes to the *Kesari*:—The Registration Department having ordered the village Registrars not to insist upon attestation in the case of mortgage deeds executed by agriculturists who can sign their names hundreds of such unattested mortgage deeds have been executed. On the other hand, the Bombay High Court has decided in Rama Shivaji Bharate *vs.* Laxmanrao Krishna (Bombay Law Reports, p. 943) that no mortgage deed can be valid unless it has been attested as required by the Transfer of Property Act. As this ruling is likely to inflict great loss on mortgagees with unattested mortgage deeds, it is the duty of the people to request the authorities not to give retrospective effect to the above decision of the High Court and to amend the law accordingly.

Suggestion that the orders of the Bombay Police prohibiting meetings in the City should have been made the subject of a test case.

Indu Prakásh (47), 11th Aug., Eng. cols.

51. A correspondent writes as follows in the *Indu Prakásh*:—"Whilst the Boycott Day celebrations were freely allowed at Calcutta and Dacca and several places even in our own Presidency, it is a singular fact to note that they were forbidden by the police in Bombay and Poona. Surely, the Bombay Extremists could not have been regarded as more dangerous to the cause of peace than their Calcutta brethren......... Their recent manœuvre of meeting in a private bungalow at Bandra only shows their weakness. We confess we feel a sense of pity at this exhibition of utter effeminacy to face what in the eyes of the Extremists is official high-handedness. We should indeed like our police to be more indulgent so as to leave the Extremists no legitimate grievance and we should also like to see some more spirit in our friends the Extremists. Can they not go to jail by way of testing the legality of the prohibitory orders by a test case?"

Alleged persistent ill-behaviour of Lieutenant Dockrell of the 116th Maráthas towards people frequenting the Chowpati foot-path.
Sánj Vartamán (41), 10th Aug.

52. For the past few months Indians enjoying the cool breezes on the Chowpati foot-path were often harassed by three tall Europeans of very strong build. At first it was believed that the annoyance given was not intentional, but as the Europeans continued troubling people, their intention in causing annoyance became apparent. This caused agitation among the people, and we having drawn the attention of the Police authorities some time back to the unpleasant matter, for a time at least the unseemly sights were not witnessed. But the old cause of complaint has again been troubling the people. Two Pársi youths who had suffered at the hands of one of the Europeans instituted criminal proceedings against him in the interests of the public at large. In the two cases heard before the Police Court, the complainants and the Magistrate out of charitable considerations let off the wrong-doer, who was one Lieutenant Dockrell of the 116th Maráthas. The charges were proved on both the occasions. Referring to our complaint about the accused in our paper, he dared to deny in the Court, during the first case, the truth of the charge. But the correctness of our complaint has at last been established. Mr. Dastur, the trying Magistrate in the second case, ought not to have allowed the accused to go unpunished. Had the accused been a native he would not have been allowed to escape unscathed. We hope the Military authorities will take steps in the matter and bring to book one who made it his business to strain the relations between the rulers and the ruled. The ends of justice would have been well met, had Mr. Dastur taken severe notice of the accused. It would have acted as a deterrent to future wrong-doers. We draw the attention of the Bombay Government to the facts of the cases.

Appreciation of the work of the Collector of Sholápur in connection with the Ashádhi fair at Pandharpur.
Ráshtramat (48), 12th Aug., Eng. cols.

53. "It is a glowing report the Sholápur Collector has to give about the Ashádhi fair at Pandharpur this year.......... In these days of so much talk about co-operation and of very little actual action in that direction, we are certainly glad to find that in matters of sanitation and temple *bandobast*, the Municipality, the people and the Government officers co-operated and brought about a very satisfactory state of things....... Our correspondent who had been on the spot also testifies to the fact of the good arrangements for *darshan* this time. The police arrangements were under the control of the Collector, Mr. Mountford, and this may be one of the causes of the proper behaviour of the police who have not unoften misbehaved at Pandharpur in the past.......... We are much gratified to find both Mr. Mountford and Mr. Keskar, the elected President of the Pandharpur Municipality, equal recipients of Government appreciation, because this is the first year of the Municipality having a non-official President.......... The glowing picture would have been faultless but for the missionary outrages which were so persistently connived at, if not encouraged, by the police. Until we saw the Government Resolution and the Collector's report, we were not aware that the police arrangements were under the direct supervision of the Collector. Our surprise, therefore, was all the greater when we found that the Collector who possessed the ability to establish amicable relations with the Municipality should have thought it fit to connive at the missionary pranks during the last fair.......... We have brought the matter to the notice of the authorities in the hope that they will give this subject their careful attention and stop the recurrence of these disreputable practices at the next great fair at Pandharpur."

The Durbár held by the Collector of Ahmedabad.
Bombay Samáchár (69), 13th Aug.; *Akhbár-e-Soudágar* (24), 12th Aug.; *Sami-Sánj* (91), 11th Aug., Eng. cols.

54. **An important item in the Indian Reform Scheme was given practical shape at Ahmedabad on Saturday last. The Durbárs which the Collectors in the districts are empowered to hold will serve the same purpose which the Provincial Legislative Council serves. If the opportunities afforded to the rulers and the ruled by the holding of Durbárs were to be well utilised, it is quite possible that we shall hear less and less of the unfortunate cleavage between the two.** It has often happened that officials on the strength of coloured and incorrect information take a step which is disliked by the people. The business transacted at the Durbárs should not be characterised by any secrecy. Up to now the officials have been consulting people who are mere self-seekers. The Ahmedabad Durbár was a complete success and holds out high hopes for the future of such gatherings. We would suggest the Collectors to express their opinion on a matter after hearing the popular version. In case they are not prepared there and then to give their opinion they should do so at the next Durbár. All this will work wonderfully on the minds of the people. The bonds between the rulers and the ruled will become strengthened. The Collector's desire to see educated and respectable men returned to the Ahmedabad Municipality is laudable enough. But without any change in the system of election the desire will remain unfulfilled. The questions of heavy mortality and overcrowding received special attention at the hands of the speakers at the Durbár. It will be much better if the same questions are discussed along with others at the next Durbár. [The *Akhbár-e-Soudágar* writes :—Mr. Sladen, the Collector of Ahmedabad, met the leaders of the people at a Durbár held on the last Saturday. There was free exchange of views on important topics affecting the welfare of the people. The Surat Collector is about to hold one such Durbár, and it is possible that ere long such Durbárs will be held all over the Presidency. The Durbárs will be a sort of encouragement to public-spirited citizens as the latter will come in direct contact with the officials. We welcome the idea of holding such Durbárs. The *Sami-Sánj* also writes appreciatively of the Durbár held at Ahmedabad.]

Approval of the first Durbár held at Jalgaon (East Khándesh).
Khándesh Vaibhav (133), 6th Aug.; *Kesari* (130), 10th Aug.

55. The *Khándesh Vaibhav* publishes an account of the Durbár held by the Collector of East Khándesh at Jalgaon on 2nd August, and remarks :—'The Durbár proved to be a splendid affair. The Collector intends to have these Durbárs on the 1st and the 3rd Mondays of August, September and October each year. They are open to servants drawing above Rs. 50 per mensem, to graduates, members of Municipalities and Local Boards, Vakils, &c. We, however, suggest that agriculturists paying substantial assessment should also be included in the list, so that agricultural interests may be properly represented at the Durbárs. On the whole, it must be admitted that the leaders of East Khándesh made our first Durbár a complete success.' [On the other hand, one Mr. V. G. Jávadekar writes to the *Kesari* :— The invitation to the Durbár being something like a notice, very few educated persons or well-to-do traders from outside Jalgaon attended the function. There was moreover a good deal of mismanagement. No important speeches were delivered. A complaint about the supply of canal water at Amalner was made, but the subject was not properly placed before the Durbár.]

Alleged illegal practices of certain ferry service contractors in Badlápur (Thána).
Arunodaya (107), 9th Aug.

56. One P. R. Mahájan of Kalyán sends an open letter to the Collector of Thána for publication in the *Arunodaya* in which he writes as follows :—Between the Badlápur station (G. I. P. Railway) and the town there is a river. Ferry service on it is given by contract. The license might be to carry five or six passengers at a time. The contractor takes more than that number and has been using a leaky boat for the purpose. He charges extra fee for the bedding, &c., of the passengers. He allows nobody to inspect his license. Several applications were fruitlessly made to the subordinate officers in this connection. So also, the servants of the contractor of the ferry service between Kalyán and Bhiwandi force passengers to pay double fare. If such sort of oppression is carried on under the very nose of the two Mámlatdárs of the places, imagine what must have been the state of things in a village like Badlápur. It is, therefore, requested that an inquiry may be made personally by the Collector and that the grievances of the passengers concerned may be early removed.

Necessity of setting apart a portion of the Local Fund collections in Sind for the free education of Zamindárs' children.

Al-Haq (54), 7th Aug., Eng. cols.

57. "It is an admitted fact that, of the total population in Sind, three-fourths are Muhammadans and of the total number of Muhammadans, upwards of three-fourths belong to the agricultural class. It is an equally admitted fact that, for over half a century, the zamindárs have been annually contributing to the Local Board Fund which meets the expenditure on primary education. The benefits, however, which the Muhammadans of Sind have enjoyed from the Educational Department in return, sink into nothingness when compared to the money paid by them.......... It was their duty to have watched how their money was being utilised and what share thereof was spent towards the amelioration of their educational condition. And when they saw they were not reaping fruits proportionate to the drain on their purse, it was their duty to have requested respectfully but emphatically the attention of Government to that grievance. But they have failed in both these duties.......... This indifference has, in our view, indirectly helped the action of the Educational Department in devoting nearly the whole of the Local Fund collection towards the education of persons other than the contributors.......... But it is unquestionably incumbent on the Educational authorities in Sind to see that some saving is effected from the Local Fund collections solely for the education of zamindárs' children. The financial situation of the zamindárs has become deplorable, while their children stand in sore need of education. It is necessary, therefore, that in future a portion of the annual collections of the Local Fund be set apart for opening additional primary schools and also Anglo-vernacular schools in the mofussil, in which zamindárs' children should be given schooling without payment of tuition fees, and some poor boys should be even given scholarships to help them towards cost of books, etc."

Alleged insolent treatment of Indians by European officers in Sind.

Sind Patrika (57), 7th Aug., Eng. cols.

58. "How irritating is the present demeanour of some of the Civilians towards the 'native' subordinates! Instances are not wanting in which these subordinates are compelled to pocket such insults. A recent instance, just brought to light, is that of a Civilian in the position of a Sub-Divisional Magistrate having the rude effrontery to call his judicial Munshi 'an idiot' in open Court and in the presence of a number of pleaders. Of course, the insulted Munshi had no alternative but to submit to the insult given by the Sahib. It is not known how long this insolent attitude of such officials will be allowed to go unpunished! However this much is certain that so long as the spirit of self-respect remains extinct in our countrymen, we are bound to be the victims of this insolent temper of the whites."

Legislation.

Comments on the Factory Bill before the Supreme Legislative Council.

Praja Bandhu (39), 8th Aug., Eng. cols.

59. In a long article adversely criticising the Factory Bill, the *Praja Bandhu* writes:—"There are repeated professions of sympathy for India and Indian industries made by all from Lord Morley downwards. It is not easy to reconcile these professions with the fact that the time chosen for introducing the Bill should be that when the mill industry is at its worst.......... We are far from charging the Government of India with a desire to cripple this industry, but would venture to point out that the time chosen and the remedies proposed are such as to lead the ignorant to throw doubts on the motives of Government. The draft Bill has received the approval of Lord Morely, so there is no chance of his vetoing it. Mr. Harvey remarks, somewhat bluntly, that he can hold out no hope that the main provisions of the Bill will be reconsidered. It follows, therefore, that the proceedings in the Council at the subsequent stages will be of an inconsequential character. But his expression of hope that the factory owners will give their assistance, notwithstanding, in settling finally the provisions of the proposed law is one that will not, we think, be complied with. Why any body of sensible men should be expected to spend their time in discussing a measure which the official says is not to be altered in any important particular passes comprehension."

Indian Spectator (7), 14th Aug.

60. "Sir Harvey Adamson's Bill has one or two glaring defects which we would take the liberty of pointing out at this stage. We think it a grave mistake to allow women to commence work at 5-30 A.M. Those who are acquainted with the ways of this class of our women workers will at once see how harmful such an early hour would be to them and their little ones. Then, we think the age for children working in our factories should be 10 years. Considering how easily the age test is evaded in India, even this is not much of an improvement in the existing law. We suggest these two things on the assumption, of course, that the amendment of the law is proposed in the interest of labour."

Kaiser-i-Hind (35), 15th Aug., Eng. cols.

***61.** "Once more the Government of India has demonstrated to the people of this country how far it is obsessed by the 'mandate' which the Home Government from time to time, by the sheer strength of its autocracy, seeks to force on it.......... The pressure of Lancashire, whenever applied, has been proved to be overpowering. Not a single Secretary of State has resisted that influence.......... To crown all the economical injustice of the past fifty years the mandate has come to fetter still further the established industry of the land under the promptings of the Philistines!......... The Frere Committee and the Commission appointed at its heels were simply a blind to deceive the people, that is to say, to tell them that the legislation had been based on the investigations and report of the Commission, when even the man in the street knows that the amendment is absolutely in opposition to the recommendation of the Commission. Indeed a complete go-bye has been given to the Report. It is buried in oblivion and the foregone conclusion originally arrived at by 'honest John,' under the promptings of the influential Lancastrians, one of whose constituencies he so long represented, is now soon to be put into force."

Gujaráti Punch (32), 8th Aug.; *Gujarát* (74), 7th Aug.; *Rájasthán* (89), 7th Aug.; *Shakti* (93), 7th Aug.

62. It was the *Times of India* which some months back raised a benevolent outcry in regard to the condition of the factory hands, resulting in the appointment of the Factory Labour Commission last year. The Commission, however, reported that the present system of work had no detrimental effect on the factory hands, and that there was no necessity of reducing the hours of adult labour. In the face of this, the Bill put forward by Government appears to us to be unnecessary and as tending to encroach upon the freedom of action of the mill-hand and the mill-owner. When it is proved beyond dispute that the present working hours have no injurious effects on the working-classes, where is the necessity of this restraint? The question of the hours of working should be left entirely to the discretion of the mill-hands and the mill-owners. Government should not place such restraints upon labour if they want really to encourage *swadeshi*. [The *Gujarát* writes:—Before Government set about limiting the working hours of Indian workmen they should formulate a scheme for compulsory free primary education and for industrial and commercial education. Instead of this, they are putting obstructions in the path of India's industrial progress. However much the selfish Anglo-Indians and Lancastrians may be delighted with this legislation, it is bound to

injure the industries of India and the interests of her working classes. The *Rájasthán* declares that in view of the fact that there is no proof of the alleged evils of the present system, the new Bill appears to be due to the jealousy of Lancashire and the Anglo-Indians. The *Shakti* wonders why Government have so suddenly developed a sympathy for the Indian workman, and remarks that the new legislation will be putting another weight round the neck of the mill industry in India.]

Jagad Vritta (124), 8th Aug.

63. The *Jagad Vritta* in the course of a long article on the Factory Bill expresses approval of the measure, and declares that Government have done their best to carry out the spirit of the recommendations of the Factory Commission. It states that the regulation of working hours is a necessity in this country inasmuch as the mill-hands here do not know their best interests and fall victims to diseases brought on by over-work. The article concludes by saying that no fears need be entertained that the new legislation would adversely affect the mill industry of the country.

Protest against the proposed amendment of the Bengal Police Act.

Phœnix (14), 11th Aug.

64. "At a time when the Master of Elibank with the approval of his chief, Lord Morley, has given the world to understand that coercion and repression will be the order of the day in India it would be a profitable study to peep into the past. It was Mr. John Morley who once observed as follows: 'Coercion will have the inevitable effect of throwing the whole sentiment of the country against your remedial legislation, and giving strength to what you are pleased to consider a lawless organisation.'......... Who can deny that there is much truth, wisdom and statesmanship in these words? But when the same man so well-known throughout the English-speaking race for his sane Liberalism loses his 'nerve', forges new fetters for the sons of the soil and gives more powers to the Bengal Police what language shall we use for the strange metamorphosis?......... It has been proved beyond the shadow of a doubt that the police in Bengal have blundered ignominiously and abused their powers. The Midnapore bomb case is a vivid object-lesson for those who still believe in police rule.......... By conferring fresh powers of tyranny on the police, you are sure to make the situation doubly worse. That way does not lie the salvation of the country. The path Lord Morley is pursuing is a perilous one, and no amount of Reforms and political concessions will undo the mischief done by his 'crowning folly'."

Education.

Rustication of a student from the Shikárpur (Sind) High School for distributing certain hand-bills.

Lárkána Gazette (55), 7th Aug., Eng. cols.

65. "The rustication of Jotumal, a student in the High School, without any rhyme or reason, has come as a surprise to the public.......... The contents of the report to the Educational Inspector are not known to us, but the chief point which has been made out to be the apparent cause of the boy's rustication is the charge against him of having distributed the pictures of Tilak Maháráj got from our Press!.......... But what surprises us most is the hasty action of Mr. Wright, the Educational Inspector in Sind, who has the reputation of being a very impartial and sensible officer. He took the Head-master's statement as gospel truth and blindly passed an order that the student be rusticated from all the schools, as if he had committed a heinous crime.......... Now our question is that even if it be supposed, as the Educational Inspector believed, that Jotumal had distributed hand-bills with Tilak's pictures on them, has he committed any offence? Are there any rules and orders of Government forbidding the distribution of notices with Tilak's pictures on them? As far as we know there are none. Government will not be so foolish as to pass such silly orders. Does not the Educational Inspector know that Exercise books, match boxes and other cloths of different kinds having Tilak's pictures on them are prepared, manufactured and sold in the Market without the least

restriction? What harm is there if hand-bills with pictures on them are similarly distributed?......... In the absence of such an order the authorities have no right to forbid or restrict the use of such things. The Head-master dare not deny that Exercise books with Tilak's pictures were freely used for writing purposes in his school and no objection was raised as to their use....... We would pray the Director of Public Instruction to look seriously into the matter and call for the explanation of the Head-master who has been instrumental in ruining the life of the boy."

Railways.

Alleged mal-practices of petty railway officials on the Ahmedabad Station.

Rájasthán (89), 7th Aug.

66. The Ahmedabad Railway Station is a junction station. We have observed that the ticket collectors while recovering excess fare from illiterate passengers wishing to continue their journey by the mail trains, practise fraud. The passengers are allowed to book their seats only a little before the train starts. For fear of missing the train, the passengers bribe the booking-officers to get their seats booked without delay. On the full-moon day when people visit a sacred place near Dákor the railway police and the booking officers tyrannise over them mercilessly. The Agent of the Railway Company will have some idea of these mal-practices if he personally looks into the matter. The Station Masters have as a rule become indifferent to the comfort of the passengers. Their subordinates consequently persist in their evil ways with impunity. About the crowding of passengers in wagons like so many sheep on the full-moon day, we have many times complained, but to no purpose. We invite the attention of the Traffic Manager of the B. B. & C. I. Railway to these facts.

Complaint about the non-provision of additional passenger accommodation on the North-Western Railway in connection with the Sháhbaz fair at Sehwan (Sind).

Sindhi (59), 7th Aug., Eng. cols.

67. "A Muhammadan correspondent of high respectability and social standing sends us a long letter bitterly complaining about the inconvenience to the visitors of the Sehwan fair resulting from the stolid indifference of the authorities of the North-Western Railway who take no notice of the grievances frequently brought to their notice. This fair is the grandest annual fair in Sind.......... Muhammadans and Hindus from all parts of Sind and India visit the fair.......... But the Railway authorities do practically nothing towards meeting the wants of the thronging visitors. During the fair which lasts for about a fortnight every year no concession return tickets are issued, no local trains run and no additional carriages attached to the already running trains. The unavoidable result being, passengers are huddled in compartments like so many bundles and parcels heaped up in goods trains. The booking staff also continues the same in strength and fearfully large is the number of passengers, who return disappointed without getting tickets; and equally fearful is the number of those who having been able to buy tickets are sent away under fear and actual working of police *lathies* for want of accommodation. The fair is always held in the Muhammadan month of Shabban and therefore this year it is to come off in the early part of September and visitors will commence pouring in from the 1st of September and will have left Sehwan by the 15th of that month. These will be summer days, and if the Railway authorities make no arrangements previously to meet the situation, the apprehended fearful congestion of passengers might result in the outbreak of some epidemic."

Alleged thefts of goods despatched over the North-Western Railway from Sukkur (Sind).

Sind Gazette (19), 5th Aug.

68. "We have received a letter signed by some forty-five merchants of Sukkur, stating that latterly goods despatched by them to other stations on the North-Western Railway are not reaching their destination safely. It is stated that tins full of ghee have been replaced by tins full of water and delivered at the stations to consignees who only on reaching their villages discover how they have been defrauded.

Stones, too, have been substituted in parcels for the goods originally sent. No complaints, the letter adds, have yet been made by the consignees to the Railway authorities, as signature for receipt of the goods is always taken before delivery and the frauds cannot be detected at the stations owing to the careful re-sealing and tying up of the packages by the thieves......... We hope that measures will be taken to effectually put a stop to these thefts, for surely such a state of things reflects gravely on the management of the line."

Municipalities.

Comments on the Government of India's reply to the Bombay Corporation sanctioning the issue of a new loan of 30 lakhs.

Bombay Samáchár (69), 11th Aug.

69. Commenting upon the Government of India's reply to the request made by the Bombay Corporation for sanction to issue a loan of 30 lakhs for the erection of overbridges in the city, the *Bombay Samáchár* writes :—Government's refusal to extend the period of the loan to forty years is indeed lamentable, and the reasons adduced in support of it are unsatisfactory. Government have quoted paragraph 112 of the report of the Decentralisation Commission in support of their refusal, but we fail to see in what way the paragraph goes against the demand of the Corporation. The remarks made by the Commission in the paragraph in question do not apply to all loans, nor is there any recommendation by the Commission in any other place which can warrant the inference that it insisted upon the limit of 30 years in every case. Far from that, the remarks succeeding those quoted by Government go the other way, and leave it in the hands of the India Government to sanction loans extending over a longer period than 30 years. Turning now to the other reasons adduced by Government, we find it advanced that they do not think that the difference between the annual instalments in case the loan is made payable within 40 years and 30 years respectively is not so considerable as to warrant the extension of the period of the loan to 40 years. They also consider it advisable that in view of its increasing indebtedness the Municipality should try to pay off its loans within the proper time. Both these grounds are equally unjust to the Corporation. In the first place, Government talk about there being no considerable difference between the annual instalments is absurd, for the loan in question is not the only one raised by the Municipality, but one of many. The other remark about the desirability of the Corporation paying them off in due time is not only superfluous but needlessly insulting to the Corporation and likely to injure its credit. As a matter of fact, the Corporation's financial position is no way in danger, because, it has not been making full use of its powers of taxation, but has kept them in reserve. It must always be remembered in fixing the period of a particular loan that the principles of Political Economy require that it should be fixed considering the period during which the work intended to be carried out with it is likely to last and the number of generations likely to benefit by it. Thus while the period fixed for a loan by which the present generation alone is to profit should be a short one, that by which future generations are to benefit should be correspondingly longer. This principle has been acknowledged by the Corporations and Governments of all civilised countries, and there is no reason why it should not be adopted in this country. The administration of the Bombay Corporation has on all hands been acknowledged to be successful, and consequently it would be to the public interest if greater liberality were shown to it.

Resolution passed by the Bombay Corporation on the death of Lord Ripon.

Bombay Samáchár (69), 11th Aug.

70. The passing of the resolution about Lord Ripon by the Bombay Municipal Corporation was simply a fulfilment of a duty which that body owed to the father of local self-government. Had his successors followed in his footsteps they would surely have developed local self-government and bridged over the gulf between the rulers and the ruled and thus averted the recent mishaps. The bureaucrats by putting up the Anglo-Indian community against Lord Ripon on the question of the

Ilbert Bill strained the relations between the people and the Government with the result that there has been mutual distrust ever since Lord Ripon's scheme of local self-government was undertaken for the purpose of strengthening British rule in India and doing good to the people. We cannot help noticing the studious silence of the European members of the Corporation who vie with each other to do honour to the memory of less worthy personages. This is a sad indication of the fact that Englishmen of the type of W. E. Hart, Grattan Geary and Dr. Wordsworth are no more to be seen amongst us. It is doubtful whether the Corporation has the power to vote a statue. Considering the attitude of the Europeans on that day the President wisely ruled out of order the proposition to vote a statue to Lord Ripon.

Cholera in Ahmedabad.
Praja Bandhu (39), 8th Aug., Eng. cols.

71. "We regret to note that the situation in connection with the public health of our city has grown worse during the current week.......... It need scarcely be said that, as compared with the mortality figures for the corresponding week of the last year, the figures for the current week show the large increase of *nearly 150 per cent.*, and a strong impression prevails in the public mind that almost this whole increase in the number of deaths is due to deaths from cholera, which it is suspected are not correctly registered.......... We have no hesitation in saying that the Municipal Sanitary Department is to a very great extent responsible in consequence of its sins, both of commission and omission, for this extremely unsatisfactory state of affairs."

Adverse comments on the decision of Government to abolish the General Ward in the Municipality of Surat.
Bombay Samáchár (69), 12th Aug.; **Deshi Mitra* (29), 15th Aug.

72. The resolution recently adopted by the Surat Municipality to appoint a sub-committee for the purpose of drawing up a memorial to Government against the abolition of the General Ward, aims at safe-guarding the interests of the Surat public, and as such, we trust, will be deserving of sympathetic consideration at the hands of Government. We are, however, surprised to find that the resolution was not passed unanimously and that further a necessity was felt for convening a public meeting in the name of the entire people of Surat to pass a counter-resolution. A consideration of the reasons advanced by the leaders of this antagonistic movement leads us to believe that they either have been carried away by some false notions or do not understand what their opposition means. As a part of the new scheme of Municipal reforms it has been decided by Government to abolish the General Ward and to divide the city into twenty wards, thus giving the electors increased representation on the Municipality. The General Ward has so far been greatly successful in Surat as in other towns like Poona and Ahmedabad and the experience so far gained does not warrant a belief that its retention would interfere with the exercise of the franchise by the masses. The opposition in and out of the Municipality is based on some such supposition and deserves no consideration at the hands of Government. For if it is sought to be explained away on the ground of the reasons advanced by Government, then the attitude of the people appears foolish. For Government say that the General Ward has been monopolised by the members of the legal profession alone and that their influence should, therefore, be curtailed by abolishing the ward. In this connection it will be remembered that the Surat Municipality as a representative body of the people had protested against any curtailment of the privileges of lawyers to represent masses in the Councils of the State, as contemplated in the new scheme of reforms in its original state; and now it looks simply monstrous that a section of the people should prefer to support the action of Government. This aspect of the question has not appealed to the oppositionists and so they have brought themselves into an awkward predicament where their opinion would carry absolutely no weight. The use of the General Ward cannot be overestimated, and we trust the public of Surat will not be carried away by mere sentimental reasons to forget the advantages they have hitherto reaped from it, but will strengthen the hands of the Municipality by supporting its demands. [The *Deshi Mitra* writes in a similar strain.]

Alleged misuse of public money by the Surat Municipality.

Jám-e-Jamshed (34), 9th Aug.

73. Government keep a vigilant eye on the working of Municipalities and if their affairs are mismanaged, suspension orders are issued, and yet it passes our comprehension to find the Surat Municipality having its own way. The Surat Municipality is not in a position to undertake drainage work which has become a necessity owing to the abundant use of water by the people. The unsound financial position of the Municipality is, again, the reason of the public roads being left in a bad state of repair. Under the circumstances it is difficult to understand how the Municipality can afford to spend Rs. 400 over a public band in the garden. We have heard that a rate-payer has filed a suit in the First Class Sub-Judge's Court for this misuse of public funds. It would be very well if something were spent on music after satisfying the needs of the people. We are glad to hear that the rate-payers of Surat are forming an Association to act as a check on the Municipality in the matter of expenses and the general conduct of its affairs. If such a society is started and worked with moderation it will enlist the sympathy of officials on its side. The existence of such societies will convince Government of the fitness of the people to enjoy local self-government.

Comments on the Government Resolution granting the privilege of selecting their own Presidents to several Municipalities in the Broach District.

Broach Mitra (27), 8th Aug.

74. The *Broach Mitra* is rejoiced to receive the Government Resolution announcing the grant of the privilege of selecting their own Presidents to the Broach and Ankleshwar Municipalities with effect from the 1st proximo and to the Jambusar Municipality from the date of its resuscitation. It is gratified that these additional powers should have been conferred upon the leading Municipalities in the District of Broach and trusts that they will be discharged to the lasting credit of the electorates. It entertains no apprehensions as to the success of the new arrangement in regard to the Broach Municipality, but is pessimistic as to whether the Ankleshwar and Jambusar Municipalities would stand the temptation of yielding to the official pressure which, the paper thinks, would be invariably brought to bear upon the Boards for the election of official Presidents. In this connection it appeals to the leading men of the respective tálukas to be firm on the high privilege conceded to them and thereby prove their capacity to manage their own civic affairs independently of Government interference.

Comments on the election of President for the Bulsár Municipality.

Pársi (38), 15th Aug., Eng. cols.

***75.** "The people of the Bombay Presidency will be grateful to His Excellency Sir George Clarke for having extended the principle of local self-government, as outlined by Lord Ripon, so far as to give even mofussil Municipalities the right to elect their own presidents. How even the most pious intentions of Government can be miscarried has just been illustrated by the affairs of the Bulsár Municipality in Gujarát. This Municipality is constituted of eight official and an equal number of non-official members. A meeting of this Municipality was held last week to elect a Chairman. The Deputy Collector of the district presided—a significant fact, in view of what followed. One of the members present proposed that the Deputy Collector should be elected president. Another member, who thoroughly understood the letter and spirit of Sir George Clarke's latest Resolution on local self-government, opposed the proposal. Of course, it was carried. How could it be otherwise when the chief official of the District presided? We cannot conscientiously blame the Deputy Collector. But what about those who violated the *spirit* of Sir George Clarke's Resolution on the subject? What is the good of all the tall talk about 'absolute independence' and self-government on Colonial lines, when we cannot throw off the heavy yoke of 'toadyism' that has hitherto paralysed all our civic activities?......... We would humbly pray that a Special Resolution should be immediately issued, laying it down that no Government servant will preside at a Municipal meeting when the question of electing the president comes on; aye, that no

Government servant should accept that honour even if it is forced upon him by a certain class of people. Unless this is done, we firmly believe that Sir George Clarke's latest Resolution will amount to taking away by one hand what has been given by the other."

Bombay Samáchár (69), 13th Aug.; *Jám-e-Jamshed* (34), 9th Aug.; *Akhbár-e-Soudágar* (24), 9th Aug.

76. Of the two candidates for the presidentship of the Bulsár Municipality, one of whom was a Deputy Collector, neither has succeeded. We notice with regret that the Deputy Collector who had announced his candidature did not withdraw from the contest though requested to do so. Had he withdrawn his candidature or left the hall at the time of voting, people would have welcomed his action as a graceful acknowledgment of the right to elect their own presidents conceded by Government to Municipal bodies. It is, however, much to be regretted that good sense did not prevail in the Bulsár Municipality. Under the circumstances it is not difficult to imagine which of the candidates was considered to be fit for the post by the people. It was only because of the opposition of Government nominees that the popular candidate failed to be elected. The result of the election is significant. We would invite the attention of Government to the matter as there is a likelihood of the action of the Bulsár Municipality being misconstrued into their inability to enjoy the new privilege. As a safeguard against such results at elections we would suggest Government to advise their officers not to stand as candidates, unless there is a chance of their being unanimously returned as presidents. Government should also make it a rule to accept an officer as president only if he secures two-thirds of the votes of the popular members. If a middle course, such as this, is not adopted, it would be well for the popular members to resign their seats on the Board. [The *Jám-e-Jamshed* writes:—The name of the Deputy Collector was proposed for the post of President on the ground that an officer was better fitted to discharge the functions of a Municipal president than any other individual. We are sorry to see a popular member riding rough-shod over the feelings of his colleagues and putting to such use a valuable right conferred by Government. People will think twice before they return such men to the Municipality. The affairs at Bulsár are subversive of the main object Government have in view in conferring the right on the people. The *Akhbár-e-Soudágar* comments in a similar spirit.]

Native States.

Protest against the alleged desecration of the Girnár hills by the Nawáb of Junágadh.

Jain (185), 8th Aug.

77. No sooner have the Pálitána and the Sametshikár questions been set at rest than the Jain community is again going to be disturbed by the Junágadh State. The Nawáb himself is a simple man and a devout Muhammadan, and Mr. Baig, although a servant of the British Government, appears to be playing like a puppet in the hands of Mr. Baxi for fear of losing his splendid salary and daily presents from the Nawáb. Thus the real Nawáb is Mr. Baxi, who is a pupil of Mr. Purshotamráiji Zála and is, like his master, ruling the Junágadh State like a dictator. Three or four years back the Nawáb had schemed to meddle with Girnár by erecting buildings upon it, and the firm of Devchand Laxmichand had consequently, on behalf of the Jain community, to file a suit against the State. From that time matters have been growing worse, until at last they have now reached a crisis. The firm of Anandji Kalyánji which is now in charge of the matter proposed to wait as a deputation upon the Nawáb to settle the matter, but the Nawáb, be it said with regret, did not think fit to accede to the request. The facts appear to be that the State has taken possession of a portion of the Neminàth *Tunk*, as also of the adjoining Dharmashála and has further, during night-time, filled up a sacred tank. What Jain is there whose heart will not be pained at this outrage? The place in question is one of the most important, and the seizure of such a sacred place is nothing less than a robbery in broad day-light. This act of violation of the religious feelings of the Jains by the simple-minded but fanatical Nawáb is very improper in these days when we are talking so much of the necessity of a union between Hindus and Muhammadans.

Protest against the presentation of an address to the late Acting Dewán of Porbander.

Káthiáwár and Mahi Kántha Gazette (80), 8th Aug.

78. We have certainly good grounds to protest against the presentation of an address to Mr. Narbheshankar, the late Acting Dewán of Porbander, in recognition of his alleged services to the State. We fail to understand what good he has done to the people to deserve such high honours. He had, as a matter of fact, no abilities to speak of and he never acquitted himself creditably in the discharge of the duties appertaining to his high office. During the regime of the late Mahárána he had owed his continuance in office to the flattering courtiers who missed no opportunity to applaud his work. Despite these well-known facts the farce of an address has been played out apparently by a coterie of Mr. Narbheshankar's friends and acquaintances at no cost to anybody as the address was printed, obviously with the sanction of the Administrators, at the State press. We do not know how the Administrators could have allowed themselves to be duped, for otherwise they would not have permitted Mr. Narbheshankar to receive the address on the eve of his retirement. It is, however, good that no influential persons in the State either took part in the proceedings or signed the address which indeed bears numerous signatures of members of illiterate classes who could hardly have understood the contents of the address. [The paper passes strictures upon the conduct of Mr. Narbheshankar while in service and concludes with a catalogue of his misdeeds in the State.]

Intelligence extracted from the Press.

Celebrations of Boycott Day at Sholápur and Dhárwár.

Dnyán Prakásh (45), 9th Aug.; *Dhárwár Vritt* (117), 10th Aug.; *Karnátak Vritt* (104), 10th Aug.; **Lokabandhu* (105), 15th Aug.; *Kannad Kesari* (101), 13th Aug.

79. A Sholápur correspondent writes to the *Dnyán Prakásh*:—The Boycott Day was celebrated here by holding a meagrely attended public meeting. Dr. Jog, who presided on the occasion, urged upon the audience the necessity of observing the Boycott Day just like the birthday of Rám or Krishna. He further tried to impress upon the audience that the declaration of the boycott against the rulers was perfectly lawful. Messrs. Puránik and Godbole then addressed the meeting. The former after briefly touching upon the success of the Turkish Committee of Union and Progress and the revolution in Persia, declared that the *de facto* rulers of India being the British merchants, the boycott of their goods was the only way open to bring them round. Mr. Godbole declared that the subjects being more powerful than the King, the latter must yield to their demands and that if he refuses, they have a right to put impediments in his way. After a short speech by Mr. Sámant, the proceedings of the meeting terminated. [The *Dhárwár Vritt* writes:—A public meeting was held at the local Victoria Theatre to celebrate the Boycott Day. Speeches appropriate to the occasion were delivered by Messrs. Mudvedkar, Pitre, and others. On the same day a hand-bill advocating *swadeshi*, boycott, national education and *swarájya*, as perfectly legitimate and constitutional and calling upon the people to administer to themselves a solemn vow on that sacred day to take up the cross of nationalism was distributed. The paper publishes the hand-bill which bears the signatures of Gurunáthráo Phátak, Moro Dinkar Kále and six others. The *Karnátak Vritt*, the *Lokabandhu* and the *Kannad Kesari* publish a Kánarese translation of the same.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th August 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st August 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ;	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayá	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayá	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Bráhmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooràm ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Mahárashtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walád* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shámsa-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	Gujara'ti and Hindi.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shráwak Bania); 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
187	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*́) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
91A	Satsang	Surat	Weekly	......	...
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	Shrinivas Bhikaji Sardesai; Hindu (Chitpáwan Bráhman); 49.	2,500
150A	Ráshtrodaya	Poona	Monthly	S. K. Damle; Hindu (Chitpáwan Bráhman); about 30.	...

The Editor of No. 5 is Prof. P. B. Váccha; Pársi; 42.

The Editor of No. 18 is Rev. Seither, S. J., German; 45.

The Editor of No. 22 is Prof. P. A. Wádia; Pársi; 35; 400.

The Publisher of No. 23 is Ganesh Balvant Modak; 44; Hindu (Chitpáwan Bráhman); 42; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott; Rev. R. S. Hume; Rev. Tukárám; (Christians); 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes; Goanese; 25; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel; Hindu (Patidar); 39; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta; Hindu (Dasa Shrimali Bania); 34; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswat Brahmin); 21; 150.

The Editor of No. 178 is Amjadbeg; Muhammadan (Moghal); 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.

The Editor of No. 180 is Mahomed Husein Hássomya; Muhammadan (Sunni); 44.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Politics and the Public Administration.

The Native Princes are guilty of disloyalty in trying to please British bureaucrats.

Kál (126), 20th Aug.

1. Of late, everyone in India, from the prince to the peasant, is hankering after the exhibition of his loyalty. This tendency itself is Western. Our feelings are not at all so boisterous. We are not accustomed to proclaiming them from the house-tops. Modesty has been ever our virtue, and the inordinate desire to proclaim one's loyalty is a sign that we are departing from our time-honoured social manners. But we do not think that the Western habit will take root in India in such matters. Loyalty is trotted out not because Indians are in love with such methods but because an impression is abroad that some westerners can be cajoled by them. Modesty adorns even loyalty and to proclaim it in season and out of season is to give room to suspect the genuine character of the feeling. We do not desire to insinuate that there is any despicable motive in the loyal proclamations of our Chiefs. But their actions will undoubtedly lessen the respect of Indians for the British Government. A closer examination will reveal the fact that such behaviour is not loyal but disloyal. Once the British statesmen were faced with the problem of maintaining the Native States intact or annexing them altogether. A generous policy then preserved the Native States. A somewhat similar question is to the forefront now. Of course, the bureaucracy is selfishly obstructing the distribution of rights and privileges amongst the Indians. There is a party that maintains that India should be ruled by the sword, but the contentment of the Indians is the stronghold of the British in India. Even Lord Morley, a supporter of the present repressive policy, seems to have seen the truth of the above statement. He has sent Sir Lawrence Jenkins to the Calcutta High Court, and it is rumoured that Mr. Justice Fletcher is to be created the Chief Justice of Bombay, as justice is not dispensed well in the local High Court. The rulers of the Native States should not only look to the pleasure of the autocratic Residents and to the good-will of Anglo-Indians but also consider whether they are acting in consonance with best British traditions. The people of Maháráshtra commonly believe, whatever the facts may be, that the Kolhápur Durbár in order to break up the Samarth Vidyálaya and thus please some British bureaucrats imprisoned Bijápurkar and Joshi. It is another common belief that the bureaucrats can make the Native States dance according to their sweet will. The silly injustice of the Native States contributes to the already waning confidence of the people in British justice. The Princes unconsciously undermine the British Government by trying to please short-sighted bureaucrats. In putting down sedition, they are themselves committing sedition, not covered by the sections of the Criminal Law. The Gwálior Durbár has committed such sedition unconsciously. The special tribunal of Gwálior delivered a judgment in a conspiracy case recently. It appears that they have written the judgment to please British bureaucrats of the repressive school. The Durbár has undoubtedly committed sedition. The officials are not permanent residents of India. They will perhaps change their tone as the policy of the British Government changes. But Indian Princes and their servants will only disgrace their Durbárs by dancing to the tune of the British officials. Our Princes must now raise themselves. Japan owns now a limited monarchy. Persia has followed suit. India would have gained it long ago, but that the British people are guided by the Anglo-Indians. With the help of Princes or without it, the work of national regeneration will go on. Is it not the duty of loyal Princes to begin new political experiments and teach a model lesson to the British? If they blindly follow the repressive policy, the sin of treachery to the British Government will be on their heads! For the present, however, such silly Durbárs are making themselves the laughing-stock of the people.

Reflections suggested by the judgment in the Gwálior sedition case.

**Mahrátta* (11), 22nd Aug.; *Kesari* (130), 17th Aug.

2. "The denunciation of 'ideas of independence' and 'passive resistance' by the Moderate bureaucrat of Poona, was, strange to say, followed in note more than a month or so by the startling judgment in the Gwálior sedition case. Certain persons were accused of forming a secret society. The ideal of the secret society was said to be *swarāj*—'absolute autonomy'—or 'independence.' There was no evidence of any actual attempt on the part of the members of the said society to subvert the existing Government or to spread sedition.......... The most criminal offence on the part of the culprits, according to the Chief Justice of the State, was the fact that they entertained the ideal of independence. And he has, in his judicial authority, introduced and emphasised the principle that it is criminal and penal to hold the ideal of independence. And, *Swadeshi*, Boycott, National Education, etc., it is insinuated by the way, also come under a similar, if not the same, category. In a way it is a direct attempt to declare judicially in a Native State that ideals of independence and passive resistance are penal, and ought to be suppressed by the strong arm of the law. What the British Courts in India do not rush forward to sanction or would not lay down, the bureaucracy has got a knack of getting done through the Native States. Mr. Kincaid, a British Judge, was taken over to Kolhápur, and he laid down in the sedition case that an offensive writing comes under the abetment section of the Indian Penal Code, a principle which has no precedent or authority in the annals of legal history of Indian, English or American Courts for the last hundred years and more. While the Secretary of State for India, the Judges of the premier High Court in India, and the Sessions Judge of Alipore, lay down the immunity of aspirations and ideals of independence and *swaráj* from the penal laws, here we have a State Judge trying to set up the very opposite principle. Perhaps the Native States are to set a lesson in repression to the Imperial Government. In pursuance of the judgment of the Chief Justice, the State authorities have made it penal, by a State proclamation of 7th August 1909, to possess or import a copy of the following papers within the State:—*Kesari*, *Kál*, *Ráshtramat*, *Hindu Punch*, *Bhála*, *Amrita Bazar Patrika*, *Punjábee*, *Bengálee*, *Vande Mátaram*, *Swaráj*, *Deshsevak* and *Mahrátta*. It has also similarly made it penal to possess, import or sell pictures of persons convicted for sedition, and also of noted Nationalist leaders. The London *Times* has a compliment to pay to the Mahárája of Gwálior for his courage, and recommends his attitude to the Government in England and India for adoption.......... It seems that in some official quarters attempts are being made to impress upon the Liberal administration in England that official repression in India has the support of weighty public opinion in India. The old Radical Secretary of State is likely to be confronted by the bureaucrats with Mr. Gokhale's speech on the 'present situation' and the action of the Gwálior State. If this manœuvre on the part of the bureaucracy turns out to be successful, then the liberty of speech, thought and the press will be suppressed through the existing laws, without resort to fresh legislation." [The *Kesari* writes in a similar strain.]

Kál (126), 20th Aug.; *Ráshtramat* (48), 21st Aug.

3. The Gwálior tribunal of three Judges has sentenced nineteen youths building castles in the air to seven years' transportation. The fundamental principles of law that mere intention is no offence and that the statements of the King's evidence should be corroborated by independent testimony have been ignored in the trial. We know from the Midnapore judgment what precise value we should attach to confessions in political cases. The Gwálior Judges have rendered signal service to the high-handed British bureaucrats by determining that the ideal entertained by the accused—overthrowing the British Government—was seditious. They have murdered justice, however, in doing this service. There is no doubt that true-born Englishmen are pitying the High Court Judges of the Native States

for exhibiting such cowardice. The Judges of Gwálior are cowards, and the rest of the Durbár officials are on a par with them. They have boycotted eleven Nationalist and one Moderate paper from their dominions. This action of the Gwálior Durbár is shameless and cowardly like the Mysore Press laws. The awakening in the Indian nation is divine. Indian Chiefs should sympathise with the new spirit in India and direct it in the right channels. Though only the Gáekwár can do such a thing, the others should not at least exhibit cowardice and try to win the favour of high-handed British bureaucrats. Otherwise, they would debase themselves in the eyes of their subjects as well as their masters. The Mahárája of Devás also is reported to have behaved in a similar way. He has sentenced Devidatta Sharma, who had been already sentenced to four months' imprisonment by one of his officials, to life-long imprisonment on the plea that he had invoked the assistance of the Native States in pushing forward seditious propaganda. He held a special Durbár to announce his decision. It would have been better if our Chiefs had an inkling of what people accustomed to constitutional Government feel when confronted by such behaviour. [The *Ráshtramat* writes:—The message of the Mahárája of Gwálior to his people no doubt makes pleasant reading inasmuch as it gives expression to his sentiments of love for his subjects, but the time and the occasion he has chosen to promulgate it is likely to create a feeling of suspicion as to the real source of its inspiration. We wish it had been sent forth at some other time than that when a number of boys have been clapped into prison by the State authorities for professing the admittedly innocent and praiseworthy ideal of *swarájya* and Nationalist papers have been boycotted as seditious and prohibited from entering within the State limits.]

Alleged seven splinters rankling in the hearts of Indians.

Ráshtramat (48), 15th Aug.

4. A correspondent writes to the *Ráshtramat*:—Indians had attained the acme of civilisation and were in the past independent. (1) They of themselves invited slavery into the land. Their spirit is killed by this slavery and they are suffering many consequent miseries. Slavery, therefore, is the first splinter rankling in the hearts of Indians. (2) India yields a large revenue and much of it is allotted to military expenditure. Every one has to pay Rs. 3 per head for State protection. Every Indian is oppressed by this heavy burden and he is bearing it with groans. This misery is the second rankling injury. (3) Our industries, arts and wealth have departed to foreign lands and food-stuffs are being exported to foreign countries. Indians have not sufficient to eat. Many have the problem of bread facing them. Crores of people living on one meal are starving and dying. We have to suffer plague and famine also thereby. This is the third stab. (4) There is free and compulsory primary education in every civilised country. But in India every community has to attend to its own expense. Much of the revenue is spent on white soldiers. Deficiency of education is the fourth splinter in the flesh. (5) Carnivorous people are on the increase. While the cow is considered by the Hindus to be a goddess, the whites find their food tasteless without the flesh of that very cow. Government slaughter-houses are on the increase. Thousands of cows and other animals are being daily hacked and cut down while living. Agriculturists, on the other hand, have no cattle. This miserable condition is the fifth stab. (6) Government do not interfere in any religious matters, but they have let loose on India hundreds of missionaries. They are supported by Government. The missionaries are ridiculing *Sanátan Dharma*. Government have no right to spend anything on the Ecclesiastical Department, but they spend 45 lákhs on it. This is the sixth rankling misery. (7) There was very little of drinking in India. But as the English themselves prepare liquor, drink it and sell it, drinking is on the increase under the illusive name of "freedom of drink." The rich and the poor alike have become addicted to it. The evil of drink is the seventh misery. These seven splinters are rankling in the flesh of 33 crores of Indians for one hundred years. Fellow-countrymen should calmly consider about the same.

The Reforms have only proved an apple of discord.

Ráshtramat (48), 15th Aug.

5. We consider the Reforms inaugurated by Lord Morley to be quite useless. The Reforms are yet to be realised, but already the Hindus and the Muhammadans are quarrelling about the distribution of loaves. The principle of communal representation was sought by the Jains, the Parsees and the Christians to apply to themselves. The Reforms scheme seems to have proved veritably an apple of discord. Political rights are granted as citizens and not as followers of any particular religion. Taxes are paid by all alike. The English affect to treat all their subjects equally. But it is a hollow boast. The Russian Emperor while tyrannising over his subjects, speaks of the Duma and of popular rights. Similarly the speech of English statesmen is enticing. The Turkish Government have lately issued an order admitting men of all creeds to their Military ranks which were formerly open only to Muhammadans. But the British statesmen talk big and in practice refuse arms to the Indian subjects and deny higher military and administrative posts to them. Will the English Bahádurs learn real political wisdom from young Turkey? This is the only way to win over the hearts of subjects.

The Imperial creed must be made more liberal if Indians are to take part in its realisation.

Ráshtramat (48), 15th Aug.

6. The wave of Imperialism has flooded England and there are signs that the nation will grow more and more imperialistic day by day. The increase of naval armaments and the proceedings of the Press Conference point to the same moral. The enemies of the British Empire are on the watch to destroy it, and the English people will not be able to fight out their battle, unless all the constituents of the Empire are consolidated. These Imperial tendencies will have a very great influence on Indian administration. Every Empire is meant for the predominance of a particular race. To maintain that any Empire is actuated by a love of humanity is to utter a lie. The British Empire is no exception to the rule. The aim of the British Empire is to maintain the supremacy of the Anglo-Saxon race. The chief planks of the Imperial creed are that other races should live enslaved to the Anglo-Saxons and that the supremacy of the latter should remain undisturbed. But what of us and our ambition? We should always have an eye on the true character of British Imperialism in determining our ultimate political ideals. The English desire the inclusion of India in the British Empire, not as a living limb but as a lifeless body. They want India to be a slave of others, the hunting ground of the other constituents of the Empire. She can never acquire equal rights. We would like to be a part and parcel of the British Empire along with others. But if it be to serve like a dog, or to be eaten up like a sheep, of what importance is the British Empire to us? The controversy of Colonial self-government or independence has much to do with the selfishness of the Imperialistic creed. The desire for independence is natural, and we also possess it. It is coursing through our veins so vigorously owing to the imperialistic policy of the English. It is not possible to reconcile even the limited ambition of India with the maintenance of the British Empire. The colour predominance will always tell ruinously against all those that are not white. The British are forcing us in a way to accept the ideal of independence. If the ambition of India is to be utilized in building up the Empire, the underlying principles of it must be made more liberal.

Bombay and Bengal contrasted.

Shakti (93), 14th Aug.

7. At a time when the boycott celebration has turned all eyes towards Bengal it will be instructive to mark the contrast between Bengal and Bombay. In matters political Bengal stands far ahead of Bombay. The Bombay leader, Sir Pherozeshah Mehta, attends once a year the Congress session and retires to the hills. He is never on the scene when the question of the Transvaal Indians is mooted or when popular feeling is to be expressed on the death of a great man like Lord Ripon. In Bengal, Bábu Surendranáth Bannerji is all the year round at the service of the country.

He is always on the move in his Presidency, educating public opinion. Sir Pherozeshah left the Council Hall at the time of the Land Revenue Act along with some of his colleagues and held a meeting protesting against the usurpation by Government of a time-honoured popular right. All this pales in comparison with the huge efforts put forth by Surendranáth, Bhupendranáth Bose, Aravind Ghose and others at the time of the Partition in 1905 to rouse the whole country. Where are men like these in Bombay? No Bengali leader will give expression to views such as those expressed by Mr. Gokhale. No Bombay leader is characterised by the virtues of firmness, selflessness and self-sacrifice, the guiding principles of all Bengali leaders. It is because of their leaders that the people of Bengal are still firm after passing through a fiery ordeal. Only the chosen few have free access to Sir Pherozeshah. But Surendra Bábu or Aswini Bábu will not refuse to speak even to a child. Excepting the Fergusson College there is no educational institution maintained by the public in Bombay. In Bengal they have the Ripon College of Surendranáth, the Brij Mohun Institute of Aswini Bábu and several other colleges in the districts, including institutions for the spread of higher medical knowledge. National schools are established all over the Presidency. Even a National University is in existence. Every year a hundred young men are sent out to foreign countries to study arts and sciences. Bengal is rich in literature as well. Many books in Bengali have been translated into Gujaráti and other languages. Where can we find the like of the *Modern Review* in the Bombay Presidency? Lady editors like Kumudini Mitra and Suvarna Kumári Devi are rare in Bombay. The *Bengalee* and the *Patrika* throw into shade papers conducted even by Englishmen. During its existence of two years the *Bande Mátaram* awakened the whole country. There is a Bose of world-wide scientific reputation in Bengal. Religious reformers like Paramhansa Rámkrishna and Swámi Vivekánand were the sons of Bengal. The Government felt the power of the *Samitis* and they ordered them to be disbanded. In Bengal, leaders of both the parties, men like Bhupendranáth Bose and Ambika Charan Muzumdár, appear on the same platform to celebrate the "boycott." The Bengal Moderates are in favour of a united Congress. Their Bombay brethren are not. These points of contrast are sufficient to show why the Bombay leaders are not like their Bengali compeers.

Boycott the weapon of an awakened nation.
Kesari (130), 17th Aug.; *Kannad Kesari* (101), 20th Aug.

8. Even the bureaucrats approve in a way of the industrial boycott. Not that they are willing to protect Indian industries by a wall of preferential tariffs, but they do not look askance at industrial boycotters as at political boycotters. The Poona and Bombay Moderates following in the wake of the bureaucrats have also declared their sympathy with industrial boycott. The care of the conscience of Government has been entrusted into the hands of the Moderates and they are taking pretty good care to see that it is not awakened by popular agitation. The Collectors and District Magistrates admit in the course of private conversation that indigenous products may be bought even at some sacrifice, but that there should be no declaration of boycott. They are against even the word "boycott" lest it lead to any agitation. But are they honestly in sympathy with political boycott in advocating *swadeshi* at a sacrifice? The laws of the realm as such allow even a purely political boycott, and the cat is out of the bag on an occasion like Boycott Day. The bureaucrats admit the righteousness of our principles, but they do not want any agitation. But we do not see any wrong in advising others to act as we do, especially when such service is likely to contribute to the good of the nation. The glamour of foreign products has worn off, and the customers now willingly buy *swadeshi* goods at a sacrifice. The miseries we had to suffer through the Delilah of foreign goods have given us a rude shaking. We are now wide awake. Boycott may begin with foreign goods or it may be an all round boycott. It is after all boycott. Wherever there is misery and discontent, there is always to be found an awakening and boycott. The same rule applies even to social and religious matters. Those who are poor and are not backed by the power of Government have only one weapon to uproot misery in the world and that is boycott. The first weapon in the hands of an awakened nation is boycott. It will end in the acquirement of administrative powers. A popular Government does not harass the *swadeshi*-boycott movement, but takes up the work, and identifies itself with the agitation. But the intoxicating influence of bureaucratic powers harries the movement for a time, but the boycott movement is strong enough to tide over the persecution, and it will undoubtedly direct Government in its own way. [The *Kannad Kesari* publishes a literal translation of the above article.]

Káthiáwár and Mahi Kántha Gazette (80), 15th Aug.

9. Without caring to inquire how and why the *swadeshi* and Boycott movements originated, Government have been trying to prevent the Indians from airing their grievances, with the result that they have aggravated, instead of alleviating, the disease. They declare 'Boycott' unlawful; but although the people are bound to obey the orders of Government, their feelings about *swadeshi* and Boycott will not be quieted. The simplest way to quiet them is to remove the causes that have given rise to these movements. The speech delivered by Bábu Bhupendra Bose makes it quite clear that 'Boycott' is simply a weapon to rouse the people to a sense of the country's bad state and to draw the attention of Government to it, and not in any way aimed at the subversion of the British rule. It is nothing but a united and legitimate effort for the regeneration of India. That this movement may not take any more dangerous shape is for Government to look to, and this they can best do by keeping the people contented.

God ever ready to destroy those who persecute the helpless by their laws.

Ráshtramat (48), 20th Aug.

10. Man-made laws do not always accord with Divine laws, because our legislators do not possess proper knowledge of nature and the natural relations of man and God. There can be justice only when the two agree. There can be no justice without rights. Justice lies in the right apportionment of privileges. It may be safely assumed that injustice reigns where rights cannot be had as a fair return for labour. Man is but a puny creature as compared to Mighty God. Laws are laws because they are backed by the power to enforce them. When human laws are in accordance with Divine laws, God Himself supports them. But when man tries to measure his strength with God, He batters his head to pieces and proves his weakness. He had better, therefore, bow to God and His power. Proud man, do not dare to incur Divine wrath! Wherever Divine rights are ignored, though weak men may not be able to protect themselves, God will run to their succour. Divine strength is ever ready to destroy the wicked who try to persecute the helpless by their puny strength and worthless laws. Do not forget this priceless historical experience!

Suggestion that the Bombay Government should follow the Punjáb Government in reviving the village Puncháyat system.

Pársi (38), 22nd Aug., Eng. cols.

***11.** "A Resolution just issued by the Punjáb Government foreshadows the utilisation of Pancháyats for the trial of petty civil cases and also the abolition of the 'commitment stage' in the criminal trials.......... Is it too much to hope that the Government of Sir George Clarke will follow in the footsteps of the Punjáb Government in the revival of the Pancháyat system?"

Vedic songs and patriotism.

Ráshtrodaya (150A), for Aug.

12. In the course of an article entitled 'Prayers in the Vedas about the motherland' the writer says:—It is alleged by some that noble ideas about the mother-land, patriotism and nationalism were not known to the ancient Indians. But this assertion can be completely answered by a reference to certain verses in the Vedas which make it clear that even in those early days it was considered a glory to labour for the welfare of the mother-land. In those times there were no cringing, obsequious and self-degrading men as we now see around us; the prayers that we find addressed to mother earth then were in every sense worthy of a living nation. Is it not a pity that instead of these patriotic Vedic songs, praising unity and condemning disunion and discord as leading to the benefit of a third party, amorous trash should be prescribed for the study of the youths attending our colleges? If the Vedic Rishis declared that they were ever prepared to undergo any amount of self-sacrifice for the sake of their mother-land, it is the duty of every Indian to do the same and to face evil times with courage and determination.

Comments on the speech of the Under Secretary of State on the Indian Budget.

Praja Bandhu (39), 15th Aug., Eng. cols.

13. In the course of a long article on the Master of Elibank's Budget speech the *Praja Bandhu* writes:—"The Under Secretary was on debatable ground when he touched the question of the poverty of India and the annual drain on India's resources. A part of the withdrawals from the Indian treasury is on account of interest on capital borrowed for reproductive works; a part also is for the price of stores purchased in England. Of the remainder, a considerable portion is for charges in connection with the cost of recruiting for the army. We are unable to see why Great Britain should recover this charge from us. The Indian army is essentially the army of Great Britain, and has been often utilised for Imperial ends. The cost, therefore, of training the recruits for the whole army should be entirely borne by Great Britain. The pensions of the European servants, who man the higher posts in all the departments of the State in India, and their leave-allowances are charges which we Indians call a 'drain,' because we think that a very large portion of the posts now filled by Europeans can be as efficiently filled by native Indians. Politically we consider it unjust that we should be excluded from all posts of authority and high emoluments, and economically we suffer much by our exclusion from the administration. The drain is economic, and it is no good pointing out to us that we get the services of the imported Europeans. We do not want these services. There are men among us quite as qualified to render those services."

Jain (185), 15th Aug.; *Rájasthán* (89), 14th Aug.

14. The Under Secretary of State for India has denied that the country has become extremely pauperised and that the wealth of India is drained away to England. He has not been content with giving utterance to this denial of facts only. He accuses the leaders of the people of showing enmity to Government and making false statements. He has thereby dealt a very severe blow to the public leaders whose work for the people is a labour of love. He has not thought it fit to publish his reasons for making these accusations. In fact the speech clearly indicates that the Master of Elibank and men like him have arrived at certain conclusions which there is no chance of being removed from their stony hearts in spite of all our prayers. [The *Rájasthán* writes:—We are at one with the Master of Elibank when he says that the people should co-operate with Government to put down conspiracies against the State. But the measures of Government arouse suspicion in the minds of the people about the motives of Government. The new power vested in the police in Bengal and the consequent stir among the people is a case in point. We are much grieved to hear the Under Secretary of State say that Government will persist in their policy of deportations whenever necessary. It is all very well if those against whom definite charges can be proved are dealt with severely; but it does not redound to the credit of Government to be harsh towards those who are perfectly innocent. It is not true to say that the whole of India is inoculated with sedition, because of the misdeeds of a few seditionists and anarchists. This is the view of His Excellency Lord Minto and has been endorsed by the Cabinet Ministers.]

Grievances of the Indians in South Africa.

Oriental Review (13), 18th Aug.

15. "We trust Mr. Gándhi and his colleagues in the Transvaal deputation to London will be more careful of the slim Boer now than they were in accepting the famous compromise by which they agreed to voluntary registration in order to obtain the repeal of the Registration Act, which they were led to believe would be their reward.......... We trust Mr. Gándhi, who has gone through so much to make him sadder, has also become wiser by his terrible experience. We wish we could add that His Majesty's Ministers may be trusted to use their influence and power in India's just behalf.......... But reading as we have only recently done the debate in the House of Lords on the second reading of the South African Union Bill, what hope can we have of earnest, manly, unequivocal support in a struggle where no statesman denies that our cause is just, but where every statesman is afraid to espouse it as it ought to be espoused?......... His Majesty's Ministers are aware of the injustice, but they may not prevent it. .... India must awake from its protracted lethargy and help itself. We have lost so far, only because we in this country have seemingly taken it all 'lying down.' India has been insulted and injured, because her sons in India itself have not known how to resent and to strive. We recognise the duty we owe to His Majesty's Ministers, but it cannot and shall not be at the sacrifice of the duty we owe to ourselves and to our country. Our brethren in South Africa itself have set us the example of how nobly, perseveringly and at every sacrifice that duty to India could be done. Had we but followed that example, their struggles and sufferings and sacrifices would not have been in vain so far. Even yet it is not too late."

Indu Prakásh (47), 14th Aug., Eng. cols.

16. "The news that has just been cabled from London to Mr. Polak, the Transvaal delegate to India, shows that there is at last a rift in the clouds that have hung so heavily over the fortunes of our suffering fellow-countrymen in the Transvaal. It is manifest that the Government of the Colony are beginning to waver in their intransigeant attitude, and that the enormous pressure that has been brought to bear upon them from all quarters has begun to tell. Yet it would be wrong to hope overmuch from the news to hand, for the Boers know how to die hard. We know their obstinacy to our cost, and it is clear that they are making a desperate fight to retain on the Statute Book of the Colony legislation based on considerations of race alone. It must not be thought that the Transvaal Ministers have yet yielded the point so far as the old Asiatic Act is concerned. They are prepared to do so conditionally, and the condition is that Messrs. Gándhi and Hájee Habib consent, on behalf of their compatriots in the Transvaal, to the insertion of a clause in the general Immigration Act of the Colony definitely limiting the number of Asiatic immigrants annually. This, of course, is a race-bar of as offensive a type as the existing legislation. The Transvaal Indians are not fighting for a question of numbers merely, but they are fighting against the principle of racial legislation within the confines of the British Empire. The legal limit, passed on racial lines, is the objectionable feature of such a proposition, and we tender our warmest congratulations to Messrs. Gándhi and Hájee Habib for having rejected the terms offered by the Transvaal Government. No doubt we should have very much liked them never to abandon the principle of absolute freedom to Indians in every part under the British Empire. But we have to be practical and from that point of view we should perceive that they have made a statesmanlike alternative proposal....... They have pointed out a way whereby the European population of Transvaal may be safeguarded from any possibility of an Asiatic invasion, but without offering a legislative insult to the whole of the East."

Mr. Polak's letters on the Transvaal question.

Jám-e-Jamshed (34), 16th Aug., Eng. cols.; *Bombay Samáchár* (69), 14th Aug.

17. In the course of a long letter on the Transvaal question, Mr. Polak, the representative of Indian interests in the Transvaal, writes:—"It is surely not expecting too much to hope that India will work at least as valiantly on behalf of her own sons and daughters as the European sympathisers in the Transvaal. The Indian sufferers in that Colony feel that, though their problem has existed for nigh upon a quarter of a century, India is still largely apathetic about it. Their sufferings have been, to a great extent, without an echo in this country, and their appeals have not been responded to. Will not the Indian motherland awaken to the need of the moment, and determine to assist the Imperial Government to remove the danger that threatens the welfare of the Empire?" [In another letter to the *Bombay Samáchár* he suggests that some central organisation should be established in India to carry on agitation on the Transvaal question.]

Gujaráti Punch (32), 15th Aug., Eng. cols.

18. "We are told that the British Government can do nothing to help the Indians and they must fight out their cause single-handed.......... The only remedy that suggests itself to us, in this dire hour of difficulty, is to carry on a campaign of boycott of British goods by all Indians in India, until justice is done to our countrymen in the Transvaal. We will then see that the Imperial Government is all powerful even in Africa......... When Indian labour is wanted to exploit any country, it is pressed into service, and then the whole country is open to Indians, but when the admission of Indians in a country instead of swelling the pockets of the whites affects them to their prejudice, we hear loud cries of the contamination of the higher civilisation of the whites by the inferior civilisation of the blacks."

The Persian Steam Navigation Company's refusal to accept deported Indians from the Transvaal as passengers.

Sánj Vartamán (41), 20th Aug.

19. We are rejoiced to learn that a severe blow has been dealt to the tyrannical Government of the Transvaal by the Bombay and Persia Steam Navigation Company. The blow is one that will speak volumes about the *swadeshi* spirit. The Company have sent urgent wires to their Transvaal agents not to accept as passengers to India those Indians who are deported by the Transvaal Government. We hail this step with great joy. If the example set by the Persian Steam Navigation Company is followed by others who can serve their country in various other directions, the arrogant and haughty Government of the Transvaal would soon find itself in difficulties.

Complaint about the abnormal death-rate among the Indian population of Mauritius.

Pársi (38), 22nd Aug., Eng. cols.

***20.** "The Annual Report of the Immigration Department for the Colony of Mauritius has just been published. The Report states that 'the total Indian population of the Colony is 261,550, of whom 142,202 are males and 119,848 females. There were 103,922 deaths during the year.' ...... The Report attributes this terrible loss of life to 'three main causes—measles, malaria and a cyclone.' A more outrageous explanation of such a blood-curdling death-rate can scarcely be paralleled in the world's history. The vast majority of the coolies in Mauritius belong to India. Can Lord Morley do nothing in the matter? We have realised the painful fact that the Imperial Government are absolutely helpless where the Colonies are concerned. Can India not provide for these poor human beings that go to Mauritius only to die? Of what avail the cry of *swadeshi*, if thousands of Indians needs must go to British Colonies to work like slaves and to die like flies? Great Britain has no idea as to what all that is going on in South Africa, Mauritius and other British Colonies, means."

The execution of Madanlál Dhingra.

Ráshtramat (48), 20th Aug.; **Arunodaya* (107), 23rd Aug.; *Bhála* (110), 21st Aug.

21. Madanlál Dhingra was executed on the 17th of August 1909. He had no penitent word for his deed and he faced death quite calmly. When a man loses his reason, he evidently loses all sense of fear. We hope God will free him from his sin, which he was fated to commit in this life, when he stands before Him to answer for it. We firmly hold that the refusal of his last request was a mistake. We do not think justice would have suffered in any way, if Madanlál's body had been disposed of according to the rites of the religion in which he was born. According to Vedánta, it does not much matter whether the corpse is buried, burnt or thrown as offal to crows. The soul of the man with the merits and demerits has already flown away. But the body should have been dealt with according to orthodox rites by those who mourned for him. [The *Arunodaya* writes:—The eccentric and dangerous Dhingra has paid the penalty for his deed according to the decision of a human Court and has passed away to plead his case before the Court of Heaven. He declared in the Court which tried him that he committed the terrible act for the good of the country, but we cannot understand how the country's good can be achieved by murder. Dhingra, however, honestly believed that he had committed the deed in the cause of truth, and it was this honest conviction of his that helped to keep up his peace of mind till the moment of his death. He had expressed his dying wish that his body should be cremated according to the Hindu usage, and we think that in not granting it the British Government has shown unnecessary obstinacy. The Court is master of the convict's body only till the life departs, and therefore not to allow the body to be cremated even after life has left it is to make an exhibition of heartlessness and meanness indicative of a revengeful spirit, aud it ought not to have been made at least in a country like England. The *Bhála* makes similar comments and writes in a semi-sarcastic tone:—We do not think Dhingra's dying wish to have his body cremated would have caused great expense to the British Government. We don't know how fuel sells in London, but the total expense could not have exceeded £5. Nor would cremation have been a special honour to the deceased since it is but an ordinary usage with the Hindus.]

Gujaráti (30), 22nd Aug., Eng. cols.

***22.** "Mr. Herbert Gladstone declined to commute Dhingra's death sentence for reasons which he regarded as sufficient. We do not desire to quarrel with his decision, though, as we have already observed, it may be doubtful if execution has as real terrors for anarchists as a long term of imprisonment. The Indian public are further told that Madanlál's last request that his body might be cremated was refused. This ungenerous refusal on the part of the Home Secretary raises a question of a different complexion altogether.......... We sincerely wish Mr. Herbert Gladstone had closed the tragic story of Sir W. Curzon-Wyllie's assassination with a magnanimous and graceful concession to the religion of the many millions of His Majesty's subjects in this country and to the lacerated feelings of the unfortunate parents whose profound grief and sorrow can better be imagined than described."

Suggestion that the British Exchequer should contribute to the Lálkáka Memorial Fund started in Bombay.

Mahrátta (11), 22nd Aug.

***23.** "Lord Morley declared that the special pension allowed to Lady Curzon-Wyllie is to be paid from Indian Revenues, inasmuch as Sir W. Curzon-Wyllie not only spent the best portion of his life in the Indian service, but at the time of his murder was holding an important post in the India Office. It is well-known that India is constantly and persistently protesting against the injustice of saddling the India Office expenditure on the Indian Treasury. Under these circumstances India could have, with some propriety, protested against the special pension being paid from Indian Revenue. But out of a delicacy of sentiment and the peculiar nature of the case, no one uttered even a single word of murmur. But John Bull is above such Oriental sentimentalities in all cases where his purse is concerned. He has not only found a convenient excuse to saddle the special pension of the widow of Sir William on India, but he has disposed of the question of suitably recognising the services of Dr. Lálkáka in a way most advantageous to his purse! The Liberal Ministry was, of course, most anxious to make substantial recognition of the courageous deed of the Pársi Doctor. But what could the poor fellows do? Dr. Lálkáka has not left a widow; and all his near relatives, being affluent, are not in need of any pecuniary help! So Lord Morley has decided not to proceed further in this matter. But we think, Lord Morley need not be so helpless as he makes himself out to be. If India can be justly made to pay the special pension because Sir William, for the best part of his life as well as at the time of his death, was an official serving in India, has not Dr. Lálkáka sacrificed his life for an Englishman? If the Pársi Doctor died unmarried and has no needy relatives, Lord Morley and the Liberal Ministry could well have shown England's appreciation of his self-sacrifice by contributing a substantial sum from the British Treasury to the Lálkáka Memorial Fund in Bombay. But evidently they did not like to follow this alternative course. It is significant in this connection to note that the British Administrators of India have just shown the generosity of contributing towards the Lálkáka Memorial Fund a sum of Rs. 1,500—evidently coming from the too slender purse of the poor Indian tax-payer who has also been made to pay the special pension!"

Kesari (130), 17th Aug.; *Gujarát* (74), 21st Aug.; *Rájasthán* (89), 21st Aug.

24. Madanlál Dhingra's crime is being universally condemned, and sympathy is being expressed for the victims. The public have done what they could do. They have passed condemnatory resolutions and they have even opened memorial funds. Though some Anglo-Indians have admitted that Dr. Lálkáka displayed a heroic generosity in trying to save Sir W. Curzon-Wyllie, the English people do not on the whole seem to have paid much attention to the memorial started in honour of him. The British Government also is in the same predicament. The Cabinet resolved to grant a life pension to Lady Curzon Wyllie and India was ordered to pay it. But Lord Morley was in a great fix, when the question of recognising the services of Dr. Lálkáka came before him for decision. No medal could be awarded to him because he is dead. No pension could be awarded to his widow, because he happens to be unmarried. No annuity need be given to his relatives, because they are all well-off! Dr. Lálkáka's services were noticed in one or two speeches in Parliament. Lord Morley decided that nothing further could be done in the matter. But Lord Morley need not be so despondent. We suggest that a decent sum should be contributed to the Lálkáka Memorial Fund started in Bombay out of the British Exchequer. Otherwise, the English people may be said to have exhibited their inborn Shylockian nature in dealing with the question of Lady Curzon-Wyllie's pension and the recognition of Dr. Lálkáka's services. [The *Gujarát* writes on the subject in the same strain and in almost the same words. This paper, too, suggests that a substantial sum should be contributed to the Lálkáka Memorial Fund from the British treasury. The *Rájasthán* also repeats the same arguments in almost the same words, accusing British statesmen of miserliness.]

Indian students in England should not only be loyal, but should also develop other good qualities in the free atmosphere of England.

Ráshtramat (48), 18th Aug.

25. The problem of Indian students in England is at present exercising the minds of English statesmen. It is quite natural that raw and inexperienced youths going abroad should be dazzled by the novelty and gloss of things around them and that they should at times be misled into evil ways. It is the paramount duty not only of parents and guardians but of the Indian nation as a whole to devise some means to protect their young men from such harm. Unfortunately we have so far neglected our duty in this respect. Many good-hearted ladies and gentlemen in England have in the past organised societies to bring Indian students in the country into personal contact with men and women of unblemished character, but these societies have failed to attract Indian students owing to the inevitable influence the retired Anglo-Indian has come to exercise over them. The Secretary of State for India has now turned his attention towards the solution of the problem and wants India to bear the expense of keeping away her youths from evil influences. But as he does not face the question with an unprejudiced mind being mostly influenced by Anglo-Indian opinion, his arrangements are likely to create an estrangement of feeling among the Indian students and thus frustrate his good intentions. We want that over and above being loyal our young men should also develop certain good qualities in the free atmosphere of England, so as to make them ideal citizens ou their return to India. We do not think that the opinion of the Honourable Mr. Gokhale in this matter would be of much use for he is swayed by Anglo-Indian opinion and has been making statements detrimental to our true interests. We would, therefore, ask our people to give a serious consideration to this matter and to send in their suggestions to the Secretary of State.

Oriental Review (13), 18th Aug.

26. "The question as to the guidance and help necessary for Indian youths in England is surrounded with difficulties. It is not easy to doubt the wisdom or to question the necessity of weaning immature minds and impulsive spirits from the criminal and destructive teachings and influences of men like Shyámji Krishna Varma.......... But there is doubt as to the wisdom, and there is question as to the necessity of some of the methods suggested or proposed for the task. We must distinctly warn those concerned against any attempt that can encourage the suspicion, which is apt to be very easily aroused, that our youths are to be dragooned by India Office officials into any subservient abandonment of independent thought and unfettered judgment......... We do not want them to avoid the embraces of the Krishna Varmas to fall into the clutches of men like Mr. J. D. Rees......... If those who engineer the East India Association's new *rôle* are to have any part or share in the direction of the machinery Lord Morley wishes to provide for the benefit and protection of Indian students in London, the inevitable result will be the withdrawal of India's confidence. It is not to be expected that educated Indians can tamely submit to the semi-official endeavours of Mr. Rees and men like him to bar the way to the success of Dádábhái Naoroji's teaching. It is not his teaching that has created India's unrest. It is the neglect of the remedies to which he pointed and the refusal to give heed to his warning voice that have contributed to it. We trust Lord Morley will not unwittingly succumb to the manifest endeavours of India's would-be friends, to which we feel it our duty to invite serious attention."

Comments on the right of representation on the Bombay Legislative Council granted to two bodies of Indian Merchants.
Bombay Samáchár (69), 20th Aug.; *Akhbár-e-Souddgar* (24), 20th Aug.

27. The *Bombay Samáchár* is highly gratified to hear of the Government decision to confer upon the Native Chamber of Commerce and the Native Piecegoods Merchants' Association the valuable right of returning a member to the Provincial Legislative Council. While congratulating the above bodies on the success of their efforts, the paper asserts with some pride that but for its persistent appeals and exhortations these merchants would not have been roused into any action. In this connection the paper taunts the other native merchants' associations, such as the Bombay Share Brokers' Association, the Bombay Cotton Merchants' Association, with sleeping over their legitimate claims and accuses them of neglecting to place before Government their claims to a share in the Council elections. The paper in conclusion appeals to them to move in the matter and make their voice heard in the Councils of the State. [The *Akhbár-e-Souddgar* also writes in appreciative terms of the privilege granted to these bodies.]

Comments on the published scheme of Muhammadan elections for the enlarged Councils.
Bombay Samáchár (69), 17th Aug.

28. It is gratifying to observe that our Moslem brethren of Bombay have been conceded all that they could desire and perhaps something more. While congratulating them on their success we would naturally inquire if the standard of general election will also be as broadly based as this. We fear it is not, for therein only Municipalities, Local Boards, the University, the Chamber of Commerce and similar representative bodies are to be granted the privilege of returning members to the Provincial Council. Such an arrangement when compared with that laid down in the case of Muhammadan electorates would be narrow and unjust, and insulting to the intelligence and education of the other communities who hardly yield the palm to the Muhammadans in these matters. If all Muhammadan graduates have been admitted to the privilege without any restrictions, why should the graduates of other communities be denied the same concession? Without objecting to the recognition of the claims of Moslem graduates, we think that the privilege should also be given to graduates of other communities as a matter of justice. If the University gets the right to elect a member to the Council, the privilege will be exercised by only the Fellows of whom 80 per cent. are Government nominees, and the result will be that the general body of non-Moslem graduates will have no share in the Council elections. Further, justice demands that non-Moslem land-holders and others who are assessed in the land tax and the income tax to the limit prescribed in the case of Muhammadans should also share in the elections. Now that the scheme of Muhammadan election is published, it is incumbent upon all public bodies of non-Moslem communities to appeal to Government to lay down the system of election for them much on the same lines. His Excellency is just and sympathetic, and consequently there is no doubt that when such inequality will be brought to his notice he will not be slow to render justice to the other communities.

Exhortation to the Parsis to seek communal representation in the ensuing Council elections.

Bombay Samáchár (69), 21st Aug.

29. *Apropos* of the scheme of Council elections for the local Muhammadans and the promise made by Government to the Jain community to safeguard their interests, we fail to understand why the Parsis, a comparatively small but an advanced community, should be sleeping over their rights. Among the various Indian communities there has been much agitation in the matter of Council elections, and the success with which the efforts of some of them have met make us naturally apprehensive of the Parsis being out-voted at the elections. It is a known fact that at present only one Parsi gentleman, and that too in Bombay, is able to take his seat at the Council table as a representative of the people. The campaign that was raised against him at the last Municipal elections and the efforts that are even now being made by the well-known caucus clique to oust him, ought to be sufficient, in our opinion, to rouse the community from their apathy in this respect. It is not always that we get Provincial Governors like Lord Reay or Sir George Clarke, and so it is high time for this community to make itself heard by the authorities. If Parsi leaders would lay before our sympathetic Governor the disadvantages under which their community would be placed in the absence of communal representation, we are sure their labours would not go in vain. We trust our suggestion will be taken up and acted upon without any loss of time.

Comments on the Government Resolution on the Presidency Liquor Trade.

Indian Spectator (7), 21st Aug.; *Indu Prakásh* (47), 20th Aug.; *Sudhárak* (160), 16th Aug.

30. "In a batch of papers placed at the disposal of the Press last week by the local Government, there is much information for which temperance reformers ought to feel thankful.......... It seems that the Collectors of Thána and Surat originally proposed a more sweeping reduction of liquor-shops, but a hint was given by Government to the Commissioner of Abkári that 'caution' is necessary in reducing the number of licensed liquor-shops, because—we may charitably suppose—it was feared that a sudden disappearance of a large number of shops would give rise to illicit manufacture and consumption of liquor.......... It is rather curious that while Government are prepared to encourage the consumption of fresh-drawn toddy by sanctioning the sale of toddy generally at an early hour, they are not prepared for the same object to abolish the tax on the harmless beverage, as was suggested by the Government of India.......... Local Committees seem to be exercising a wholesome influence on the Abkári policy." [The *Indu Prakásh* writes approvingly of the Resolutions and expresses its pleasure that the temperance movement is at last having a good effect on the Abkári policy of Government. The *Sudhárak* declares that the papers accompanying the Resolution show Mr. Logan has by his frankness done a greater service to the temperance cause than the temperance agitations themselves.]

Akhbár-e-Soudágar (24), 20th Aug.

31. The Resolution recently issued by Government in connection with the opening and closing of liquor-shops will be welcomed by the advocates of temperance. Although last year His Excellency had shown his dislike of 'picketing' it is a satisfaction to us to note that he has begun to show his sympathy with the temperance cause in other ways. This is apparent from the recent Resolution which shows that out of 2,200 country liquor-shops 175 have been closed. Belated as it is, the step is highly praiseworthy. The alterations, again, in the hours of closing and opening of shops are important, although we must say that the hours of closing are still too late in the night. We hope Government will gradually see their way to closing the shops earlier. In dealing with the sale of liquor-shops on occasions of pilgrimage Government have been somewhat liberal. Still, taking into consideration the fact that drinking is prohibited in the Hindu as well as the Muhammadan religion, they could very well have ordered a total closing of liquor-shops during religious holidays, without provoking any opposition.

Ráshtramat (48), 17th and 18th Aug.

32. The persistent or rather obstinate opposition of the Abkári Department to the proposals of temperance reformers had well-nigh made us hopeless of any change in the attitude of Government in the matter, and we, therefore, cannot but congratulate them upon the issue of the recent Resolutions, reducing the number of liquor-shops in the Presidency and regulating their hours of opening and closing. It is gratifying to learn that about 175 liquor-shops are to be closed next year, though we would have liked to see many of them closed long before this, considering the rapidity with which their number has been allowed to increase in the past. A decided change for the better has been effected in the time of opening and closing these shops. We should have liked to see the original order of closing them at sun-set enforced. There would be no discontent among the people if Government prohibit the sale of liquor at places of pilgrimage or fairs, for liquor drinking is prohibited by the Hindu as well as the Muhammadan religion. We must admit that it gave us a shock of pleasant surprise to see Mr. Logan, the staunch defendant of the Abkári Department, at the risk of incurring Government displeasure, characterising the profits realised from the public auctions of liquor-shops as plunder of the people and suggesting that the bids at such auctions should be kept down within a certain limit so that the contractors may not have any inducement to resort to dishonest practices. We earnestly hope that Government will persevere in the liberal policy which they have thus initiated and effect further thoroughgoing reforms in the Abkári Department in the near future. [In its subsequent issue the paper writes:—While eulogising the new change in the Abkári policy of Government in our last issue we forgot to comment upon the adoption of a strange method of encouraging the sale of toddy which will now be sold on public streets at people's doors. It does not take long for toddy to get fermented and thus there is every likelihood of the toddy sold on the streets proving injurious to the people. If fresh toddy is not regarded as an intoxicant, no tax should be levied on it and only stale and fermented toddy should be taxed. The new method of encouraging the consumption of toddy is likely to lead people to think that Government want by this means to make good their loss in revenue caused by the reduction of liquor-shops.]

Alleged inadequacy of the sentences passed on the accused in the Bombay Dockyard theft case.

Gujaráti (30), 22nd Aug., Eng. cols.

***33.** "Having regard to the character of the crime committed, the circumstances connected with the conspiracy and the position of the men concerned, we cannot but think that the sentence of six months' simple imprisonment is too inadequate to meet the requirements of the case. Poor Kulkarnis and Talátis, who are generally very badly remunerated, but are exposed to serious temptations, have been sentenced in several instances from six to eighteen months' rigorous imprisonment for misappropriating petty sums of ten or fifty rupees. Where the sentences were a little lenient, Government have successfully applied to the High Court for enhanced punishment. Here there were men occupying responsible positions. And yet these men have been awarded only six months' simple imprisonment, though Government were robbed in the present instance of materials worth Rs. 600.......... It is in our judgment not a little extraordinary that the men who grossly violated the responsibilities of their official trust should be comfortably lodged and fed at the expense of the State whose interests they sacrificed by participating in a carefully organised but dishonourable conspiracy. We doubt if a subordinate or servant of theirs would have been so fortunate as they have been.......... We are only echoing the general feeling when we say that the men concerned in the Dockyard thefts have been treated with exceptional leniency which they did not deserve."

Sánj Vartamán (41), 20th Aug.; *Jám-e-Jamshed* (34), 21st Aug., Eng. cols.

34. We regret to see that the High Court, while confirming in appeal the sentences passed on the accused in the Dockyard Theft case by the Presidency Magistrate, did not avail themselves of the opportunity to enhance the sentences or to change them from simple into rigorous. We are afraid that strict justice has not been meted out in the case, inasmuch as the simple imprisonment awarded to the culprits is in no way commensurate with the nature of their offence. The offence committed was not an ordinary one. One of the offenders was a foreman and as such in charge of a responsible post. But instead of discharging his duty as a Government servant honestly and faithfully he has acted faithlessly. The other two were Police officers whose duty as such was to keep guard over the properties of the public. But instead of doing this these very guardians of the public joined in the conspiracy. If the case against them had been doubtful and they had been acquitted, we would have said nothing; but when the case against them was clear and when even the High Court held it as proved, we must say that the clemency shown by the Chief Presidency Magistrate has been in the wrong direction. The culprits do not deserve mercy in any way. When even ordinary criminals are sentenced for small thefts to rigorous imprisonment, these who were responsible Government officers were more culpable in the eyes of the law than ordinary thieves, and an exemplary sentence should, therefore, have been awarded to them. Another aspect of these light sentences is that they tend to create among the public the undesirable impression that racial differences are observed in meting out justice. We would, therefore, urge upon Government the desirability of asking the High Court to enhance the sentences. [The *Jám-e-Jamshed* writes:—"As to the sentence passed on the three accused, which has been endorsed by the High Court, we shall respectfully say that its mildness has taken by surprise the native section of the Bombay public. Why simple imprisonment for so serious and deliberate an offence? If the men were really guilty, why so much concern about their precious skins—why not rigorous imprisonment instead of simple? The subject altogether lends itself for very painful reflections, which it is hard to see how Indians can well avoid."]

Appreciation of the work of the Bombay Police in connection with the Bombay Dockyard theft case.

Indu Prakásh (47), 20th Aug., Eng. cols.; *Rástramat* (48), 21st Aug., Eng. cols.

35. "We should like to echo the praise bestowed by the Honourable Mr. Justice Chandávarkar on the commendable zeal shown by the police in the investigation and conduct of this case. It was a case against Europeans and two of them were Police officers themselves. An unhealthy *esprit de corps* might have been an inducement to slackness of investigation and imperfect getting up of the case, so as to ensure acquittal by benefit of doubt. That it has been exactly the opposite reflects credit on the morale of the Bombay City Police force under Mr. Edwardes and his able lieutenants. We have occasions sometimes to find fault with their doings. But when praise is due, let us give it ungrudgingly and gladly." [The *Ráshtramat* says:—"It is a very great relief to find the police engaged in a case like this, and we assure Government that such wholesome attempts will not only receive co-operation from the people but also contribute to the creation of that confidence which has been well-nigh wrecked owing to the happenings of the past few years."]

Appreciation of the work of the Collector of Sholápur in connection with the Ashádhi fair at Pandharpur.

Sind Gazette (19), 13th Aug.

36. "It is a great pity in these days of unrest that there is no means of bringing home to the mass of the people of India some slight conception of the immense amount of thought and trouble which is expended by the officials of the British Government on their behalf. Some few perhaps realise something of what Government do in connection with famine relief, though the beneficial effect of this knowledge is sought to be counteracted by ill-disposed persons by the circulation of the malicious libel that Government are responsible for the famines. It is not, however, in large ways only that Government seek to provide the masses with what they desire. The report on the Pandharpur fair held at the end of last month shows that infinite pain and trouble was taken by the authorities to see that the pilgrims who nearly all belong to the poor and humble classes should attain the object of their pilgrimage and should be able actually to touch the god of their veneration, Shri Vithoba......... The official preparations were made with the greatest exactness and framed with extraordinary care with the sole object of enabling each one of the pilgrims, some of whom had travelled many thousands of miles, actually to see and touch the god. Had the same efforts for a similar purpose been made by an indigenous king we can imagine how his praises would have been sung and how his name would have been glorified......... But it is only the British Government, and all it does is taken as a matter of course, not only without gratitude but without even recognition......... We are glad to see that the good work done by Mr. Mountford, I.C.S., and others has been acknowledged by the Bombay Government."

Comments on the proposal to appoint native Military officers as Deputy Cantonment Magistrates.

Ráshtramat (48), 18th Aug.

37. We do not find much to extol in the generosity of Government for having spared a few posts of Deputy Cantonment Magistrates for native officers in the Indian Army. The native officer's loyalty is proverbial and he deserves much greater recognition than a subordinate post under a raw Lieutenant who is his inferior in knowledge and experience. The native officers cannot at present rise above the rank of Risáldár or Subedár, and we, therefore, suggest that they should be accorded equal treatment with European officers according to their deserts.

Comments on the Durbár held by the Collector of Ahmedabad.

Praja Bandhu (39), 15th Aug., Eng. cols.

38. "The Durbár held by the Collector, Mr. Sladen, on Saturday before last, with a view to giving an opportunity to the representatives of the people to make suggestions about topics of more or less general importance, pertaining to this city as well as the District taken as a whole, was successful, and more especially so because it was of the nature of an experiment.......... When one bears in mind the fact that the Durbár was the first of its kind, and few people had a correct idea as to the nature of the work to be done, it must be said that the experiment was sufficiently successful to warrant a further trial. With the scope of such Durbárs described and the hints given by the Collector, we have no doubt that the future Durbárs will be more fruitful in consequence of more substantial results emanating from the suggestions made thereat, and on that alone will depend the utility and the consequent justification of such mixed gatherings of official and non-official gentlemen."

Apology tendered by the *Kannad Kesari* for the publication of a certain article.

Kannad Kesari (101), 20th Aug.

39. The *Kannad Kesari* referring to an article on "Boycott" in its issue of the 30th of July explains that some objectionable matter was published therein through the misbehaviour of some clerk in the *Kannad Kesari* office and that when it was noticed by the Editor, he condemned it and pasted a fresh paragraph over it, cancelling the objectionable one. It also says:—The cancelled paragraph was against the policy of the paper. We deeply regret our carelessness and have personally explained this matter to the District Magistrate. We have also made arrangements in our office to avoid any repetition of such a thing in the future. We apologise and express regret for what has occurred.

Improved state of public feeling in the Thar and Párkar District (Sind).

Musáfir (56), 14th Aug., Eng. cols.

40. "It is with a sense of grateful pleasure that we note the happy sense of relief that is now observable in the popular mind in the Thar and Párkar District which had been so thoroughly unhinged and demoralised in consequence of the recent raids by bandit bands at a village near Khipro. The change is due to the fatherly reception Mr. C. A. Beyts, I.C.S., the Deputy Commissioner, accorded to the 'Painchs' at Mirpur Khás on Monday the 25th ultimo....... The 'Painchs' laid bare all the grievances of the people and described how the recent raid by the dacoits and the nocturnal visits by the thieves had created a sense of insecurity and how the inefficient and unscrupulous police was oppressive and a source of unending trouble to the people, and the good Sahib assured them that he would not rest till the elements of mischief were eradicated......... It is a matter for gratification that Mr. Beyts is very considerate towards the people and one of his great qualifications is that he is not hasty."

Alleged inefficiency of the Sub-Divisional Engineering Officer at Tando Bago (Sind).

Al-Haq (54), 14th Aug., Eng. cols.

41. "We have received complaints from several reliable correspondents that the Sub-Divisional Officer at Tando Bago is ignorant of both Sindhi and English, has passed no qualifying examination and sits away at home disposing of his work under the guidance and advice of his subordinates—*Daroghas* and *Mukadams*. Last year there was a complaint regarding the illegal cutting of Government babul trees in the said officer's beat. We do not know how that complaint has been disposed of. Both Hindu and Muhammadan Zamindárs are sick of this officer, but fear to voice forth their grievances. The whole of the earth taken from the clearance (*khati*) made at the tail of Nasrat canal has been deposited on the bank itself. The contractor seems to be a man with a lot of tact for *rasai*, and evidently his action in placing earth there has been connived at in order to save him the cost of removing it to a distance. We must admit that we have no personal knowledge of these complaints, but we have no reason to distrust the reliableness of the information that has reached us, and we request the authorities to inquire and ascertain whether the above allegations are true. If it is a fact that he knows neither Sindhi nor English, his retention in the responsible position he fills is highly detrimental to the interests of the service inasmuch as the work is practically managed by low-paid subordinates. In that event, his fat salary is also a veritable burden, unnecessary and useless, on the State coffers."

Suggestion that Government should contribute towards the expenses of managing minors' estates in Sind.

Sind Journal (20), 11th Aug.

42. "The last report of the Courts of Wards shows that in Sind only one estate of a minor is under the management of Government. The number must necessarily increase very largely in the future as all minors' estates will henceforth be placed under the control of the Manager of 'Incumbered Estates'.......... This will not at all be a satisfactory arrangement. The minor wards had hitherto to pay nothing and very few were taken charge of by the Collector. But now that a department has to be maintained, they are to be placed under its control at a heavy cost to their properties. If encumbered estates cannot be placed under Collectors as before, and a separate department with a highly paid officer at its head is necessary, then rather than burden the estates with heavy expenses, let Government contribute half the cost of management. The policy of such an arrangement may be 'unsound' according to the prevailing notions, but it will not hurt anybody, and will have the great advantage of inducing in Government greater care in the matter of indulging in special class legislation."

Legislation.

Approval of the Bill to amend the Bengal Police Act.

Sind Gazette (19), 13th Aug.

43. "There is something singularly touching and artless in the criticisms of the Indian Association on the new Calcutta Police Bill. Among others the Committee offer the opinion that the 'constitutionally lethargic and ease-loving' people of Bengal will feel 'as harassing and vexatious' the restrictions imposed. 'When a man finds that almost at every step in his daily life he is required to do something and to refrain from doing something, that he cannot attend a public meeting without being watched, that he cannot sing a song in the streets without any fear of police interference, that he cannot illuminate his house on a festive occasion without a license—it breaks the quiet and even tenor of his daily life, and it painfully conflicts with his temper and habits.' We presume that the harrying of Márwári shop-keepers by students, the murders of innocent persons, the throwing of bombs and the general preaching of sedition and the glorifying of criminals does not break the quiet and even tenor of other people's lives nor conflict with their tempers and habits......

Let the Bengalis cease stirring up the lower and more violent elements of the population to disaffection and criminality, and severe regulations will become unnecessary. If the people are harassed by the police under the new Act they have brought it upon themselves, they have themselves alone to thank. Government have not interfered with the domestic life of the people in spite of the continued lawlessness which has distinguished Bengal for the past two years. But non-interference cannot go on for ever, and the crowds which attended the boycott demonstrations on the 7th instant indicate that there is no improvement in the spirit of the people. By virtue of the Bombay Police Act, the Commissioner of Police in Bombay was able to prohibit the holding of any demonstration in that city. We cannot but regard the assimilation of the Calcutta Act to that of Bombay as a very necessary piece of legislation."

Disapproval of an alleged proposal to impose a new educational cess.

Satya Shodhak (152), 15th Aug.

44. It is stated that a new Bill authorising the levy of an additional 'Educational' cess of an anna per rupee of land revenue has been framed by Government and is being circulated for opinion amongst the officials. The Bill is said to be drawn up on the lines of the measures proposed for Sind by the Honourable Mr. Shaikh Sádik Ali who, however, intended to confine its operation to the Muhammadan Zamindárs of that Province. We hope that the Bill will not be passed without proper consideration inasmuch as poor districts like Ratnágiri are sure to be hard pressed by its operation. Extension of primary education is no doubt a thing most desirable, but we think that the pecuniary condition of the people must be taken into consideration before levying additional taxations for its sake.

Education.

Comments on the new orders of Government about the discipline of students attending Government Schools.

Sudhárak (160), 16th Aug.; *Prakásh* (148), 18th Aug.; *Dhárwár Vritta* (117), 19th Aug.

45. The new students' conduct rules, though at present applicable only in the case of Government schools, will no doubt be eventually enforced in the case of aided schools also. We have all along been advocating that the supervision of school teachers over the conduct of their students should extend beyond the school hours and therefore we welcome these new regulations. We are aware that some people will not like them, but the causes which have led to their promulgation are well known to all. Some of our leaders have for several years past tried unhindered to push themselves to the forefront with the help of young students, and this has had a baneful effect on the rising generation. Even the mute creation makes it a point to protect its young, but our leaders have not been ashamed to sacrifice young men to save their our skin. Formerly these tactics were resorted to when opposing the social reform movement, but at that time Government refused to take steps in the matter though called upon to do so by the reform party. But their eyes are now apparently opened by the attempts of students to dabble in politics and they have tried to remedy matters as far as possible. They have no doubt been a little late on the field, but it must be acknowledged that they have done their duty and thus saved the rising generation from peril. Our pseudo-patriots will no doubt be at a loss to find henceforth an audience before whom to pose themselves as great men, and we are aware the rules will be denounced as an encroachment on the birth-right of students and their parents, but we dare say that the beneficial effects of the rules will have to be recognised at no distant date. Their enforcement will doubtless result in hardship in certain cases in the beginning, but it must be admitted on all hands that this was the only way left to bring the erring leaders and students to their senses. [The *Prakásh* writes:—The new orders of Government have apparently set at rest the issue raised by a civil suit recently filed at Dhulia as to the right of supervision of school-masters over students out of school-hours. If Government wanted that students should not attend political meetings, they should have said so in the rules instead of proscribing all public meetings. It is reported that a circular has been issued prohibiting students from seditious schools from being admitted into any other schools. The Educational Department is thus now invested with the additional power of sitting in judgment upon the politics of schools. Government seem to have been very much short-sighted in issuing this circular. It is the duty of the public to agitate vigorously against these new developments making encroachment on the private rights of the people. The *Dhárwár Vritta* writes :—The rules make a student of a Government school practically the slave of the Head Master. We welcome, however, the rule prohibiting students from collecting subscriptions, for that must always be done by grown up individuals.]

Sami-Sanj (91), 18th Aug., Eng. cols.; *Indian Spectator* (7), 21st Aug.

46. " The new orders of the Bombay Government, *anent* discipline in schools and the control over school-boys, will not occasion surprise. The Bombay Government have, ere this, given unmistakable proofs of their determination to awaken both in parents and teachers a due sense of responsibility for their children and pupils; and the idea that, having once put their boys to school, the parents should consider the authority of the teachers to be paramount is by no means new. The intentions and motives of Government are excellent; and the parents themselves must begin to see now, if they have not already done so by this time, that Government are after all not so selfish as they seem in this, and that what they are doing is no more in their own interest than that of the parents themselves and the people at large." [The *Indian Spectator* writes :—" The local Government *Gazette* of last week publishes certain rules for the maintenance of discipline in all Government schools. Their main object seems to be to apprise the parents and guardians of students of their responsibility for the conduct of their sons or wards, and secondly, to emphasise the principle that the schools have a right to control the conduct of the students not merely in the classes but also outside the schools.......... It is comparatively easy to control the conduct of students in class, but it will be difficult in practice to extend the vigilance of the authorities outside the school."]

**Mahrátta* (11), 22nd Aug.; *Kál* (126), 20th Aug.

47. " Towards the close of his speech in which he charged some Indian students in England with harbouring anarchical ideas, and advocated repression towards ideas of independence and advocates of passive resistance, the Honourable Mr. Gokhale promised that he would specially take up the ' Student Problem ' on a future occasion. And strangely enough within six weeks after this promise on the part of Mr. Gokhale, even before his views on the question are before the public, the Bombay Government issue the rules of discipline for Government Schools. Rule No. 1 is a direct encroachment on the rights of the guardians of students......... One can well understand the use of full disciplinary powers in school by the authorities; but what right have they to curb the right of the guardians with regard to their wards when they are outside the school? When a person sends his ward to a school, he submits his ward to the authorities to receive a certain kind of education in proportion to the fee he pays for it; and the ward has to submit to the disciplinary powers of the school-master only so far as the work of education in the school is concerned. The guardian has the liberty to train his ward in any principles which do not violate the laws in force and do not hinder the actual work of education in school. He has the liberty to keep his boy from school on his authority, without being subject to refusal of subsequent admission. But the present most autocratic rule does away with that liberty. If outside the school the student commits an act of public misconduct or immorality, are not the Penal laws powerful enough to bring him to book? Why then extend the hands of the school-master beyond the proper precints, so as to injure the rights of others? Evidently Government want to bring about, departmentally through the school-master, the result which they do not hope to or cannot achieve under the Penal laws without any further statutory legislation. The innocent association of students with public movements, thoroughly lawful yet ' objectionable ' in the eyes of Government, and the training in healthy and vigorous public life which such association gives to them, are eye-sores to Government.

And it is to kill this awakening of public spirit in the young men that the circular is mainly intended. In view of the Dhulia case of Mr. Jogalekar *vs.* the Director of Public Instruction which is pending and in which the question of the rights of the guardians and school-masters is at issue, the issuing of the present rules is most mischievous. It is likely to prejudice the case in a large degree. And unless the trying Judge be of an independent and thoroughly impartial nature, the principle involved in the rule noted above is likely to be construed as a mandate or a 'rule' to the Judge himself in giving his decision. The principle is a dangerous one and leaves the teacher at the mercy of the policeman who plies the strings of Government policy by his confidential reports. It is nothing short of setting up police rule not only over students and teachers, but also over the parents and guardians. Rule No. 5, by laying down that the sufficiency of the reason assigned by the guardian for a student's absence shall be decided upon by the Head Master, subjects the guardian to the will and whims of the master and destroys his right of retaining his ward from school at his pleasure. There is no knowing whither the comprehensive term 'discipline' will extend in its application. To submit to the circular means only a surrender of all the rights of guardians over their wards except the right of paying regularly monthly fees, feeding their wards and caring for their health, and giving them 'clean and tidy' dresses; and this right the 'exploiting' Government would not, in all their benevolence and grace, take away! Rule No. 7 makes a student liable to punishment for 'rude, disorderly, or other objectionable conduct out of school.' Now the term 'objectionable' is so very elastic and comprehensive that anything and everything can be brought into its compass by the officials. For instance, the use of country-made articles, the perusal of the Gita, having a look at pictures of patriotic martyrs, spelling a volume of Mill, or adding a penny to a public fund, refusing to aid official funds—all these might become objectionable!......... Obviously the whole tenor of the rules is to keep the student safely secluded from associating with his guardians in all public life. To-day the main attack is on the Nationalist propaganda, and some time later it will be directed against the Moderates if they do not climb down in their co-operation to the required point of official patriotism." [The *Kál* writes in a similar strain and says that the repressive circular of Government would indirectly assist the movement of National Education.]

Ráshtramat (48), 17th Aug.

48. Our readers are now fully aware how under the pretext of maintaining discipline in schools, the students are being prevented from reading newspapers and attending public meetings. It seems to be the intention of Government not to allow our youths to advance beyond a certain stage of enlightenment and hence these attempts are being made to stunt the growth of their minds by artificial means. English education fosters love of freedom among the students, and it was the avowed intention of our early rulers to encourage that spirit with a view to train us for self-government in time to come. But these liberal principles did not find favour with Imperialists of the stamp of Lord Curzon who attempted to thwart our national progress by bringing University education now under Government control. This, however, resulted in the opening of National schools and Colleges in Bengal and thus giving a fresh impetus to the National cause. Unfortunately, however, Maháráshtra has not yet awakened to its sense of responsibility in the matter, and the result is that its people have without any visible signs of protest or disapproval accepted the Resolution *re* Discipline in Schools and Colleges recently issued by Government. This attitude of subservience on the part of the people of this Presidency has now encouraged the Bombay Government to issue even more stringent rules for school-going children. Those about giving leave of absence to the boys are evidently meant to prevent them from attending public functions or meetings and taking part in public movements and thus to turn them into slaves of the officials of the Educational Department. This is evidently the thin end of the wedge, and if people do not raise a timely protest against this encroachment on their natural rights there is every possibility of their losing every vestige of control over their children in the near future.

Request that the Sindhi translation of Mr. Marsden's History of India may be revised as it contains matter hurtful to the religious sentiments of the Muhammadans.

Al-Haq (54), 14th Aug., Eng. cols.

49. "**The vernacular History of India, translated from Mr. Marsden's History in English, makes shockingly disparaging allusions against the religion of Islam. It goes the length of asserting that the Holy Koran, which is believed by the whole Moslem world to be the Word of God, is the emanation from the brain of the prophet Muhammad. According to the Muhammadan faith, it is infidelity not to believe the Koran to be the Word of God. But Mr. Marsden, impelled by a desire to be true to his mission, has made attacks like the above on Islam.** As the majority of the Muhammadans in Sind do not know English, these attacks have remained unreported so long. But now that Mr. Marsden's History has been translated into Sindhi, the Muhammadans protest against such views finding place in books for their children. But the authorities have failed to remove this grievance of the Muhammadans. We are sure that if books containing such annoying sentiments are read by Muhammadan children in the presence of their parents, either the books will be thrown into fire or the children withdrawn from schools. We, therefore, solicit the special consideration of Government and of Mr. Wright, the Educational Inspector, to this grievance and request them to revise Sindhi History books."

Suggestion that the claims of other backward classes also should have been taken into consideration while reserving College scholarships for Maráthas.

Jagad Vritt (124), 15th Aug.

50. We congratulate the Marátha community upon their having secured four scholarships for their students attending the four Government Colleges of the Presidency. But at the same time we are at a loss to understand why Government should have been partial to the Maráthas and left other equally deserving backward classes in the cold. Do they suppose that the latter do not stand in need of help? We are afraid that those classes will feel offended at the cold shoulder shown to them. We hope that in the matter of granting educational concession Government will always act in an even-handed manner between the Maráthas and other backward classes.

Complaint against an alleged attempt to introduce Persian and Arabic expressions in the Sindhi Readers.

Sindhi (59), 14th Aug., Eng. cols.

51. "An attempt is being made by some of the members of the local Vernacular Literature Committee to revise the Sindhi standard books so as to Mahomedanise their language by introducing Persian or other words particularly used by Muhammadans. The reason which is assigned for this step is that the Local Funds which maintain the Vernacular Schools are the outcome of the Local cess paid by a majority of Muhammadan cultivators and Zamindárs as if this fact establishes a right to convert one particular language into another. The number of Hindu pupils that receive education at present in the different Municipal, Government and Local Fund or private schools by far exceeds that of the Muhammadan pupils. It is ridiculous to say that Vernacular books that contain neither Hindu nor Muhammadan expressions will deter Muhammadan boys from attending the schools.......... Sindhi is and ought to be a local language, and it is vain to improve it by the introduction of a large number either of Persian or Sanskrit expressions and therefore the very idea of the Muhammadan Members to recast the whole literature in a Muhammadan fashion is repugnant to the Hindu community. The only Hindu member on the Committee is Mr. Tárachand, Principal of the Training College, and he does not trouble himself in the least for the principle of the matter concerned. It is an open secret that the Educational Inspector, Mr. Wright, desires to suit the Muhammadan susceptibilities regardless of those of the vast majority of Hindu pupils and masters, and it is no wonder if his immediate subordinate, Mr. Tárachand, allows his views to drift and himself to sail with the wind that blows. We learn that the number of Hindu pupils in the vernacular schools is 9 times that of the Muhammadan; and yet it is strange that an attempt is going to be made to suit the susceptibilities of the $\frac{1}{10}$th, simply because no strong voice is raised on behalf of the Hindu majority. The Committee appointed to revise the books, in other words, to Mahomedanise them, consists of two Muhammadan gentlemen and a Hindu, the latter too weak to resist the former. We think the Hindus are as much entitled to claim a majority of their representatives on the Committee as Muhammadans, and we doubt not that the addition of Messrs. Lilárám Vatanmal and Kauromal as members of the Committee will considerably improve its morals and render it truly representative."

Government and the Maháráshtra Vidyálaya of Poona.
Sudhárak (160), 16th Aug.

52. It is complained that the students in a certain 'National' school in Poona are not only not accepted as candidates at Government and University examinations, but are also being refused admission in other schools. The question is whether the students of the particular school are for ever to be debarred from appearing for examinations. We, of course, are not pleading on behalf of the school in question. We only want to say that if Government want that students from the particular school should not be admitted by any recognised institution, then they should say so definitely. The proper course would be to lay down a certain period for the existing students to leave the school and then to enforce the rule of non-admission to other schools. Otherwise, Government might be accused of deliberately laying a trap for unwary students. We, therefore, request that Government should clearly notify their intentions in the matter.

Alleged irregularity in the issue of a new edition of the Seventh Maráthi Reader.
Indu Prakásh (47), 14th Aug.

53. It appears from a notice by Messrs. MacMillan & Co. published in the July number of the Maráthi *Shálápatrak* that the 1908 edition of the Maráthi seventh reading book having been issued without authority, a new authorised edition of the book is now being issued as a substitute for it. This is certainly the acme of mismanagement. Who is responsible for the issue of the edition of 1908 without authority and how was it allowed to be taught in schools for so long a time? Further, why is the notice about the cancellation of that edition issued by Messrs. MacMillan and not by the Educational Inspector? This certainly requires an explanation and we hope that our people will wake up to the mismanagement that seems to prevail in the Educational Department in connection with these Readers.

Railways.

Government should inquire into the real causes of Railway accidents.
Pársi (38), 22nd Aug., Eng. cols.

***54.** "The report on the accidents which occurred on the various Indian railways during the twelve months ending 31st December 1908 has been issued by the Railway Board.......... The total number of persons killed was 2,217! A more scandalous or rather murderous state of things cannot possibly be conceived. That there is something absolutely rotten in the system, none but fools would deny after perusing the startling figures we have quoted above from the official Report. At the various trials of drivers, guards, signallers and telegraphists the fact comes out with nauseating regularity that some of these men have to work sometimes for more than 18 hours at a stretch. Could not the Government of India have better employed their legislative energy in looking after the arrant 'slavery' defiantly carried on by our Railway Companies than in passing an unnecessary Factory Act at the unuttered dictation of Lancashire and thus putting a spoke in the wheel of the Indian textile industry?"

Municipalities.

Advantages of abolishing General Wards in Mofussil Municipalities.
Oriental Review (13), 18th Aug.

55. "The Government has notified to the Mofussil Municipalities its intention of doing away with the General Wards and increasing the number of different wards in which a city may be divided. Such a proposal is democratic in its nature, and is in advance of the system now prevailing, whereby a so-called ward of exclusively educated and rich classes is retained....... It is one of the aims and objects of the Reform Scheme to develop on sound lines the principle of local self-government, and the Government proposal of doing away with General Wards is a natural corollary of this principle. We are surprised, therefore, that though the Surat Municipality had originally voted in favour of the Government proposal by a majority, it afterwards turned round and voted against it. Large mass meetings are held to support the Government's wholesome suggestion, though a few whose interests would suffer through the action of the Government are setting up a counter-agitation. It is a sign of the times that the public is taking such a keen and enthusiastic interest in local self-government."

Government aid to Mofussil Municipalities in carrying out Sanitary schemes.
**Pársi* (38), 22nd Aug., Eng. cols.; *Jám-e-Jamshed* (34), 20th Aug., Eng. cols.

56. "A Press Note issued this week tells us that Government had issued orders some time ago regarding certain measures to be taken for securing more rapid progress in effecting sanitary improvements in Municipal and Local Board areas. They were to the effect that in cases in which a Municipality or a Local Board required financial assistance to enable it to carry out a scheme, and provided that body made reasonable efforts to finance it, Government would grant assistance both by loans and grants-in-aid, subject to a limit in the latter case of 50 per cent. of the total estimated cost. This is one of those small beneficent acts unostentatiously performed to which we have become accustomed since His Excellency Sir George Clarke took over charge of the administration of this Presidency.......... He deserves the grateful thanks of Mofussil Municipalities for the Government aid received by them, and they can best render these by putting their shoulders in right earnest to the wheel of sanitation. [The *Jám-e-Jamshed* warmly commends the step taken by Government.]

Comments on the resolutions passed in the Bombay Corporation *re* the London outrage and Lord Ripon's death.
Gujaráti (30), 15th Aug.

57. We cannot see anything more deplorable than the loud profession of loyalty the moment any undesirable occurrence takes place. The Muzaffarpur outrage was followed by an outburst of a Vesuvius of loyalty all over the country. And now an Etna has burst out in consequence of the London outrage. We have nothing to say about such outbursts of loyalty in other places, where they are generally dictated by a desire for pleasing the local officials. But when an important body like the Bombay Corporation, which has been so long doing its work conscientiously and fearlessly finds itself under the necessity of passing a resolution in this connection, we cannot but express our regret. We do not think that the public whom Sir Vithaldás represents can in any way approve of his conduct in bringing this motion in the Corporation. It was such a delicate question that it would have been indecorous for any one to speak against it. In spite of this Mr. J. B. Petit had the courage to oppose the motion, for which action we have nothing but praise. This does not mean that while all the other corporators are loyal, Mr. Petit is disloyal; what he meant was that this proposition was superfluous. What the proposer should have emphasised was that as against one demented Indian who had perpetrated the murder, another had sacrificed his own life, while several others had assisted him, and that, therefore, it was a mistake on the part of Government and the Anglo-Indians to dub all Indians disloyal and that Government should grant to Indians the rights which they lawfully demand. Real loyalty would consist only in speaking out the truth in this way so as to prevent the recurrence of mistakes in future. In passing this resolution the Corporation has placed a restraint on its own independence. The mover of the proposition should have remembered that cases often occur of hot-headed Europeans killing natives, but not one Anglo-Indian paper ever expressed condemnation of any such outrage. Does that, we ask, mean that these papers are enemies of the natives? Another remarkable occurrence at the meeting was the passing of a resolution in connection with Lord Ripon's death and the silence observed by the European members. The only reason imaginable for this is that Lord Ripon had granted rights and privileges to the Indians against the wishes of the Anglo-Indians, and thereby committed a grave sin. It is most deplorable that a period of 25 years has not sufficed to abate their fanatic hatred of that step. But it should not be forgotten that the Indian people will follow the example set to them by the Anglo-Indians, and if the latter have not got over their fanatical hatred of an action committed 25 years ago contrary to their wishes, it is easy to imagine what the Indians will do in case of steps taken against their wishes. As is the ruler, so are the ruled.

Necessity of an early solution of the question of the housing of the poor in Bombay.
Jagad Vritta (124), 15th Aug.

58. The withdrawal of the Bombay Improvement Trust Act Amendment Bill at the last Legislative Council will result in inflicting immense hardships on the labouring classes in Bombay, inasmuch as the question of the housing of the poor is now likely to be postponed *sine die*. But it would be the height of folly on the part of the authorities to shelve this question any longer. The Improvement Trust has not only egregiously failed to build new chawls for the poor during the last eleven years of its existence, but it has aggravated the evil of overcrowding by razing to the ground their existing habitations and thus rendering them practically homeless. We know how these people are cursing the Trust for this folly on its part. The present dearth of labour in Bombay can also be traced to these imprudent operations of the Trust. We are glad to note that Sir Vithaldás Thákersey has submitted a scheme for the housing of the poor to Government, and hope that they will soon achieve a happy solution of the grave problem.

Proceedings of a meeting held at Surat to protest against the abolition of the General Ward.
Sánj Vartamán (41), 17th Aug.; *Deshi Mitra* (29), 19th Aug.; *Shakti* (93), 14th Aug.

59. The *Sánj Vartamán* reports the lengthy proceedings of a public meeting held at Surat on Sunday the 15th August to protest against the abolition of the General Ward from Municipal elections. The proceedings were commenced with the usual election of the President, but before the proposal could be seconded there ensued a wordy warfare between the organisers of the meeting and their opponents. As there seemed no likelihood of an amicable settlement between the parties the meeting had to be dissolved with the aid of the police. The hall of the meeting having been thus cleared those who favoured the abolition of the General Ward held their meeting in the open compound under the presidentship of Mr. Gulábrái Durgárám Dave and passed a resolution approving the decision of Government to do away with the General Ward. In the meanwhile the organisers of the first meeting resolved to hold an informal meeting and to admit only those who subscribed to their views. With the aid of a Police Sub-Inspector the admission to the hall was guarded and about 200 persons were allowed in. Mr. Chandrashankar Bhimánand having taken the chair detailed at length the mischief that would be caused by the action of Government and consulted the sense of the meeting if they were going to dispose of the matter under consideration there and then or proposed to hold a regular meeting at some subsequent date. It was, however, decided to consider that as a regular meeting, and resolutions protesting against the Government decision in the matter of the General Ward as well as in that of the lowering of the money qualification for the franchise, were unanimously adopted. It was further resolved to prepare a representation on the subject for submission to the Government of Bombay and to appoint a small committee to take the necessary action in the matter. After the usual vote of thanks to the chair the meeting dispersed. [The *Deshi Mitra* deplores the action of the oppositionists, but, it says, it is not surprising to see that those who have openly linked themselves with the Extremist party should behave most shamefully in a public meeting. The *Shakti*, on the other hand, writing a day before the meeting was held, stoutly defends the oppositionists. Those who opposed the Government recommendation, says the paper, call those who favour it, Extremists. If they are Extremists, all the more reason that Government should give due consideration to the opinion of those who rarely side with the authorities.]

The hardships of pilgrims at Dákor (Kaira).
Gujaráti Punch (32), 15th Aug.

60. An eye-witness describing the hardships of pilgrims to Dákor writes thus to the *Gujaráti Punch*:—In spite of the fact that the Municipality at Dákor imposes a tax of an anna per head on the pilgrims on every full moon day, nothing is done to relieve them of their sufferings. In the monsoons even in the bright half of the moon the nights are dark, but there are no Municipal lamps in the streets, and the lighting of the streets during the dark half is altogether a wretched affair. The condition of the roads is most unsatisfactory. Everywhere they are full of ruts and are slushy. When the chief roads are in this state one can well imagine the condition of other by-ways and lanes. The extremely insanitary condition of the privies is a subject about which one feels too disgusted to speak anything. At a certain place frequented by people in great numbers, men, women and children are seen committing nuisance. The Gomti lake is ever full of dirt, but the Municipality has never troubled itself about getting it cleaned. The Municipality raises something like fifteen to sixteen thousand rupees from the pilgrims and has besides a good balance to boast of. In spite of the sound financial condition of the Municipality it is a mystery why nothing should be done to remove the grievances of the pilgrims. The Secretary of the Municipality has won over the President and the members of the body, which is the reason why the Municipality is silent over these matters. It is hoped that the Collector of Kaira will look into the matter and earn the blessing of the pilgrims.

Native States.

Comments on the steps taken by Their Highnesses the Mahárájas of Gwálior and Jaipur for discouraging sedition.
Indian Spectator (7), 21st Aug.

61. "The lead which the Mahárájas of Gwálior and Jaipur have given to their brother Chiefs in discouraging the spread of seditious ideas and literature deserves instant recognition. Their Highnesses are in a peculiarly favourable position to address themselves to their subjects in this behalf. Their people love them, knowing that they miss no opportunity of promoting their welfare. They will, therefore, listen to the advice and exhortation of their rulers. These enlightened Princes, on the other hand, know the benefits of British overlordship, and are animated by genuine patriotism in asking their subjects not to disturb the pace of progress which is being maintained in British as well as Indian territory. This alone can lead to self-government of some sort. We hope sincerely that no Native State will lend itself to the theory of disruption which may mean its own ruin. We hope also that no Native Prince will be disturbed in the enjoyment of the rights and privileges of his class, and that a more satisfactory way will shortly be found for these allies of the Empire coming in direct personal contact with the head of the Administration in British India."

Disapproval of the alleged desecration of the Girnár Hills by the Junágadh State (Káthiáwár).

Akhbár-e-Soudágar (24), 17th Aug.; *Sami-Sánj* (91), 18th Aug.; *Bombay Samáchár* (69), 21st Aug.

62. The sacred Girnár, as is very well-known, has belonged to the Jain community from times immemorial. In spite of this fact we are told that the Junágadh State has demolished one of the Dharmashálás on this hill, and has begun the erection of latrines in its place. We need not point out how much the Jain community has been hurt by this occurrence. The existence of this sacred hill within the limits of the State has added to the importance of the State, and in view of this fact, the State should, instead of taking this step, have shown the liberality of granting additional lands. The step in question cannot be considered as anything else than the outcome of a lack of good advice to the State. We are sure that if His Highness the Nawáb consents to receive a deputation to discuss the matter, such a body would easily be able to convince him of the immemorial standing of the rights of the Jains. When, however, he has seen fit to drive them to take refuge in a law court for defending their rights, it is not proper that he should try to obstruct them in getting fair and unalloyed justice. We understand that the Jains had made an application as far back as eighteen months ago for an *ad interim* injunction against the erection of any buildings, which has finally been set down for hearing on the 21st. Meanwhile, the State has begun the erection of latrines on the hills. This high-handed course of action is unjust and insulting to the law courts of the State. We trust the Nawáb Saheb will not prolong this trivial matter and will show respect for the feelings of the Jain community. [The *Sami-Sánj* also disapproves of the action of the State and exhorts it to bring about some amicable settlement. The *Bombay Samáchár*, in the course of a lengthy article, recapitulates the point at issue between the Jains and the State, and regrets that the former should have been driven to seek redress in a law court in order to have the ownership of the hill determined. It deplores that the Court should not have seen its way to granting at once the *ad interim* injunction asked for by the Jains for preventing the demolition of a building, but should have postponed its consideration till the 9th June. On that day the Judge went to inspect the site in person, only to find the building completely demolished. It concludes by exhorting the Jains, in view of the difficulty of getting justice from the State Courts, to have the matter decided by the Nawáb or the Dewán as arbitrators.]

Alleged misgovernment in the Idar State.

Káthiáwár and Mahi Kántha Gazette (80), 15th Aug.

63. In the course of a contributed article the *Káthiáwár and Mahi Kántha Gazette* bitterly complains of the chaotic state of affairs said to prevail in the Idar State and observes :—It is nearly eight years since Sir Pratápsinhji assumed the reins of administration in Idar, and since then the subjects of the State have enjoyed no peace of mind. All that was good in the Government of Idar has been displaced by Sir Pratápsinghji and his coterie much to the annoyance and harassment of the people. Experienced and aged advisers of the State have been succeeded by raw and inexperienced youths. There has been absolutely no security of life and property in the State for several months past, and crimes of a more or less violent character have been freely committed with impunity. All sorts of restrictions have been imposed upon the Sardárs and the Bháyáts, and they have been bound over not to leave the State limits without the express sanction of His Highness. Since the accession of Sir Pratápsinghji a long list of new taxes has been devised for the replenishing of the State coffers, but no heed is paid to the sufferings and hardships of a poverty-stricken and miserable populace. As if all the new taxes did not yield sufficient income for his purposes, Sir Pratápsinghji has recently levied a tax on cattle and has thereby further curtailed the means of livelihood of poor agriculturists and other people who maintain themselves on the produce of cattle. It is deplorable that repeated ventilation of the grievances of the inarticulate masses of Idar should have fallen on deaf ears. Time was when British Political Officers used to visit the State on duty as often as they could within a year, but since the advent of Sir Pratápsinghji British officers have

ceased to come to Idar as if his administration was above faults. The prevailing mal-administration and chaos have frequently become subjects of rather virulent comments in the press, but to no purpose. But still we have not lost all hopes of redress at the hands of the British Government. Relying upon their good sense and idea of justice we once more appeal to them to listen to the complaints of a hard-pressed people and relieve them from the almost wicked and tyrannical administration of Sir Pratápsinghji.

Intelligence extracted from the Press.

The prospectus of a National School at Dhárwár.

Kannad Kesari (101), 20th Aug.

64. Mr. V. B. Alur, B.A., LL.B., Superintendent of the Karnátak Nutan Vidyálaya (Dhárwár), writes to the *Kannad Kesari* :—The Karnátak Nutan Vidyálaya has been established at Dhárwár to teach the students both the primary and secondary courses through Kánarese. English and Sanskrit will be taught independently in the school. Arrangements also will be made to provide technical education. Physical and religious education will be imparted. At present, arrangements have been made to train students for the period of three years in the secondary course. Lodging and boarding arrangements will be shortly made. At present, drawing, printing and carpentry will be taught to the students. Weaving will be shortly added to this department. The owners of the local match factory have consented to train students on advantageous terms. Languages will be taught in the school by the direct method. Puranic and historical tales will be narrated, and a real knowledge of our ancient history will be imparted. The morals of the students will also be attended to.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th August 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

ceased to come to light, as if the administration was [illegible]. The prevailing maladministration and crimes have frequently been commented [illegible] comments in the press, but to no purpose. But still we have not lost all hope or regard of the methods of the British Government. Relying upon their good sense and idea of justice we once more appeal to them to listen to the complaints of a long-oppressed people and relieve them from the almost wicked and tyrannical administration of Sir Pratapsingh.

The following is extracted from the Press.

The prospectus of a National School at Dharwar.

54. Mr. [illegible] B.A., LL.B., Superintendent of the Karnatak Nutan Vidyalaya (Dharwar), writes to the [illegible]:—The Karnatak Nutan Vidyalaya has been established at Dharwar to teach the students from the primary and secondary courses through Kanarese. English and Sanskrit will be taught independently in the school. Arrangements also will be made to provide [illegible] education. Physical and religious education will be imparted. At present arrangements have been made to train students for the period of three years in [illegible] courses. [illegible] and boarding arrangements [illegible] drawing, printing and carpentry will be taught [illegible] students. [illegible] will be shortly added to this department. [illegible] students on [illegible] will be taught in the school by the direct [illegible] will be [illegible] and a real knowledge [illegible]. The expenses of the students will [illegible].

[illegible]

[illegible]

CONFIDENTIAL.] [No. 35 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th August 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
31	Gujarát Mitra	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujarátí Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
135	**Madhukar**	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
82A	Lohána Samáchár ...	Ahmedabad ...	Weekly	......	...
91A	Satsang	Surat	Do.	......	...
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	Shrinivas Bhikaji Sardesai; Hindu (Chitpáwan Bráhman); 49.	2,500
150A	Ráshtrodaya	Poona	Monthly	S. K. Damle; Hindu (Chitpáwan Bráhman); about 30.	...

The Editor of No. 5 is Prof. P. B. Váccha; Pársi; 42.

The Editor of No. 18 is Rev. Seither, S. J., German; 45.

The Editor of No. 22 is Prof. P. A. Wádia; Pársi; 35; 400.

The Publisher of No. 23 is Ganesh Balvant Modak; 44; Hindu (Chitpáwan Bráhman); 42; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott; Rev. R. S. Hume; Rev. Tukárám; (Christians); 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes; Goanese; 25; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel; Hindu (Patidar); 39; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta; Hindu (Dasa Shrimali Bania); 34; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswat Brahmin); 21; 150.

The Editor of No. 178 is Amjadbeg; Muhammadan (Moghal); 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.

The Editor of No. 180 is Mahomed Husein Hássomya; Muhammadan (Sunni); 44.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Politics and the Public Administration.

Comments on the passing of the South African Union Bill by Parliament.

Indian Social Reformer (6), 29th Aug.

***1. "Both the Houses of Parliament have unanimously passed the South African Union Bill providing that no one who is not a European British-born subject shall be eligible to a seat in the new Commonwealth Parliament. For the first time in history, a statute of the British Parliament has given recognition to racial distinctions. The influence of Colonial prejudices on the British people is manifest in this Act blessed by both the parties. A few Radical and Labour members made a strong protest against this highly invidious and un-Imperial legislation, but the Ministers were firm and the Act has been passed. Lord Crewe actually argued that to exclude the Asiatics from the Councils was the best way of promoting good feeling towards them among the White colonists! Not education, not property, but race is to decide the status of a man in South Africa.** We have read that the movement of society is from status to contract; in South Africa and elsewhere the reverse process has begun, and the Imperial Government has sanctioned it with eyes wide open. In our opinion, this action of the Liberal Ministry is calculated to do greater harm to British Indian rule than all the speeches and writings of the Extremists.......... Neither the Secretary of State nor even the Government of India seems to realise the keen resentment caused by this as well as by the iniquitous treatment to which British Indians are subjected in the Transvaal."

Ráshtramat (48), 24th Aug.

2. While rejoicing at the manifestations of friendship between the English and the Boers, the whilom deadly enemies of each other, we cannot but record our emphatic protest against the grave injustice done to the Indian population of South Africa by the passing of the Union Bill by Parliament without any amendments. The utter disregard of the natural rights of the Indians who loyally stood by the English in the Boer War, and materially helped the Government in the extension of the Empire, reflects nothing but discredit on the vaunted sense of justice of the English people. The blood stains on the hands of the Boers have not yet been washed off, and yet they have been allowed to participate to the fullest extent in the privileges of Colonial Government, while the rights of the Indians have been unjustifiably trampled upon. It is admitted on all hands that India forms an integral part of the British Empire and that if by some unforeseen causes India is lost to England its glory would dwindle down to nothing. Such being the case, it is strange that Parliament should have allowed the Bill to pass without any modification in favour of the Indians in South Africa. We may be helpless and unprotected, but the very fact that India forms a part—and not a negligible part—of the British Empire should have been sufficient to protect us from dishonour and disgrace at the hands of the other members of the Empire. But alas! England has failed to exercise the rights of a mother-country and a sovereign State by neglecting to safeguard the interests of her Indian subjects in Africa while showing undue indulgence to the Transvaal Government and has thus exposed herself to the ridicule of other nations. Our treatment in Africa is indeed a fitting reward for our loyalty to England!

Sánj Vartamán (41), 26th Aug.; *Jám-e-Jamshed* (34), 26th Aug.; *Bombay Samáchár* (69), 28th Aug.

3. The South African Union Bill which has passed its third reading in the House of Commons appears to have no other object but that of adding to the wrongs under which the Indians are already groaning in South Africa. The Bill will deprive the Indians of those rights which have still remained to them and which may be called their birth-rights. It is a great misfortune that such a Bill should receive sanction at the hands of such a champion of liberty as the British nation, and that too at a time when a liberal Government is in power. The Bill supplies another proof of the fact that India is not treated as an integral part of the Empire. In spite of the fact that India contributes more than all the other parts of the Empire to its preservation and prosperity, she has always to go to the wall whenever there is a conflict of interests between the two. The British Government have by this attitude towards India shown their extreme ungratefulness and left those very Indians who helped her against the Boers to the tender mercies of the latter. This is the return for India's assisting England. This is the first legislation, within our knowledge, based on race and colour distinctions. When thus South Africa gets the right of oppressing India, how can the two countries be said to form part of the same Empire? [The *Jám-e-Jamshed* writes:—Howsoever just the injustice perpetrated towards India might appear to human eyes, still there is a higher power above which will not brook this injustice. The new legislation will deprive the Indians of the franchise which they have hitherto been enjoying in Cape Colony. The British statesmen might boast much as they like of their liberalism and greatness, but it is regrettable that they cannot see what evil effects such acts will have on Indian public opinion. Canada, Australia and South Africa are respected, but India is not. Indians are disappointed and discontented because, though British subjects, they are not granted their rights as such and they do not get any return for their loyalty. The *Bombay Samáchár* regrets that the meeting convened by the Sheriff should not have been called earlier so as to strengthen the hands of those fighting for India in the Commons, and of the British Government against the recalcitrant Colonies. It urges, however, immediate protests from all parts of India to the King-Emperor before he gives his Royal assent to the Bill. It further urges that a resolution should be passed strongly pledging ourselves, until the disabilities of Indians are removed, to boycott the Colonies as well as all Banks and merchants maintaining connection with them.]

Comments on Lord Kitchener's farewell speech at Simla.
Indu Prakásh (47), 23rd Aug., Eng. cols.

4. "Lord Kitchener is going doubtless to win higher honours and fill posts of greater responsibility still, and whilst the official world is according to him a most cordial farewell, the public of Calcutta have successfully inaugurated a movement to create a permanent memorial in his honour. The memorial movement seems to be pretty popular and representative, and we can, all of us, wish it success and in doing so remember that Lord Kitchener was the man who broke effectively the pride of Lord Curzon and brought glaringly before the British party leaders that unreasoning obstinacy and unyielding hauteur of the man which have brought such woes to India.......... The Indian popular party is unfortunately so circumstanced that it can never feel anything like enthusiasm in regard to matters military. For whilst in civil affairs real advances have been made in allowing the children of the soil to fill up places of honour and trust in the higher and directive branches of the administration, we, Indians, occupy in the army more or less the position of hewers of wood and drawers of water. No high commands for us, no direct commissions, no Indian Sandhurst, no provision whereby the proved capacities of the martial Indian races to produce a Haidar or a Shiváji could be prevented from being killed outright and completely destroyed. Also no volunteering for us—instead of that we have the permanent slur of the Arms Act. It is for reasons like the above that we can feel only a more or less platonic interest in Lord Kitchener's purely technical achievements as India's Commander-in-Chief for the last seven years. Let us, however, give him the due ungrudgingly. When Lord Kitchener came to India, we had strong fears that we were at the threshold of a *regime* which would be marked by a sustained policy of war, aggression and annexation.......... In the issue, however, several of these fears have proved false, and even the lay mind can well appreciate the merits of Lord Kitchener's policy, with its features of effective decentralization and perfect efficiency and autonomy of the different units of the Indian army. In his *regime* the sepoys' pays and allowances have also been increased. With all this re-organisation and re-armament Lord Kitchener has been a peaceful Commander-in-Chief. Let us hope that Lord Kitchener's dicta to be ready for war, but always to counsel peace and never to fritter away national resources in unnecessary military adventures, will be the settled policy of his successors. Now that the Military machine is rehauled and brought

nearest to the standard of up-to-date perfection, let us hope that Sir O. Moore Creagh will take in right earnest His Lordship's hint to bestow on the Native Army more care and attention than His Lordship had been able to do owing to the more paramount demands of reorganisation. The one direction in which progress is needed is to open to Indians higher military careers. Shall England have the moral courage to do it? If she can muster it up and inaugurate a Morley-Moore scheme for more effective association of Indians in the military administration of the country, she shall have, we feel sure, found out a far more effective remedy against sedition than searches and trials, prosecutions and persecutions, gaggings of mouth and prohibitions of meetings, arrests and deportations."

Rāshtramat (48), 25th Aug., Eng. cols.

5. "The London *Times* construes Lord Kitchener's remarks about looking ahead to mean that he wants more repression along under-ground lines and desires that the authorities in India should be armed with powers to deal with persons who may be merely suspected of being inimical to the selfish interests of the officials. As the Liberal Ministry of England is foregoing its boasted principles in dealing with India, we cannot be certain that even these outrageous suggestions of the *Times* will not find favour with them. But they cannot dream of crushing a whole people actuated by a desire for self-government to be reached by lawful methods. These are genuine aspirations and they will refuse to be put down by means which are used in direct disregard of human nature. Bureaucratic Government is an unnatural condition which may perhaps be useful under special circumstances, but sooner or later it must yield to the inevitable laws of nature, and the people of a country must be endowed with some form of self-government. The *Times* from its irresponsible position may ignore this rule recognised by history, but the Liberal Ministry in spite of its numerous unjust prejudices cannot be blind to this fundamental principle. Where on earth has a civilised people remained under perpetual subjection to foreign control?"

A retired Anglo-Indian Officer on the political situation in India.

East and West (4), *for* Aug.

6. The *East and West* for August opens with an article by Lieut.-Colonel D. C. Pedder which gives in the form of a slight narrative the author's views on the political situation in India. He thinks that two men who represent the aggressive Imperialism of England, Mr. Rudyard Kipling and Lord Curzon, are mainly responsible for the existing tension between the rulers and the ruled in India. A retired Anglo-Indian Officer is made to say that Rudyard Kipling stands "for inflation of the ruling race, and, consequently, for the constant provocation to wrath of the ruled," and that Lord Curzon stands for "despotism"; "and the example of Japan comes as a dangerous encouragement to the national aspirations of a people chafing and kicking under the double exasperation of the two". The remedy suggested for the existing discontent is that Kipling and writers of his school should be "shut up in a box." "Bees might feed this Tyrtaus, but he should feed no more bumptious boys with gas. The Press—the English Press—should be rigidly controlled.......... I would suggest most respectfully to the masters of public schools that some 'mollification' is desirable for the highly Kiplingised young giants they send forth to carry the gospel of Imperialism through all lands. And, in India, I would slacken the screws all round." But whatever the measures adopted, "the transference of power," from British to Indian control, "must take place inevitably.........." India is producing yearly in progressively greater numbers men of natural ability, education and administrative capacity equal to the highest average that England can show. This outturn is calculable, and its steady increase is absolutely incompatible with the permanence of the existing state of things.

More Indians, and better paid, are wanted in the public service.

Indian Spectator (7), 28th Aug.

7. A writer in the *Indian Spectator* writes:—"Personally I attach little importance to the employment of my countrymen under the State, except so far as it affords insight and experience. The enrolling of a few more native Collectors and Judges is hardly essential to the improvement or advancement of the community at large. But there are departments of the State, in which I should like to see qualified Indians more largely employed, and on a higher scale of pay, firstly, for the smooth running of the State coach, and secondly, for the removal of chronic discontent from among this class of our educated men. Has the number of native employés in the Railway, Telegraph, Post, Excise, Judicial, Revenue, Forest and such other departments increased during the last 25 years, as it is expected to have increased with a spread of knowledge and the growth of business? Has the scale of pay risen in proportion to the rise in the standard of living? On the other hand, how many more Europeans have been imported into these departments since 1895?......... We really want more men in many of our State departments, and we need something better than starvation wages for them. Not a little of the morbid patriotism that vitiates the influence of the press and the platform in India is due to this policy of over-working and under-feeding. And whilst starving not a few of their hands, the heads of departments demand efficiency, and proclaim that they have secured it. They assure us of efficiency combined with economy. I am too stupid to realise such a combination of public virtues. One may see plenty of economy all round; but as to efficiency and despatch, our public offices have gone back upon themselves by a long, long pull."

Autocratic methods in India will endanger the liberties of the British people at Home.

Indian Social Reformer (6), 29th Aug.

***8.** "If the Extremists are quiescent for the time, the London *Times* is not going to let things settle down. It has taken a single sentence from Lord Kitchener's recent speech at Simla which was entirely non-political, and made it the text of an article demanding the suppression of the Press in India. It re-affirms, we are told, the necessity of following the example of the Mahárájas of Jaipur and Gwálior in prohibiting the dissemination of 'seditious newspapers, which are acting like poisonous drugs.' The Gwálior Durbár has presumed to brand as seditious some journals which have never even been accused of sedition, but the country as a whole is not likely to take the Durbár as its guide in the matter. The Mysore Press Act, the Gwálior ukase, and the similar action of one or two other Native States, have a sinister significance which the *Times* article emphasises. It is time, however, that the *Times* realised that whatever repression is practised on the Press in India will sooner or later have to be adopted in England. That journal itself has already come very close to the clutches of the law, and it is by no means certain that a future Attorney-General will make the nice discrimination that has led to the overlooking of the technical offence by the present Home Secretary. There are signs that Indian policy is beginning to have its inevitable effect in England. England cannot permanently maintain an autocracy in India unless she submits to autocracy at Home, as Rome did for the sake of Empire. But will the British people submit to it? On the answer to that question depends the response to the *Times* exhortation to the Government of India to follow the example of Gwálior and Mysore. A despot is a slave turned inside out and 'Britons never shall be slaves,' we have heard it sung."

Co-operation with Government is not possible under the prevailing conditions.

Mahrátta (11), 29th Aug.

***9.** "From the Under Secretary of State to the Lieut.-Governor of a Province, from the rabid Anglo-Indian journal like the *Englishman* down to the veiled bureaucrat Mr. Gokhale—all have been advocating a campaign of co-operation with Government. We are told that vigorous co-operation is necessary in view of the impending promulgation of the Reforms. What is the kind of co-operation that is asked for from the people? Are the people asked to carry on a portion of the administration and thus relieve the British officers of heavy duties by co-operating with them? The facts are quite otherwise. Government are not prepared to transfer a tittle of the real power into the hands of the people; they are not inclined to extend the reins of administration to them. .... The same note that rules the supreme Government also dominates provincial administrations. Relax the strings of the administration a little, vest real power in the hands of the people, and then will co-operation be possible. Decentralisation of power is necessary—decentralisation which will introduce real popular control over the actual work of administration, and not that which will augment the already arbitrary powers of the authorities.

But Government are not prepared to do these things. The military strength of the British Government in India is unimpaired, and the work of administration is being carried on as efficiently as before. What is it then that Government want from the people through the so-called co-operation? What is it that makes the *Sarkár* so very anxious to ask help from the people? Evidently it is the awakening of consciousness among the people that is disturbing the peace of the official mind, and in the work of suppressing it is wanted the co-operation of the people. The admiration and wild wonder with which the people formerly used to regard the blessings of British rule have ceased to appear by now; and the ordinary Indian, alive to the situation, looks to the nature of things around him and mourns over his lot as compared with that of his brethren in other parts of the world. No amount of praise of the *pax Britannica* or repression can kill this new life dawning in the nation. The Indian feels that something is wrong with him, and is seeing his way to right it."

Co-operation with Government possible only to the extent the people are allowed to share in the administration.

Kesari (130), 24th Aug.; *Kannad Kesari* (101), 27th Aug.

10. The Moderates who imagine themselves personages of great importance have taken to preaching the creed of co-operation with Government. The ideal of co-operation is no doubt good. But when we suggest that the rulers should only frame the laws and leave it to the people to pass them or not, and that they should give us provincial fiscal autonomy, the powers that be are not prepared to grant the suggestion. The bureaucrats want everything in their hands and their hands alone. They want to rule the Treasury. They want to forge the laws and tax the people. They want, of course, the co-operation of the Indian Legislative Councillors, but it is only to lighten their burden and adorn the show. When we demand that at least a third of the District Magistrates should be natives—let them be all Muhammadans for the matter of that, when we ask that the majority of Assistant Collectors should be Indians, when we suggest that three-fourths of the District Superintendents of Police should be natives and that no non-Indian should be appointed Assistant Police Superintendents, the bureaucrats reject point-blank the suggestions. They are determined to bear the whole of the burden of the administration themselves and only want us to shampoo their legs when they are tired. When we try to apply the principle of co-operation in such practical ways, the bureaucrats reject the offer as false coin. Are Government willing to co-operate with us as equals? Moreover, in what respects do Government stand in need of our co-operation? There is no fear of any foreign invasion as Lord Kitchener has perfected the army in India. The administration is going on well. In what way are the sheep without a shepherd, as a statesman has described Indians, to assist the bureaucrats? They want us to forget the new awakening and go to sleep over again. They want us only to admire the wonders of civilisation displayed in India. They do not want us to enquire whether we derive any material advantages from them. Ignorance is bliss, but the new spirit has made everyone in India quite alive to the country's needs and rights. The best men in the land are slowly discarding Government service. People are willing to co-operate with Government only to the extent they share in the administrative powers. No control, no co-operation. The bureaucrats can no longer keep the Indian nation glued to the feeding bottle. Those days are gone, never to return. [The *Kannad Kesari* publishes literal translation of the above article.]

English statesmen are trying to rectify the past, but the Indian bureaucracy is persisting in its policy of repression.

Ráshtramat (48), 28th Aug.

11. Ever since the inauguration of the Indian National Congress Government officials have been opposed to its aims, and the history of that body during the last twenty-five years discloses an incessant struggle between the popular leaders and the bureaucracy. This ugly fight has at times been relieved by the advent of a sympathetic Viceroy or a popular Provincial ruler, but of what use can such liberal-minded officials be when the whole of the administration of India is based on wrong lines? The present-day policy has a history of its own showing gradual development. It began with an exhibition of open displeasure at popular movements and has now culminated in police repression, prosecutions for sedition, prohibitions of public meetings and deportations without trial. A sure method, forsooth, of maintaining the imperial rule! We ask for bread and we are given stone. Instead of conciliating public opinion the bureaucrats are flouting it. What wonder then if people on their part transgress the bounds of law in trying to strengthen their own position by resort to *swadeshi* and boycott? Statesmen in England have, though late, found out that there is something rotten in the administration of India and are trying to rectify the past. But the bureaucracy in India have been, on the contrary, deliberately persisting in their autocratic methods and are thus creating discontent amongst the people over whom they have been called upon to rule.

Internal splits the result of Lord Morley's policy.

Karnátak Vritt (104), 24th Aug.

12. Bábu Arabindo Ghose says in his "Open Letter" that internal split is the first obstacle to our progress. Many parties have sprung up in our midst and they are increasing in number, owing to the repressive policy of Government. The evil was not so much felt when there was no agitation worth the name in India. But now the bureaucrats have adopted the policy of creating splits to put down the agitators. The day Lord Morley adopted the policy of "shake hands and stab" may be reckoned as the birthday of the internal splits. Our first business should be to defeat this policy. The Muhammadans, Lingáyats and other backward and depressed classes are being victimised by the bureaucrats. Lord Morley has made Hindus and Muhammadans fight over the reforms. Why should Muhammadans alone have been singled out? Are Lingáyats less loyal, less subservient? The educated few of the backward classes, who till now prided themselves upon being the slaves of the British Empire, will never put up with this insult. The bureaucrats seem to think that as it is very easy to rekindle the dying embers of hatred between Hindus and Muhammadans, they should devote themselves to that business. Who is there to charge them under section 153A of the Indian Penal Code? The other communities will derive only an evil lesson from the present attitude of the officials. They will be led to believe that the best way of acquiring rights and privileges is to hate some other community. The threat about the dynamic force of Muhammadans has already been instrumental in wresting some additional rights for them from the bureaucrats. Our countrymen, however, should not trouble themselves with temporary privileges but devote themselves to the constitutional *swadeshi* movement.

The energy of the people should not be frittered away on vain movements like the boycott.

Kalpataru (127), 22nd Aug.

13. It argues well for the country that our people after years of lethargy have come to recognise the depths of degeneration to which they have been reduced. But in their zeal to effect the regeneration of their country and to revive its industries they are running into excesses by trying to boycott foreign goods. We are afraid, however, that we have not yet reached that stage of development when we could do without such goods. It is, therefore, the duty of popular leaders to give a tangible shape to the new awakening by directing the energies of the people into right channels instead of frittering them away on fruitless movements like the boycott.

Political prisoners should be better treated than ordinary criminals.

Bhála (110), 21st Aug.

14. In Indian prisons, manual labour is exacted from every prisoner sentenced to rigorous imprisonment irrespective of his previous social status and habits of life. We are of opinion that there should be two classes of prisoners irrespective of the offences committed. Evidently to treat a Barrister sentenced for forgery and a low-class vagrant in the same manner, is not good and excites only indignation. Political offenders in all cases should be treated better, for they suffer for their opinions. Rulers pass some laws, only on the strength of their power, though they are not at all sanctioned by morals. For example, the Indian sedition laws have been passed by Government with the aid of their material strength. If they will it, they can involve everyone except sycophants under the provisions of these laws. Truth even is no defence. The law is such that though the accused feels that he has committed no offence, the Judge decides otherwise. No evidence is necessary to prove sedition. It is but just and necessary that under such circumstances political prisoners should be well-treated. They are well-educated, well-behaved and they belong to higher social ranks. Nobody can dare question the status and education of Paránjpe, Kolhatkar and other editors who are rotting in jail for having committed imaginary sedition. But Kolhatkar has lost in weight by 31 and Paránjpe by 20 lbs. Adhiráj Surendranáth Arya (Madras) was so ill-treated that he was forced to attempt suicide. The history of such cases will convince our countrymen of classifying the prisoners as we have suggested.

The fact of the *Indian Sociologist* having found another printer in England shows the love of independence of the English.
Kesari (130), 24th Aug.; **Karnátak Vritt* (104), 31st Aug.

15. Two instances have recently occurred, exhibiting the love of independence of the English people. It was Sir Henry Campbell-Bannerman who welcomed the members of the defunct Duma with "the Duma is dead; long live the Duma." The Anglo-Indian policy of repression is still in the ascendant in Russia, and many leading Englishmen have addressed a memorial to Sir Edward Grey to use his influence with the Russian Government to put a stop to repression in their dominions. But those who live in glass houses should not throw stones at others. What would England say, if Russian citizens present a petition to the Russian Foreign Minister to use his influence with England to put a stop to repression in India? The other example is afforded by the conduct of a poor printer in England. Pundit Shyámji Krishnavarma had approved of political assassination of the English in his *Indian Sociologist*. But as he lives in France, he could not be dealt with. The printer was, therefore, tried for seditious libel and sentenced, and we thought that the *Indian Sociologist* would no longer be published in England. But Mr. Aldred, another printer, has published the same. He says that though he does not approve of the opinions of Pundit Shyámji Krishnavarma, he has printed the paper in order to uphold the liberty of the Press. The tenacious love of independence in Englishmen, high and low, has not been as yet destroyed by the selfish influences of the Indian Empire. [The *Karnátak Vritt* says:—We are sorry that the plague of press prosecutions has affected even London. We are grieved to see that Mr. Aldred, who had undertaken the publication of the *Indian Sociologist* with a noble motive, has been obstructed in his work so soon. We are concerned to see that liberalism is deteriorating in England.]

Aphorisms from the writings of Mr. B. G. Tilak.
Shakti (93), 21st Aug.

16. The *Shakti* publishes the second batch of selections from Tilak's precepts to the people (*vide* paragraph 12 of Weekly Report No. 31) preaching that the word 'Hindu' should inspire every Hindu with pride and enthusiasm, that Hinduism secures salvation for Hindus and so they should act up to its dictates, that political virtues would disappear from them if proper care is not taken to preserve them, that unless the boycott movement is supported there is no hope of success for the cause of *swadeshi*, that God has not forgotten India and that when the righteous fail to achieve the good of the country the incarnation of God appears, that Rámdás and Shiváji were incarnations of God and that if the people follow in their wake and imitate their rules of practice and procedure they shall be educated in the best means of attaining *swarájya*.

Pársis and the Reforms.
Jám-e-Jamshed (34), 26th Aug.

17. Dr. Dinsha Bamanji Pestanji Master writes to the Secretary of the Pársi Association as follows:—Under the Reform Bill that will be brought into operation shortly, if the Muhammadan community is to enjoy special privileges to return members to the enlarged Councils, why should not the Pársis try and secure such special privileges for their own community? On a former occasion when I laid the question before the Association it met with a cold reception. Times are now changed, and it is necessary for the Pársis to work in the direction of securing such special rights. I request you to convene a meeting of the Managing Committee as the time at our disposal is very short.

Rást Goftár (40), 29th Aug., Eng. cols.

*18. Commenting on the above letter the *Rást Goftár* writes:—"In the changes incidental to the new policy of communal representation and the simultaneous expansion of the Councils, lie the germs of a great political evolution. With the recognition of that principle, communal tension and separation would be accentuated. The Hindus, who out-number the Pársis and other communities would, therefore, make the most of their opportunity to secure adequate representation for their community with the set purpose of raising a counterpoise against the Muhammadans who, as things stand to-day, have little in common with the political faith of the Hindus. If the Pársis and other non-Hindu communities aspire for seats in the Councils through mixed electorates, there is not the remotest chance of success save for those who are wedded to the opinions of the preponderating elements of the electorates. In spite of their vaunted progress in unity, the Hindus have always shown a lamentable spirit of sectarianism which is asserted by them not only on communal grounds, but practised even on sectarian basis.......... The Pársi community have, therefore, displayed woeful lack of foresight in not standing upon their rights like Muhammadans, led by fatuous and exaggerated notions of their racial superiority. Their inactivity argues a deterioration of public spirit which, looking to their numerical insignificance, will lead to the downfall of their communal prestige. .... Even the Jain community have claimed separate representation and got it. If Sir Pherozeshah Mehta had taken the lead, the Pársis would have secured a similar privilege. A movement was made some months ago in good time to move the Government for separate representation for the community, but fell through for want of support from Sir Pherozeshah and his party. Dr. Dinshaw Bomanji Master has, however, revived the movement, and though late in the day, we wish it every success."

Muhammadans and the Reforms.
Gujaráti (30), 22nd Aug.

19. Commenting on Mr. Enthoven's letter to the Secretary of the Bombay Anjumán-i-Islám *re* the scheme drawn up by Government for Moslem representation, the *Gujaráti* writes:—In this connection we have no comments to make on the attitude of His Excellency Sir George Clarke. From the very beginning His Excellency has been opposed to any scheme of separate electorates for Muhammadans and he has clearly expressed at the last meeting of the Legislative Council what its future would be. It is impossible, however, for Sir George Clarke to override the orders issued on the subject by the Government of India as well as by the Secretary of State. At the same time it is His Excellency's special duty to oppose strongly any attempts to differentiate between the exercise of the franchise by the Muhammadans and the Hindus and thereby to add to his credit by safeguarding the interest of a huge mass of people. It is a question whether the arrangement made by the Imperial and the Home Governments in response to the Muhammadan outcry will bear good fruit. But there is no doubt that the statesmen who have had a hand in it will for ever be responsible for creating a wide gulf between two large sections of His Majesty's subjects. It seems that the scheme chosen by the short-sighted Muhammadans to serve their own immediate purposes will hardly be advantageous to them; and when they come to think of getting out of it, it will be so late that they will simply curse its progenitors. The Reforms have been authoritatively declared to be far-sighted, but these separate electorates have been regarded by the people as injurious to their own interests and hence they do not attach any value to the Reforms. Some go so far as to assert that these separate electorates will cause much more harm than would have been done either by the Reforms being not granted or by delaying them for five years more. The rules for the Muhammadan elections are defective in two respects. If in the case of Muhammadans those paying income-tax or one hundred rupees as land tax, as well as graduates, are admitted to the franchise, why are members with similar qualifications belonging

to other communities to be excluded from the privilege? The rules again are silent whether these Muhammadans after once exercising their right of voting would also be entitled to vote at the general elections for the Council. In case any such double privilege comes to be conferred upon the Muhammadans the other communities will strongly put forth their opposition in the matter. Any such arrangement will be subversive of good principle, and we are sure His Excellency will refuse to be a party to it. If, despite His Excellency's opposition, any such scheme is finally adopted, every responsibility for the same will rest with the superior officers of the local Government. In this connection we appeal to all the representative bodies in Bombay and the Mofussil to bestir themselves and claim equal privileges with the Muhammadans. It will be for Government to see if the scheme of partial treatment they have prepared will add to or diminish the popular discontent. The only just and proper way for Government is to place all communities on an equal footing, for any omission to do so will lay the charge of partiality at their door.

Muhammadans in Sind must have their full share of rights under the Reform Scheme.

Al-Haq (54), 21st Aug., Eng. cols.

20. Commenting upon a telegram reported to be sent by Mr. Harchandrai, President of the Sind Hindu Sabha, to the Viceroy, the *Al-Haq* remarks:—"Mr. Harchandrai styles the Muhammadan demand as unreasonable, but the Muhammadans, in all conscience, feel disappointed at what little is proposed to be given to them under the Reform Scheme and they feel also that the Hindu demand is unreasonable. Under the circumstances Muhammadans would be glad if the scheme, which is apprehended as likely to promote bad feelings between communities, were not given effect to at all. We Muhammadans shall not at all be satisfied with any scheme other than that which gives exactly half of the total rights to us. Otherwise, let Government reserve the whole control solely in their own hands. It is the Government that has conquered us and no other caste or community. Therefore, we are bound, both rationally and religiously, to remain its law-abiding subjects and not as subjects of any other section of the people. No community has a right superior to ours. The manufacture of bombs or the murder of two or three Europeans or the galloping off of paper-horses does not alter the character of any community from that of a conquered community to that of conquerers, nor does it make the Muhammadans its subjects. So long as the country continues in the hands of the English we shall never agree to remain under the control of any other community."

Reflections on *swadeshi* and boycott.

Baroda Gazette (66), 23rd Aug.

21. What else could be the meaning of Government's forbidding the celebration of "Boycott" at all places except Calcutta, but that they are averse to *swadeshism* and "boycott"? If this is true, it means that Government are preventing us from treading the path of regeneration. Anglo-Indian papers are not so much opposed to *swadeshism* as to "boycott" which they hold to be unjust. Their advice in the matter of pursuing *swadeshism* and relinquishing "boycott" is more or less a matter of policy. The English themselves have boycotted Indian goods. Are we not to act upon the principle of "As is the King, so are his subjects" and boycott English goods? Sir William Wedderburn is of opinion that it would be very difficult for the British to rule India if the principle of "boycott" were accepted by the Indians. It must be remembered that the English themselves have shown us the path of "boycott." There was a time when the English resorted to a sharper weapon than "boycott" when their trade was in danger. Indian goods were taxed heavily in England in old days that English trade may not suffer in competition. This is a case of boycott. We say it on the authority of Mill and Wilson that in 1813 Indian silk and cotton was sold in England at 50 to 60 per cent. less than English silk or cotton. To crush Indian trade a duty of 70 to 80 per cent. was imposed. It is no exaggeration to say that Manchester is prosperous because Indian trade has been crippled by the authorities. English goods were thrust upon dependent India who could not devise means to boycott English goods. When the English were not able to compete with Indians in trade they resorted to weapons of political immorality. In 1840 it was owned by the English themselves that they were the cause of the destruction of Indian arts and industries. In 1858 when India was transferred to the Crown hopes were entertained that the time had arrived for the country to thrive. But we were doomed to disappointment. Self-seeking English merchants never abandoned their tactics. In 1896 a duty of 3½ per cent. was charged on all the produce of Indian mills. Such an attempt to arrest the growth of industry in India by England has never been made by any other country in the world. And it is these Englishmen that advise us to relinquish boycott. It is like a prostitute preaching chastity.

Gujaráti (30), 22nd Aug.

22. Boycott in Bengal is not begotten of hatred towards the English. It is meant to wake up the authorities in England who have hitherto neglected their duties to India. It is also meant to advance Indian industries which have been lagging behind. The Bengalis have stuck to "boycott" with unabated vigour since 1905. Anglo-Indian papers have been reiterating clap-trap arguments against "boycott," but we are anxious to hear what they have to say in reply to Bábu Bhupendranáth's speech. It must have disappointed Anglo-Indians to see the celebration of "Boycott" on the 7th August pass off in a very peaceable manner. It is industrial boycott that people are practising in Bengal. It is love for the motherland that impels people to boycott American and German goods. The authorities are doing nothing to revive indigenous arts and industries. If the people are not to resort to "boycott" and make sacrifices for it, what hope is there for a revival of the Indian trade? If a Government has not been doing by a subject race its duty in the matter of resuscitating its arts and industries, are not the people bound to work in that direction so far as it lies in their power? All wise people favour industrial boycott, and so long as there will be no attempt to crush the movement it will not assume any political shape.

Alleged discomfiture of the Moderates by the Boycott celebrations in Bengal.

Sudhákar (159), 21st Aug.

23. The *Sudhákar* compares the Moderates to owls ever afraid of light and says:—These owls have always been telling us that we being without power, without arms and without unity, cannot do without aliens, that they alone are our well-wishers, and that we should always pray to God that they should rule over us and that we must always rest satisfied with being slaves. While these owls were preaching these doctrines, the sun of the Boycott Day celebration rose, and they had to hide their heads in utter discomfiture. We may tell these owls that never more would the people be deceived by their false preachings. It is now sunshine and they should never venture out of their nests.

Approval of the suggestion that the next sitting of the Indian National Congress should be held in London.

Gujarát (74), 21st Aug.; *Sami-Sánj* (91), 23rd Aug.; *Sánj Vartamán* (41), 23rd Aug.

24. The *Gujarát* welcomes the suggestion of Bábu Surendranáth to hold this year's session of the Congress in London and observes:—Now that the nation has been divided into two distinct political camps, and the leaders of both are trying their best to run down one another, the old argument that the holding of a sessions of the Congress in London would mean a waste of money without achieving any substantial gain and would bring on a lull in the political awakening of the nation, has lost much of its force. Men like Lála Lajpatrái have expressed their aversion to holding a sectional Congress at Láhore, and it seems very nearly certain that no better fate than that of the Surat sitting awaits the proposed Congress at Láhore. The message of Bábu Arabindo Ghose has now set a seal on the impossibility of the re-union of the two parties. Under such circumstances, nothing would be wiser than holding this year's session of the Congress in London. We earnestly request both the parties to take up the suggestion of Bábu Surendranáth and to start collecting funds for the purpose. [The *Sami-Sánj* while welcoming the suggestion observes that the present is the most opportune time for it, and exhorts the Moderates and the Extremists to forget their differences and join hands for the good of the mother country. The *Sánj Vartamán* too expresses similar opinions and hopes that the example set by Bengal in the matter of collecting the necessary funds will be followed up by the other Presidencies.]

The creed of the Extremists.

Shakti (93), 21st Aug.

25. Under the heading "I am an Extremist" the *Shakti* writes:—I am an Extremist, a Nationalist musing over the present condition of my country and my countrymen. I give expression to the hopes and aspirations created in my countrymen's minds and entertain a wish that they may attain some glory and status in the scale of nations. Oftentimes a thought rushes into my mind that instead of continuing to wallow in a miserable condition, my countrymen should endeavour to uplift themselves and take themselves to paths leading to regeneration. We should be the architects of our own fortune. It is a common belief that a tree growing under the shade of a larger one does not attain its full growth, and hence it follows that so long as one country is dependent upon a foreign country it is impossible for the former to secure prosperity. I am convinced that self-reliance is a necessary step on the ladder of advancement. As I fully rely upon the strength of my countrymen, my soul burns at the thought that my countrymen should for ever continue to suffer the excruciating pain caused by the heavy yoke of dependence. Manly pride rises in me, and I question the propriety of my countrymen's listening to the orders of others. Why should they sit dependent upon the help of others to achieve their own good? Have you ever heard that one's good is attained with the help of others? I should use all the powers in me to the fullest extent and endeavour with enthusiasm and patience to override the obstacles that come in my way. Like my forefathers I should be invincible in bodily strength, matchless in the strength of mind and unique in the strength of soul. Only one desire springs up in my mind, and that is that my country's glory may be the talk of the entire world. I refuse to believe that our power is limited. I am well-versed in the history of my country, and fully cognisant of its glorious past. Despite all these lofty and noble ideals and aspirations I am stigmatised as a visionary and condemned as a mischief-monger.

The Extremists must dissociate themselves from Mr. Arabindo Ghose's principles before there can be a united Congress.

Indu Prakásh (47), 22nd Aug., Eng. cols.

26. "In view of the unfortunately compulsory removal of Mr. Tilak from the arena of politics, the voluntary exile of Messrs. Pal and Kháparde, and the masterly political inactivity of Mr. Lajpatrái at the present critical juncture in the political life of the country, it will be safe to assert that Mr. Arabindo Ghose is the recognised and responsible leader of the Extremist section of Indian popular party.......... Whatever, therefore, emanates from his mouth or pen concerning the Indian politics may be taken as a responsible Extremist pronouncement.......... For this reason we would like very much to be told how the Extremists regard his latest production 'Open Letter to my countrymen,' appearing in the *Karma-yogin*; whether they accept his dicta *in toto* or demur to and repudiate any of the statements contained in that open letter, specially at this time when the cry for a united Congress or no Congress is once more going the round of the country. We should like to know this definitely so that it may be possible for the rank and file of the constitutionalist party to decide once for all upon the feasibility and admissibility of re-union and co-operation with the Extremist party.......... A considerable large number of our countrymen have serious misgivings about the reasonableness and practicability of Mr. Arabindo's views.......... To us of the Bombay Presidency and to all those practical politicians of the other provinces as well, who do not wish to soar to dizzy heights from which there is no safe parachute descent, Bábu Arabindo Ghose's open letter to his countrymen must prove a danger-signal of ominous portent. If his views are accepted by the bulk of his party as represented in the press and on the platform, there cannot be, we are afraid, any possibility of a *rapproachment* between the two sections of the National party. The constitutionalist section with their ideal of the Colonial form of self-government, the essence of which is permanent loyalty to *Pax Britannica*, can have nothing to do with their extremist brethren if they adopt as their own Bábu Arabindo Ghose's ideal of '*Swaráj* or absolute autonomy free from foreign control.'......... It is clearly the bounden duty of the constitutionalists, foresworn to Colonial self-government as they are, to dissociate themselves from gentlemen avowing allegiance to the school of autonomous *swaráj*......... Their policy is set out in their Convention resolution and their constitution for the Congress and from this the constitutionalists cannot possibly slide back. Mr. Ghose's ideal has been unequivocally proclaimed and the policy to be pursued minutely explained by him. His fiat is that 'they cannot sacrifice their ideal or their policy.'......... Their principle, as defined by Mr. Ghose, is to be 'no control, no co-operation.' It means that till India gets absolute indigenous control over Government, the relation between people and State is that to be alienation complete. Thus are the issues clearly put by Mr. Ghose before his party, and they cry out to be accepted or repudiated or modified in material particulars. Until that is done and we know exactly where those who would unite with us stand there cannot possibly be any chance of a *rapproachment*. Will Lála Lajpatrái at least do this service to the party which he desires should remain in the Congress as a strong minority, namely, to have their aims and policy defined?"

Appeal to all parties not to let the Indian National Congress die.

Gujaráti Punch (32), 22nd Aug., Eng. cols.

27. The *Gujaráti Punch* strongly advocates the continuance of the Indian National Congress and writes:—"The National Congress is the only institution in India, which represents the wishes and wants of her people. It is the only safety-valve that gives vent to much of the seething discontent in the country. It is the only platform from the utterances of which Government can acquaint themselves with the grievances and aspirations of rising India. Stop the National Congress and the safety-valve is closed. Discontent will run underground and manifest itself in a thousand curious forms. .... We appeal to all people, Extremists, Moderates and Nationalists, to forget their differences and bury their disputes. We appeal to them to join hands with one another and evolve by their joint efforts a Congress sober in thought, strong in power, and far-reaching in influence.

The execution of Madanlál Dhingra.

Gujaráti (30), 23rd Aug.; *Jain* (185), 22nd Aug.

28. It would not in any way have cast a slur upon British justice if Mr. Stead's suggestion for commuting Dhingra's death sentence into one of transportation had been accepted. One can feel nothing but pity for an offence committed under excitement. Even his dying wish for cremation of his body has been refused. It will not be pleasant for the Indians to see the Home Secretary, a son of the great Gladstone, doing this. One can have no enmity against the dead. Such conduct can only show that Sir Curzon-Wyllie's murder has blurred and poisoned the vision even of high English officials. We do not approve of Dhingra's outrage, but at the same time do not understand what was gained by this refusal. We ask which of them is the wiser—the English nation calling itself civilised but refusing to allow Dhingra's body to be cremated, or Ahmedshah Abdally who, in spite of his bitter enmity against Vishwásráo, was prevailed upon to allow his body to be cremated? Is this barbarian or are the English people of to-day to be termed civilised? Is it to be supposed while the Koran preaches that we should confine our enmity to the living only, the Bible permits enmity to the dead as well? [The *Jain* writes:—We cannot refrain from asking if the rule "Life for life" which obtains among the English is administered with equal impartiality in all cases. Are not poor coolies killed by the hundred in India by English soldiers who are let off with light fines? Has not British justice acted partially in valuing the lives of Indians and Britishers? If the late Gracious Queen Victoria had been living to-day, she would have felt grieved at Dhingra's execution. The disregard of his last wish for the cremation of his body shows weakness of mind and lack of liberality on the part of the Home Secretary.]

A diatribe against the public career of the Honourable Mr. Gokhale.
Hindu Punch (121), 25th Aug.

29. We have shown in our series of articles how the public career of the Honourable Mr. Gokhale has been utterly detestable. We on our part would prefer open repression at the hands of the bureaucrats to the secret and venomous machinations of a man like Mr. Gokhale. He has shown himself to be a traitor to his countrymen. He having tried to strangle to death the healthy child of Nationalism has been guilty of infanticide and, therefore, some day or other he will have to suffer the punishment which Rámshástri recommended for Rághobádáda during the rule of the Peshwas. We may wish a long life even to the oppressive officials in British India, but in the case of Mr. Gokhale it is our duty to pray to God that He may please at once to take the gentleman away from amongst us or to throw him before wild beasts for being devoured by them.

Appeal to the people of Maháráshtra to celebrate the forthcoming Ganapati festival with enthusiasm.
Arunodaya (107), 23rd Aug.

30. The Ganapati festival is drawing nigh, and it is now high time for the people of Mahárásbtra to take steps for its successful celebration this year. We need hardly say that neglect of the festival on our part at this juncture would be most detrimental to our national interests. It is occasions like these that are most useful in keeping the flame of patriotism ever burning in the hearts of the people. The series of lectures that are delivered during this festival serve to spread enlightenment among them on questions of public interest, and thus it may be said that our future national regeneration depends to a large extent on its proper celebration. It is, therefore, absolutely necessary to celebrate it with unflagging zeal. Bábu Arabindo Ghose rightly observes in his *Karmayogin*: "Even in these few years the Ganapati and Shiváji festivals, instituted by the far-seeing human sympathy and democratic instinct of Mr. Tilak, have done much to re-awaken and solidify the national feeling of Maháráshtra." We should at any rate make it a point to do honour to the genius of the prime promoter of the festival who has showed us in it the path to the unification of our countrymen. The festival has already done much good, and it would be only suicidal to stop its celebration at the present stage.

Alleged grievances of the Indian Military Officers.
Pársi (38), 29th Aug., Eng. cols.

***31.** "We are grateful to Lord Kitchener for the new avenue of employment which he has thrown open to Indian soldiers. But grateful as we are for the present concession—or reform, if that will please our Anglo-Indian friends—we cannot honestly say that it goes far enough. The appointment to the office of an Assistant Cantonment Magistrate may add a good deal to the dignity and a little bit to the earnings of Indian Officers. This, however, can be but poor consolation to a professional man of arms.......... In fact, it is a sight as anomalous as it is ludicrous, to see a war-worn Indian veteran, with half a dozen scars and an equal number of decorations, ordered about by a beardless English youth, 'lieutenanted' and 'captained' by youngsters whose only experience of war has been gained in the quiet class-room of their 'coaches.' To us it has always been a matter of surprise that the veterans of the Indian Army have not long ere this resented the injustice."

Alleged grievances of the Subordinate Medical Service.
Pársi (38), 29th Aug., Eng. cols.

***32.** "In February last, the Government of Bombay formulated and published certain rules for what they called the 'Promotion Examinations' of the Civil Assistant Surgeons and Medical Subordinates of the lower grades of the Civil Medical Department. The draconian rule is laid down that 'if a Medical Subordinate fails to pass his Promotion Examination in any one grade, within three years after completing the necessary period of service entitling him to appear for such, he will be dismissed the service.' The members of the Service are certainly justified in resenting this 'guillotine' regulation.......... We are given to understand that the Civil Assistant Surgeons mean shortly to submit a memorial to Government, humbly protesting against the new regulations. The whole trouble has arisen from the interpretation Government have put upon the words, the 'Subordinate Medical Service.' There are the Assistant Civil Surgeons and the Hospital Assistants. We will not here consider the position of the latter. But the former are not only graduates of the Bombay University, but most of them have been selected because they have taken high honours at the Degree examinations. It is absurd to call upon these men to pass another examination in Bombay, and to tell them that they will be dismissed if they fail to pass this peremptory test—whatever may be the length of the service they have already put in......... The passing of the examination may be made a condition for promotion, and those only who pass it may be promoted. But to summarily dismiss those who fail—even after long and loyal service—is a piece of such rank injustice that one can scarcely contemplate it with equanimity."

Complaint about the higher posts in the Bank of Bombay being reserved for Europeans.

Praja Bandhu (39), 22nd Aug., Eng. cols.

33. "The proceedings of the recent meeting of the share-holders of the Bank of Bombay were remarkable for the fact that Dr. Postwála, a share-holder, called the attention of the Directorate to a matter on which Indian opinion for some years past has been pretty unanimous....... It related to the practical exclusion of Indians from all the responsible and well paid posts in the Bank .... The chairman in reply to Dr. Postwála's remarks observed that they treated the Indian staff liberally and they were given every encouragement, but that the appointments depended upon qualifications. It is obvious that this reply is vague and evasive. It is nothing to the point to say that the Indian staff of the Bank is liberally treated......... It is impossible to resist the conclusion that all the higher posts in the Bank are a sort of preserve for the imported European, into which no Indian should wish to enter. The injustice of the arrangement is patent at once. That Indians should be deliberately excluded from a Banking establishment of which they contribute the capital and the funds is little short of a public scandal. As regards the Bank of Bombay, it is noticeable that of the seven Directors only three are Indians—one Pársi, one Hindu, and one Moslem. The rest are Europeans. It is the fault of share-holders that this state of things has been tolerated so long. We presume the bulk of the shareholders are Indians, and if they combine for the laudable purpose of securing a portion of the higher posts for our countrymen, they are bound to win in the end.......... One reason for this unsatisfactory state of things is the deplorable absence of the *swadeshi* spirit in the bulk of the Indian population of Bombay. They are absorbed in the pursuit of wealth and bestow little attention on the importance of encouraging by all legitimate means the employment of our qualified countrymen as far as possible in all posts of trust. It will be some time before the Bombay public is awakened to the serious importance of this matter."

Alleged injustice done to Mr. J. M. Antia in filling up the post of Assistant Secretary to the General Department of the Bombay Secretariat.

Akhbár-e-Souddgar (24), 27th Aug.; *Pársi* (38), 22nd Aug.

34. It will cause the public surprise and regret to know that the claims of an officer are overlooked in the extremely sympathetic *regime* of His Excellency Sir George Clarke. At the retirement of Mr. A. R. King it was naturally expected that Mr. J. M. Antia, who had acted as Assistant Secretary for about two years and a quarter, would succeed to the post. Mr. Antia, an M.A. of the Bombay University, has by his ability and quiet steady work won the confidence of his superiors. Native officers in the Bombay Secretariat are more poorly paid than they are in the Calcutta Secretariat. For their faithful services they count upon their superiors to promote them at the proper time according to their work. But when they are not promoted when opportunities arise and outsiders are brought in, it is hardly difficult to realise how these hard-worked officers break their hearts over the injustice. Mr. Antia has been passed over in favour of a pensioned officer, Mr. J. A. Hypher, formerly Registrar of the Government Military Stores Supply under the India Government which has been now abolished. He is quite new to the work of the Secretariat. Leaving aside any other question, the appointment of Mr. Hypher should be objected to on principle. If the Supreme Government wanted to accommodate Mr. Hypher, they should have found other means than depriving the proper claimant of his chance. It is strange that His Excellency should have sanctioned a measure which will tend to sow seeds of discontent in the whole Secretariat. The post of Assistant Secretary is a prize which all Superintendents in the Secretariat, after a life of official drudgery, covet for the honour it carries with it and for the addition to the pension at the time of retirement. Messrs. Vináyak Vásudev, Jehángirsháh Kohiyár and Krishnaráo Antoba have filled the post of Assistant Secretary in the past. Mr. Mánekji Nariman enjoys the post in the Revenue Department as a reward for his services at present. In the natural course Mr. Rustomji Vakil will succeed Mr. Nariman. But if what has been done at Mr. King's retirement be repeated, what hope is there for him to see his faithful services rewarded? Are we to believe that the circular of the *ex*-Viceroy Lord Curzon about excluding all natives from posts carrying salaries above Rs. 400 is to be given effect to in the Bombay Secretariat? The new officer might succeed in getting his new services counted with the original services and thus draw full pension from the Bombay Treasury. In all these observations we are not at all guided by considerations of caste and creed. Even if a native had been appointed instead of Mr. Hypher we would not have shrunk from entering a similar protest. We hope His Excellency will not fail to look into the matter that has made a stir in the whole Secretariat, and will set matters right. [The *Pársi* enters a similar protest and adds that it is not the way to put into practice Lord Morley's avowed aim of admitting capable natives to the higher posts in public service. It is of opinion that Government should not be influenced by class distinctions but should look only to merits.]

Complaint against Ráo Bahádur Artal, District Deputy Collector of Belgaum.

Mahrátta (11), 29th Aug.

***35.** "We have had frequently to refer to the misdeeds of Ráo Bahádur Artal, District Deputy Collector of Belgaum. His Magisterial misdoings have been the subject of severe censure by the Bombay High Court, and he has grown very unpopular with the people over whom he has jurisdiction. He has been for a number of years working in the Belgaum District without being transferred, notwithstanding his misconduct. The strangest thing of all is that this gentleman is granted an extension of service, and is yet in the same District. Recently he was the recipient of the title of Ráo Bahádur at the hands of Government. People have been groaning under his rule, and to keep him any longer to lord it over them would be to flout their feelings. The local authorities of Belgaum too do not seem to pay heed to complaints against him, as may be gathered from the following instance. One Keshav Timmáji Kulkarni, a Kulkarni of Dodwad, lodged a complaint before the District Magistrate of Belgaum on 18th January 1909 against Mr. Artal that the latter had struck him with a stick and that he was foully abused by Mr. Artal who extorted from him a false statement on 15th January. The District Magistrate at once rejected the complaint without even examining the complainant on oath, with the strange order:—'I believe, Mr. Artal did no harm to petitioner who probably deserved punishment. File.' Against this order Keshav Timmáji filed a revision application to the Sessions Judge, Belgaum, but he too summarily rejected the application with the order: 'I see no reason to interfere.' Against this latter order, also, Keshav Timmáji filed a revision application in the Bombay High Court which set aside both the above-mentioned orders. It ordered the complaint of Keshav Timmáji to be proceeded with regularly according to law. From this it will be seen how very difficult it is for a poor suitor to get common justice, nay, even to get his complaint duly heard before a court of law. Besides, there is the amount of expense and trouble incurred to move the highest tribunal in the matter. The unchecked ways of Mr. Artal seem to fall in pretty smoothly with the arbitrary orders of the District Magistrate and the Sessions Judge."

Comments on the Government Resolution on the Presidency Liquor Trade.

Praja Bandhu (39), 22nd Aug.

36. The *Praja Bandhu* considers the recent Abkári Resolution of the Bombay Government as marking a gratifying change in Government's Abkári policy, but is of opinion that though the reduction proposed in the number of liquor-shops is considerable, still the public cannot be satisfied unless the number of existing liquor-shops is reduced by one-half. It is also of opinion that the shops should be closed at sunset, and that they should be closed altogether on days of pilgrimages and fairs. It concludes by saying that the Resolution, though not very satisfactory, is encouraging in that it gives some hope for the future.

Comments on the decision in the Dockyard theft case.

Kesari (130), 24th Aug.

37. The Dockyard theft case proved that there was a regular conspiracy to commit thefts systematically and that the practice was carried on for a long time without a break. It is appalling that an official in the position of Mr. Burns and two Police Officers should not only commit thefts but should also escort the stolen property to a place of safety. Their behaviour proves that these three white *thugs* are confirmed and practised scoundrels. It is disgraceful and dangerous that a Department created to detect thefts should produce such specimens of humanity. Their crime is of a more dangerous type than that of ordinary criminals. For, they have not only committed thefts but have also been untrue to their salt and treacherous. They should have been punished more severely. To sentence them to only six months' simple imprisonment is to show misplaced mercy; however, it is satisfactory to note that the police and the Magistrates have found out such culprits and dealt with them according to law.

Sami-Sánj (91), 25th Aug.

38. This is the first case of theft which has been let off with simple imprisonment, and for this the accused are to thank their white skin. Quite recently a European Military officer was twice or thrice dragged into Court for rude and offensive behaviour to pedestrians on the Chowpati promenade, but he was let off with a warning. These cases show that even Magistrates cannot refrain from partiality. We have been accustomed to call the British Government just and impartial, but occurrences like the above cannot but lessen our good opinion of British justice. When people accused of sedition have to grind corn in jails and labour hard, how can such punishment as simple imprisonment serve as a deterrent to people convicted of theft? Would a native, if he had been found guilty of a similar offence, come off so lightly?

Persons accused of sedition should invariably be released on bail.

Kál (126), 27th Aug.

39. The *Kál* refers to the cases of Asoka Chandra Nundy (Bengal) and Achutráo Kolhatkar (Central Provinces) and says:—'Is it not inhuman to put heavy chains on Kolhatkar, who has lost heavily in weight? We hope that the Central Provinces officials will take a lesson from the sad result of Asoka Chandra Nundy's detention as an under-trial prisoner, though he was suffering from phthisis and take proper care of Kolhatkar's health. The Indian Criminal Laws were framed with particular regard to the principle of Habeus Corpus. Bail should not be refused even in non-bailable cases when the accused is sure to present himself whenever called for trial and when there is no apprehension that he would defeat the ends of justice by other means. But the political character of the recent offences has changed the whole point of view, and the bureaucrats are loth to bail persons who have committed sedition though they are ready to bail persons even accused of murder. Sedition is committed after all through a mere difference of opinion. It infringes no moral laws. It involves no breach of the peace. In India, sedition is merely a private affair between the bureaucrats and public writers and orators. Persons accused of having committed such offences should, therefore, be invariably released on bail.

Complaint about the congestion of work in the Small Causes Court in Bombay.

Akhbár-e-Islám (64), 23rd Aug.

40. The *Akhbár-e-Islám* draws attention to the fact that all the suits above Rs. 700 in the Small Causes Court, Bombay, have to be decided by the Chief Judge with the result that there is much congestion of work and that cases have to be postponed very often and the parties have to go away after sitting for the whole day in the Court without their case being called. The paper urges the appointment of an additional Judge for the disposal of such cases and points out that the expenditure to be incurred will be no burden, looking to the income derived from litigation in the Court. The paper further declares that as death is working havoc in Bombay owing to the prevalence of plague and kindred epidemics, people cannot afford to wait long and the present dilatory system is calculated to benefit the debtors. It also urges that delay in deciding cases results in the creditor's losing interest, which stops running according to the practice of the Court the moment a suit is filed.

Alleged assaults on Indians by the Chaplain of Hyderabad (Sind).

Sind Journal (20), 19th Aug.

41. "Is there no one to put an end to the escapades of His Reverence the Padri of the Established Church of Hyderabad? Has not his conduct yet come to the notice of his employers, the Government?...... The authorities should realise that the reverend gentleman is bringing much discredit upon the European name.......... The other day one Khudábux, a Cantonment *máli*, was going along the gymkhana road with a bullock and *pakhál* to fetch water from the lake below. He was loudly accosted by the Chaplain and severely rated for passing that way. The *máli* explained that he was taking water for the Sarkár's road-side trees, but this did not prevent the irate Padri giving him and his companion a cut or two with his stick and sending the bullock to the Cantonment pound! The *máli* has, we learn, filed a complaint in the Cantonment Magistrate's Court against the Chaplain. On another occasion a number of cows belonging to a dairy were being taken by the same road to graze in the woods. As ill luck would have it, the ubiquitous Padri was again about at the time and, unable to tolerate 'trespass' and the nuisance, sent all the cows to the Cantonment pound! But the pound-keeper, seeing the reverend gentleman had acted illegally, let off the kine without the usual fine."

Complaint about the houses of ill fame in Girgaum (Bombay).

Indian Social Reformer (6), 29th Aug.

***42.** A correspondent writes to the *Indian Social Reformer*:—"Of the several divisions of Bombay, Girgaum is one which is inhabited by a sober, educated, decent and law-abiding middle class population. It is moreover an educational centre of the town. If we take one of its roads—the Girgaum Back Road from the C. P. Tank to the C. M. S. Church—we shall see that it accommodates no fewer than six High Schools (four for boys, two for girls) and a number of primary schools both for boys and girls. At the junction of this road with the Charni Road is situated the Prárthana Samáj or the Theistic Church of worship with its various institutions for men, women, children and students. One would expect that a road like this which has on either side of it institutions devoted to the spiritual and intellectual advancement of the people would be free from the contaminating influences of women of ill fame. But such is not the case. Unfortunately, this road, like almost all other important roads of Girgaum, is slowly being occupied by women who, whether they practise their profession openly or not and by whatever name they call themselves, are undesirable inhabitants of the locality they occupy. Thousands of young men and students have to pass and repass every day by Girgaum Back Road, and it is indeed unfortunate that they should be compelled by necessity to wade through temptations to which some of them at least may be weak enough to succumb. In the interest of all the decent inhabitants of Girgaum, it is absolutely necessary that not a single bad woman should find lodgings in their midst. The evil, as it is, is a terrible one and must be removed altogether ere it is too late to do so. The police can certainly help the people in this matter. I hope, therefore, that all the educational and religious institutions as well as the owners of private houses in Girgaum will awaken themselves to the great responsibility that rests on them in this matter and send in protests against permitting the introduction and growth of a curse which is infinitely worse than the bubonic plague."

43. "With the establishment of the Deccan Agricultural Association at Poona, the movement for the dissemination of agricultural knowledge and for the introduction of agricultural improvements enters upon a new stage....... It seems that the rules made by the Poona Association have been criticised by some people because a strong official element is introduced in its constitution. This hackneyed objection is not worthy of serious consideration where non-official enterprise has not in the past shown itself to be equal to the task of arousing practical interest in agricultural progress.......... As in the case of Co-operative Credit societies, so in the organisation of agricultural enterprise, the official stimulus and guidance cannot be said to be unnecessary, for the present at least, provided that the guides remember the limitations as well of their own knowledge as of the resources of the cultivator, and do not substitute pressure in the place of persuasion." [The *Pársi* calls the Association 'a move in the right direction.' It thanks the Bombay Government and especially the Honourable Sir John Muir Mackenzie for the interest they have shown in this connection. "The Bombay Presidency", says the *Jám-e-Jamshed*, "can never be too grateful to His Excellency the Governor and the Senior Member of his Council for having identified themselves with the movement." The *Dnyán Prakásh* also welcomes the formation of the Association and is confident that its efforts will serve to ameliorate the present condition of the agriculturists.]

Comments on the inauguration of the Deccan Agricultural Association, Poona.

Indian Spectator (7), 28th Aug.; **Pársi* (38), 29th Aug., Eng. cols.; *Jám-e-Jamshed* (34), 27th Aug., Eng. cols.; *Dnyán Prakásh* (45), 26th Aug.

44. The *Gujaráti* and the *Káthiáwár and Mahi Kántha Gazette* publish in Gujaráti extracts from Arabindo Ghose's "Open Letter to my countrymen" published in the *Karma-yogin*, Calcutta. According to an advertisement in the *Ráshtramat*, the Vartamán Agency has published the letter in pamphlet forms both in the original and in Maráthi.

Publication of extracts from Mr. Arabindo Ghose's "Open Letter to my countrymen."

Gujaráti (30), 21st Aug.; *Káthiáwár and Mahi Kántha Gazette* (80), 22nd Aug.; *Ráshtramat* (48), 24th Aug.

45. "We have repeatedly received complaints against the tone adopted by the Mukhtiárkars, with honourable exceptions, in their correspondence with Zamindárs. Big as well as petty Zamindárs are addressed just like petty contractors. This shows that the Mukhtiárkars are generally unmindful of the dignity and importance of the Zamindárs. Especially in Sind this is felt very keenly as the class here includes some houses of Mirs, Pirs, Sayids, Nawabs and the like who in pre-English days had importance and dignity of their own and are naturally jealous of their time-honoured and traditional respectability and status. This time we have received a complaint from a very reliable source against unparliamentary language employed by a certain Hindu Mukhtiárkar in his official letters to certain very respectable men because they have the misfortune of being Zamindárs in his táluka. It is, we submit, high time for Government to issue a circular enjoining all the Native officials to be sufficiently decorous in addressing the Zamindárs in a way befitting their dignity and respectability."

Alleged lack of decorum shown by Mukhtiárkars in Sind in addressing Zamindárs.

Musáfir (56), 21st Aug., Eng. cols.

Legislation.

Approval of the postponement of the Bengal Police Bill.
Indu Prakásh (47), 27th Aug., Eng. cols.; *Dnyán Prakásh* (45), 27th Aug.

46. **"Naturally all Calcutta is in arms against the Bengal Police Bill and in the strained relations between the people and the Bengal Government the passing of the Bill would only have added fuel to fire.......... We are, therefore, glad that for once the authorities in Bengal have shown commendable forbearance and so far turned a new leaf of the policy of conciliation by referring back the Bill to the Select Committee for consideration of the various amendments proposed. We may congratulate Government on this gracious, statesmanlike act. Let us hope the Select Committee will modify the Bill into an acceptable form and thus begin the much needed process of pouring oil on the stormy waters of the wild ocean of Bengal discontent and unrest gratuitously created by Lord Curzon's fatal policy of wanton defiance of public opinion."** [The *Dnyán Prakásh* says:—It is certainly a matter for congratulation that Sir E. Baker should have acceded to the suggestion made by the educated public of Bengal to postpone the consideration of the Police Bill till the formation of the new Council. This conciliatory attitude of the Lieut.-Governor is of special significance to those who yet remember with what scant courtesy the prayer of the elected members of our local Legislative Council for postponement of the Land Revenue Act Amendment Bill was treated in 1901. It is clear that if Government show such readiness to take the public into their confidence, the people on their part will ever be prepared to co-operate with Government in the administration of the country.]

Comments on the Bill for the Amendment of the Paper Currency Act.
Bombay Samáchár (69), 27th Aug.

47. The Bill to be introduced by Sir Guy Fleetwood Wilson in the Viceroy's Council for the purpose of amending the Paper Currency Law is a welcome measure. It is a highly gratifying fact that the agitation led by the *Bombay Samáchár* for the issue of all India currency notes of various denominations should have been effective in so short a time. It is no small compliment to us that on the heels of the issue of the new five-rupee note the Government of Lord Minto should have decided to make ten-rupee and fifty-rupee notes for the whole of British India and thus make provision for the trade facilities which were needed throughout the country. [The paper then discusses the utility of currency notes of lower denominations than five rupees and hesitates to approve of the Government intention to mint a nickel coin to take the place of the half anna coin now current in the country.]

Education.

Comments on the new orders of the Bombay Government *re* the discipline of students attending Government schools.
Gujaráti (30), 29th Aug., Eng. cols.

***48.** "The question of the proper discipline of school-boys and college students has latterly become very ticklish in India. .... The case of India is peculiar. If Government issue a circular like the famous Risley circular regulating the conduct of boys in and out of schools, it is at once felt as an unnecessary interference dictated by political motives. Education must always be above the suspicion of being a handmaid of politics. Unfortunately this view gets colour from the fact that Government awoke to a sense of their duties relating to school and college discipline only when boys were found taking part in politics.......... Nobody would object to Government trampling under foot all seditious teaching and literature. But unnecessary State interference in the sacred cause of education beyond certain limits is sure to be resented as an invasion of the rights of people to teach their children according to their own ideas. Really speaking, there ought to be no conflict between Government and people in the matter of education and discipline. But unfortunately the authorities cannot see eye to eye with the people in certain things, and political motive is suspected in the circulars issued for enforcing discipline. The Bombay Government have recently issued a resolution in which they have laid down some rules for the guidance of students in Government schools......... Government are within their rights in laying down the conditions on which boys may be admitted to their schools. As to the rules themselves, all of them except two relate to the ordinary school routine. The only new principle enunciated and defined pertains to the disciplinary powers that have been conferred on Head Masters and educational authorities over boys with respect to their conduct outside school. This is likely to be interpreted as usurpation by Government of the rights of parents. But it is difficult to draw the line between the two jurisdictions which ought not to be rivals....... There is no reason why parents should resent this as an encroachment on their rights. It may rather be welcomed as a help to themselves. The sting of the resolution, however, lies in its tail, and the last rule prohibits pupils from taking part in public agitation or assisting in the collection of any public funds.......... In the peculiar circumstances of this country, the politics of the people being different from those of the Government, cases are likely to arise in which boys may be punished for what ought to be allowed to pass unnoticed. To take a practical illustration. On the Partition Day all families in Bengal, let us suppose, wear mourning. Will a Bengalee school-boy be justly punished for wearing mourning or absenting himself, when he has done it with the full consent of his parents? By the rules of the Bombay Government, such conduct may be regarded as a breach of discipline, to be punished according to his discretion by the Head Master. Such delicate questions are sure to crop up from time to time, and the rules recently published will create unnecessary dissatisfaction by curtailing the liberties of parents. Great tact will have to be exercised in the execution of the rules in such cases, and neither tact nor discrimination is a very conspicuous article in the mental furniture of many Government officers, educational authorities included. So far as they go, the rules are in themselves unobjectionable on the whole. But we feel that in execution some regard will have to be shown to the feelings and opinions of parents even when they have thoroughly approved of the intentions of Government. Otherwise, the Educational Department will degenerate into a censorial office controlling the conduct not only of school-boys but also of their parents and teachers."

Akhbár-e-Souddgar (24), 24th Aug.; *Káthiáwár Times* (10), Aug.

49. Under the new rules published by Government for the control of the student class, no student will be at liberty to collect subscriptions for any object whatsoever. We do not know if Government mean to interfere with the activities of students in the matter of collecting funds for the upkeep of societies started with the object of the physical, mental and moral improvement of the students. They might be required to take the permission of the educational authorities before entering upon such activities, but we hope that they will not be prevented altogether from collecting funds for such useful purposes. Then again, how will it be possible to control the conduct of the students outside the schools? Now that the hands of the school authorities are strengthened, we hope Government will provide safe guards against the misuse of powers by the authorities. The excesses committed by the students in Bengal do require to be put down with an iron hand, but we are loth to see the whole student class put under unjust restraints for the misconduct of a few. We hope the school and college authorities will control the students with care and wisdom so as not to interfere with their enjoyment of legitimate freedom. [The *Káthiáwár Times* approves of the new disciplinary measure, but objects to the rule which holds the parents res-

ponsible for the mischief or damage done by their sons in school, and that which entirely prevents students from attending any meeting whether political or otherwise.]

50. **"We are entirely in accord with the basal idea underlying anything that tends to maintain discipline......... In spite of this it must be said that the authorities have to** a certain extent overdone the matter in their overzeal for maintaining discipline in Government Schools......... There are two rules which come under this category. One of them is to make the father or guardian of a boy responsible for any damage that the latter may do to the school property.......... The soundness of the position taken up by Government in making the father or guardian responsible for such damage is open to serious objection.......... The other rule to which objection must be taken is the absolute prohibition of the students from attending, organising or conducting any public meeting, or from taking part in the collection of any fund for which the express permission of the Head Master has not been obtained. Even if we grant that there is some risk in allowing students to attend all kinds of meetings, the risk of absolutely preventing them from even attending the most innocent sort of meeting is, if anything, still greater. The restriction as regards the collection of funds is, in our opinion, quite superfluous, for a majority of the students have hardly any spare money for funds of any kind. Thus these two rules betray unnecessary nervousness on the part of Government who have evidently formed quite an exaggerated estimate of the possible mischief that may result by the absence of such rules."

Praja Bandhu (39), 22nd Aug., Eng. cols.

51. The Resolution *re* the discipline of students in Government Schools lately issued by the Bombay Government adds insult to the injury given to the people by a similar circular last year. It has now become quite evident that Government want our boys to be so trained that when they grow up they should slave in Government offices as low-paid clerks and petty officials. It is really to be regretted that students in this Presidency are not blessed with the grit possessed by their brethren in Bengal who have set at naught all disciplinary circulars by openly defying them. The Bengalis have not stopped at disobeying Government orders. They have gone a step further and established National Schools and Colleges so that their youths may not be contaminated by Government influences. It, therefore, behoves the people of this Presidency to protest against encroachments on their natural rights as guardians. But as Government are likely to turn a deaf ear to all such protests, our people should with the aid of the rich and the well-to-do open educational institutions independent of Government control so that their children may grow up to be free citizens, well-versed in the history, religion and traditions of their motherland.

Arunodaya (107), 23rd Aug.

52. The new rules of discipline issued by Government have been more or less in force in schools from a long time. Only specific words have been added increasing the powers vested in the Head Masters of schools. The rights of parents have been ignored and the political education of the students hampered. The *guru* has always exercised unlimited control over the students in India, but the old order which was based on moral integrity cannot be revived merely by the promulgation of rules. However beneficial may have been the motives of Government, Government officials have to admit at times that the educational policy of Government is unfit to train students as citizens of the Indian nation. The Lord Bishop of Bombay delivered a lecture at Dhárwár on the 18th of August 1909 on "Education in Europe". In the course of the discussion on the lecture, Mr. Karandikar, Educational Inspector of the Southern Division, said that Dr. Selby could not solve the Indian educational problems finally as he was a foreigner and that the question of National Education

Karnátak Vritt (104), 24th Aug.

will have to be solved by the Hindus alone. We think that when experienced educational officers hold such opinions, it would not be profitable to enforce the new rules autocratically without previous consideration by a joint commission of officials and non-officials. Government should change their policy to suit the ambition of Indians. It is unjust and improper to prohibit students from attending all meetings and to stop independent educational institutions. Such a policy would in the end turn out ruinous both to the rulers and the ruled.

Rustication of a student from the Shikárpur (Sind) High School for distributing certain hand-bills.

Sind Patrika (57), 21st Aug., Eng. cols.

53. "Verily no right-thinking man would hesitate to condemn, in unequivocal terms, the hasty decision of Mr. Wright, the Educational Inspector, in the case of Jotumal, the student of the Shikárpur High School. That the report of Mr. Kishinchand, the Head Master, accusing Jotumal of having distributed hand-bills bearing a portrait of Loka-mánya Tilak Maháráj was the outcome of personal grudge cannot be gainsaid. But taking for granted that the motive was purely unselfish, we cannot but wonder at the nervousness of Mr. Kishinchand. When it has been shown beyond doubt that Exercise Books with similar portraits were already being freely used, we cannot help pitying the queer action taken in this particular case.......... If this drastic action is meant to put an effective check on the awakened consciousness of the rising generation, we would frankly say that the result would prove quite otherwise. It would, on the contrary, infuse fresh life in the young students as has been the case in Bengal and elsewhere where similar steps were taken against all reason.......... It is never too late to mend. But if Mr. Wright does not see his way to undo what he has done, we would implore the Director of Public Instruction to come to the aid of the boy and set aside the order passed in his case."

Municipalities.

Alleged encroachment by the Bombay Government on the rights of the Bombay Municipal Corporation and the Improvement Trust.

Sánj Vartamán (41), Aug., Eng. cols.

54. "An important constitutional question was raised by Sir Pherozeshah Mehta at the meeting of the Corporation on Monday. ...... He has entered a strong protest against the aggressive tendency observable in the final resolution of Government on the development of Bombay. The solicitude of His Excellency the Governor for the improvement of the city is most commendable, and the preliminary letter, in which the lines on which the improvement may be carried out were indicated for the consideration of the Corporation and other public bodies, was received with pleasure. It was recognised that Government, as the central power, were best fitted to focus the opinion of the public, and to guide in the formation of a comprehensive, co-ordinate scheme, providing for the requirements of all classes and interests. But it is not for Government to dictate to the Corporation or the Improvement Trust the acceptance of particular projects which have commended themselves to them, overriding the statutory powers which reside in those bodies. It would appear from Sir Pherozeshah's argument that Government have rather erred in this respect. 'They could not escape the idea,' said the veteran champion of the Corporation, 'that Government had finally laid down the law for the bodies concerned, that Government had assumed the right of saying what schemes the Improvement Trust and the Corporation should adopt.'......... Having read the Government Resolution once again in the light of these criticisms, we feel that Government might have adopted a less peremptory tone and more guarded language in their references to the Corporation and the Improvement Trust.......... Recognising that these sentiments are inspired by zeal for the common good of the city, recognising also the value of Government co-operation and guidance in the promotion of any comprehensive scheme, we cannot help observing that the language shows a disregard of the powers and functions of the two bodies, let alone their keen susceptibilities. The question

that arises is, whether it is within the power of Government to formulate a scheme of their own, and order the public bodies concerned to carry out the programme."

Malaria is deliberately allowed to flourish by the Bombay Municipality.

Jám-e-Jamshed **(34), 24th Aug., Eng. cols.**

55. **Writing on the Malaria Conference proposed by the Government of India, the *Jám-e-Jamshed* writes:—"Hope might well be expressed that the result of the Conference will not be such as to make it of a purely academic interest to the public and of little practical usefulness to the masses in the near future.......... We have** seen in Bombay how in spite of all the tall talk of the Municipal Executive, all the lecturing, placarding, pamphleteering, and the pouring of advice gratis in a thousand shapes on the people, Malaria is deliberately allowed to flourish, and that through neglect and indifference on the part of the Municipality respecting those very causes which the Municipality has pointed out as being primarily responsible for the breeding of Malaria. How often has the Health Department proclaimed the urgency of filling up ditches and ponds which breed the malaria mosquito? And yet how many such ditches and ponds are there existing at present under the very eyes of the Municipal Executive, to-day, which need prompt treatment, but which receive none? To take one example alone, how many nooks and odd corners there are about Frere-Road, to-day, which remain the breeding ground for the Malaria Mosquito for want of proper care on the part of the Municipal Executive?"

Comments on the meeting held at Surat to protest against the proposal of Government to abolish the General Ward.

Shakti (93), 21st Aug.; *Sánj Vartamán* (41), 24th Aug.

56. The *Shakti* passes severe strictures upon the organisers of the abortive meeting at Surat convened for the purpose of protesting against the abolition of the General Ward from the Municipal elections (*vide* paragraph 59 of the last Weekly Report) and observes:—Some of those who endeavoured to oppose the arbitrary attitude of the organisers of the meeting were themselves Moderates, and yet those who criticise them blink the fact and call the Extremists all sorts of names. This is not only ungrateful but wicked. The Extremists do not desire to be the leaders of the city, but consider themselves as the servants of the people. The question before the meeting had no concern whatever with the Moderates and Extremists and yet a sedulous attempt was made to fight the question on party lines. The masses know full well that their advancement and rise will not be at the hands of those who move about in a carriage and pair, but at the hands of those who endure unbearable sufferings in jail for the cause of the country. The people are not so cowardly as some journalists are, and hence those who shamelessly attack others should clearly know that by these actions they are ruining their own cause. Had the subsequent informal meeting confined itself to the question of the General Ward, we would not have cared; but when those present arrogate to themselves certain powers not vested in them by any rules of public meetings, we have every right to protest, in the name of justice, against their doings. In adopting a resolution limiting the money qualification of the voters to Rs. 9 only and protesting against any reduction therein as proposed by Government, the meeting has transgressed all bounds of common-sense and trampled upon the privileges of the common people. The resolution in fact aims at depriving the generality of the people of the right of voting which Government wish to confer upon them. This is the height of selfishness reached by the self-styled leaders of the city of Surat. [The *Sánj Vartamán*, on the other hand, disapproves of the conduct of those who created disturbance, and refuses to allow to them any *locus standi* to speak at the meeting convened for a specific purpose. It advises the young Nationalist party at Surat to be careful of its actions and not to be carried away by false notions. The paper recognises the necessity of retaining the General Ward and brands the opposition as childish.]

Alleged attempts to oust Hindu members from the District Local Boards in Sind.

Sindhi (59), 21st Aug., Eng. cols.

57. "It is strange indeed, that while attempts are being made to increase the number of Muhammadan voters and members in Municipalities in towns, similar attempts are being made to decrease to a vanishing point Hindu members in the District Local Boards. There is no denying that there exist in every District a minority of Hindu Zamindárs; and as such they are entitled to have a minority of Hindu representatives on the Boards. We, therefore, expect that at least one-fourth the number on the District Local Boards ought to be Hindus. Wonder to say, however there is not one Hindu member out of the Hindu Zamindárs on the Boards. The few, one or two, previously on the Boards have been dispensed with. Hindus are ousted because voters are Muhammadans. They are ousted from nomination, because the local Government does not wish them to be there. The distinction is so invidious that its very mention without comment carries with it sufficient condemnation of the position."

Native States.

Comments on the steps taken by His Highness the Mahárája of Gwálior against the spread of sedition.

Rájasthán (89), 21st Aug.; *Sudhárak* (160), 23rd Aug.

58. Commenting on the recent enactments passed by the Gwálior State against sedition, the *Rájasthán* observes:—It cannot be denied that the phantom of a Bomb creates a greater consternation in Native States than in provinces under the direct sway of the British. The Gwálior State has, following the lead of the suzerain power and a few Native States like Rutlam and Kolhápur, passed certain new laws, making it criminal for its subjects to subscribe to Nationalist papers of the type of the *Bengálee*, the *Kesari*, the *Mahrátta*, the *Punjábee*, and others and to buy or sell photographs of Nationalist leaders. By such an absurd demand on the loyalty of their subjects, the Native Princes do no better than expose their own folly. The Mahárája of Gwálior considers it dangerous to allow his subjects to read even those papers to whose publication the British Government itself does not object, and smells sedition in the circulation of photographs of Nationalist leaders. Can there be any greater folly than this? [The *Sudhárak*, on the other hand, writes:—The clear and unmistakable language used by His Highness the Mahárája of Gwálior, in the message to his people, though likely to displease many, displays the deep solicitude entertained by him for the welfare of his subjects. We fully approve of the step adopted by the Mahárája and hope that his State will never again be soiled by any kind of disloyal movement.]

Alleged necessity of Gujaráti being made the State language of Baroda.

Sudhárak (160), 23rd Aug.; *Hindu Punch* (121), 25th Aug.

59. We do not see any serious cause for alarm at the likelihood of Gujaráti being adopted as the State language at Baroda as a result of a commission recently appointed by the Mahárája, though the proposal appears to have given offence to the Maráthi-speaking population in the State. Gujaráti is the language of the vast majority of the subjects of the Gáekwár, and therefore it is the duty of the State to give preference to that language over Maráthi which is spoken only by a small minority amongst them. Free and compulsory primary education has already been introduced in the State, and it, therefore, becomes a question of ways and means whether every village in the State is necessarily to have a Maráthi school side by side with the Gujaráti one. To do so in the absence of an adequate number of Maráthi students would be a waste of public money. The ruler of the State is indeed a Marátha, but there is a limit to the expenditure that should be thrown on the Gujaráti subjects on that score. We now know the rights of subjects, and therefore it would be unbecoming on our part to insist on the continuance of a system of invidious racial distinctions in an advanced State like Baroda. We think that nothing should be done that would give rise to an impression amongst

the subjects of Baroda that they are not living under *swarájya*. Even if the new proposals are carried into effect to the fullest extent, we have no doubt that the Mahárája will continue his generous patronage of Maráthi literature, and we, therefore, ask our Mahárásthra brethren to take a reasonable view of the question instead of being swayed by sentiment. [The *Hindu Punch* and some other Maráthi papers, on the other hand, oppose Gujaráti being adopted as the State language in Baroda.]

Misgovernment in the Idar State.
Praja Bandhu (39), 22nd Aug.

60. During seven or eight years of his reign, there is scarcely one instance in which Sir Partápsinghji of Idar appears to have tried to satisfy the demands of his subjects. An unmistakable proof of his failure in administration is to be seen in his recent imposition of a tax on cattle. This way of trying to squeeze the poor agriculturists, who live by rearing cattle, cannot but be condemned. Further, the step will result in loss to the State by driving the agriculturists out of Idar, and it is also likely to result in disturbances between them and the tax-collectors. This tax surpasses even the unjust *Jezia* of Aurangzebe in its unreasonableness. Sir Partápsinghji ought immediately to wash off the blackness of this black act.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 2nd September 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th September 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire ...	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian ...	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	800
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer ...	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal ...	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50. ...	1,000
9	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32 ...	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40 ...	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47 ...	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly ...	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar ...	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser ...	Ahmedabad ...	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
44	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	Anglo-Portuguese.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	Anglo-Sindi.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	Anglo-Telegu.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	English, Mara'thi and Gujara'ti.				
62	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	Sanskrit.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár ...	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár ...	Do.	Do.	......	
180	Mufid-e-Rozgár ...	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind ...	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Shráwak Bania); 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika...	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
82A	Lohána Samáchár ...	Ahmedabad ...	Weekly	......	...
91A	Satsang	Surat	Do.	......	...
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	Shrinivas Bhikaji Sardesai; Hindu (Chitpáwan Bráhman); 49.	2,500
150A	Ráshtrodaya	Poona	Monthly	S. K. Damle; Hindu (Chitpáwan Bráhman); about 30.	...

The Editor of No. 5 is Prof. P. B. Váccha; Pársi; 42.

The Editor of No. 18 is Rev. Seither, S. J., German; 45.

The Editor of No. 22 is Prof. P. A. Wádia; Pársi; 35; 400.

The Publisher of No. 23 is Ganesh Balvant Modak; 44; Hindu (Chitpáwan Bráhman); 42; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott; Rev. R. S. Hume; Rev. Tukárám; (Christians); 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes; Goanese; 25½; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel; Hindu (Patidar); 39; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta; Hindu (Dasa Shrimali Bania); 34½; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswat Brahmin); 21; 150.

The Editor of No. 178 is Amjadbeg; Muhammadan (Moghal); 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.

The Editor of No. 180 is Mahomed Husein Hássomya; Muhammadan (Sunni); 44.

Politics and the Public Administration.

Comments on the cancellation of the Sheriff's meeting in Bombay in connection with the Transvaal Indians.

Indian Social Reformer (6), 5th Sept.

***1.** "The cancellation, practically at the last moment, of the Sheriff's meeting which was to have been held on Tuesday, to urge the Government of India and His Majesty's Government to take immediate steps to relieve British Indians in the Transvaal of the intolerable indignities to which they are exposed, caused a good deal of disappointment......... The *Advocate of India* has sought to make a distinction between the cancelled meeting and that held under the chairmanship of the Aga Khan on the ground that on the previous occasion there had been a spontaneous movement, whereas now 'a paid agent' had been trying to create interest in the matter. This extremely irrelevant and ungracious reference to one who has identified himself heart and soul with the cause of the Indians in the Transvaal is an insult to the citizens who signed the requisition. They are surely as capable of judging for themselves as our contemporary, and we are sure we are expressing the feeling of all those who have come in contact with Mr. Polak, in saying that their appreciation of his zeal and enthusiasm on behalf of Indians is only enhanced by the ill-tempered attack of the *Advocate*.......... It has been pointed out that the meeting had nothing to do with the South African Union Bill. But even if it had to do with it, and even if the Bill had received the King's final sanction—which it has not—surely, it is within the rights of His Majesty's subjects to protest against an unrighteous measure of legislation, and we cannot but think that the Government of Bombay have been swayed by excessive official scruples in prohibiting the meeting. There is also some force in the contention that while the Sheriff is appointed by Government, he is in matters of this kind simply the agent to carry out the collective wishes of the citizens.......... We trust that Government will take an early opportunity of making it clear that they have no intention of unduly officialising the Shrievalty. While we regret the unfortunate mistake, we strongly deprecate any attempt to put a political interpretation on the action of Government or to convey the impression that a deliberate assault has been committed on any cherished public right. It is probable that the strongest protest against the invidious distinction incorporated in the South African Union Bill has gone to His Majesty's Government from Sir George Clarke and his colleagues in the administration of this Presidency, and the Government of India and Lord Morley have expressed themselves against it in the most emphatic terms compatible with their constitutional relations to the Imperial Government." ["Since writing the leading article, a Press Note has been issued with reference to the cancelled Sheriff's meeting.......... This is a very graceful act on the part of Government, and we are sure that whatever misapprehension might have arisen from the cancellation of the meeting will be entirely dissipated by this frank and sympathetic communication."]

Indian Spectator (7), 4th Sept.

2. "The Sheriff and the Government of Bombay have between them managed to create a somewhat unseemly incident. A public meeting of the citizens once called has been cancelled. If the Sheriff had doubts about the propriety of his taking part in the meeting, he had the discretion to decline to call it. Instead of using that discretion he seems to have consulted Government and tried to throw the responsibility on other shoulders. When the Sheriff himself doubted the propriety of a procedure, the Government was not likely to take a more liberal view of his duties. No rule has been passed binding on future Sheriffs, but the precedent created in regard to the Transvaal affair will tend to hamper the discretion of those officers and cast upon them the responsibility of ascertaining what is likely to be said at a public meeting. We cannot understand why a Sheriff, who is appointed by the Government of Bombay, should not call a meeting to make a representation in regard to some matter arising from the conduct of a Colonial Government or even from a law passed by the British Parliament itself. A public meeting to ask for the reconsideration or repeal of a measure is not seditious, and as the Sheriff is a Government servant in a restricted sense, holding appointment for a short time, it seems to be straining a point to deprive him of the liberty of enabling his fellow-citizens to lay a grievance before Government in a loyal and dutiful manner. Nothing may be gained by creating discontent here over a grievance in Africa. But it will be seen that the object of the meeting was not to criticise the Government of Bombay or of India. As regards the cancellation of the meeting at the last moment, it is not clear whether the Sheriff asked for a reply before a certain date, and why he fixed a date for the meeting if he did not receive a reply before that date."

Gujaráti (30), 5th Sept., Eng. cols.

*3. "The cancellation by the Sheriff of the public meeting that was to be held at the Town Hall has provoked universal dissatisfaction. The fact that the Sheriff acted under instructions from Government has added to the unpleasantness of the feeling that has been aroused. Why Government waited till the last moment it is not easy to understand. They could not possibly have been ignorant of the movement that was started in Bombay even before they received a formal communication from the Sheriff. They acted most improperly in delaying their decision, and it was little short of an insult to the many respectable and honourable citizens who had signed the requisition, to have brought about the cancellation of the proposed public meeting by their ill considered and unjustifiable intervention at the eleventh hour. We do not think that those who were responsible for this extraordinary procedure would have ever dared to act in this dilatory, summary and discourteous fashion in England or treated any portion of the British public with such gross lack of consideration. Until Wednesday morning at any rate the entire Indian public were kept in tantalising ignorance as to the precise reasons which influenced the decision of Government and the Sheriff............. It is, however, not a little extraordinary that the *Times of India* was able to give the needed information on Wednesday morning, though it was deliberately withheld by the Sheriff from the signatories to the requisition who were, of course, intensely anxious to know for what precise reasons the meeting had been cancelled. This is one more glaring illustration of the inconsiderate and thoughtless manner in which the Indian public are not seldom treated in this country.......... We confess we never imagined that the public would ever be treated in this most humiliating fashion under the *regime* of His Excellency Sir George Clarke. But the ways of Government are inscrutable, and the incident is one which will not be easily forgotten.......... Government, knowing as they ought to have done the consequences of cancelling a public meeting at the eleventh hour, should have promptly inquired what the object of the meeting was and not drawn upon their imagination before asking the Sheriff to take the serious step that he did and of which the public knew absolutely nothing until Tuesday on which day the meeting was actually to be held. Indians and the Indian press are often advised in a superior fashion to inquire into facts with care, obtain reliable information and then form their conclusions on public questions and the measures of Government. Government could have easily adopted this procedure before calling upon the Sheriff to cancel the proposed public meeting. It was a serious step to take at the last moment under any circumstances, and Government should have obtained the necessary information before writing the letter they did to the Sheriff. They would have known, if they had cared to inquire, that the object of the meeting was not different from that of a meeting convened by the Sheriff last year and held at the Town Hall and there was nothing in the proposed resolutions to compromise their position or of their Sheriff.......... The extraordinary action on the part of the Sheriff raises an important constitutional question.......... What right has the Sheriff to cancel a public meeting actually announced to be held on a particular day and at a particular place? No doubt he might have refused to act upon the requisition at the very outset and to convene a public meeting.......... We say it was an unconstitutional and improper usurpation of the discretion which he had at the outset to act or not upon the public requisition addressed to him, to have cancelled at the eleventh hour a meeting actually fixed to be held at a specific time and place."

4. "The mistakes of a Government are under certain circumstances as fruitful of evil as its misdeeds. Such a mistake has, we greatly fear though we are grieved to say so, been made by, of all others, the government of Sir George Clarke, our popular, well-intentioned, and very capable Governor.......... It may convey some idea of the commotion to the Government's mind if we give some of the speculations and criticisms indulged in throughout Tuesday. Everyone wanted to know the reason and everyone thought he could guess it. Some said that the Police had informed the Government that if the meeting was held, there would be a breach of the public peace. Some even went so far as to say that the Police Commissioner had gone especially to Poona on Saturday and the order was issued on Saturday evening after his visit to the Governor. Others said that a contingent of Extremists from Poona had decided to attend and cause a disturbance, and the Poona Police had given information which had led to the order. The Sheriff was mysterious, probably because he knew nothing or knew what he could not divulge. This added fuel to the fire. The Extremists were crowing. The Moderates were crest-fallen.......... Sober and sensible men of business shook their heads and gloomily asked what had led Government into such a blunder. This will drive many into the arms of the Extremists, they said.......... Are all public men to be tarred with the same brush? What could make such a Governor as Sir George Clarke so distrustful? Why should he not have taken the leaders into his confidence? The Government has given the Moderates a slap in the face publicly; how will they take it? The right of public speech and public meeting has been openly invaded and set at naught; will the Moderates submit to it? Here is your sympathetic Governor, jeered some. After all he is a soldier-statesman and if you scratch the statesman you find the soldier underneath!......... Then the more serious asked—Could Lord Minto or Lord Morley have anything to do with it? That was not so easy to believe. So they want to gag India! Are we not to break out because they fear the Boers?......... *Vinas kale viparit budhee* quoted some in Sanskrit. *Quem Deus vult perdere prius dementat*, repeated others in Latin.......... We ask His Excellency Sir George Clarke and his colleagues to consider carefully what the above meant. The strong undercurrent that lay beneath the different modes of expression deserves the most serious attention. This is not the time when any Government can afford to make such a mistake in this country.......... We are glad that our public leaders have resolved to call a public meeting at once. It will be graceful on the part of Government to allow the use of the Town Hall for this meeting. Let the Sheriff, as a Crown Officer, by all means take no part; but let the citizens' right be admitted fully and frankly."

Oriental Review (13), 1st Sept.

***5.** "Nothing could be possibly more characteristic of the spirit in which Government deal with our public-spirited men in India than the treatment which they accorded to the organisers of the public meeting which the Sheriff of the City of Bombay, acting in deference to the wishes of hundreds of the leading men of that city, had convened to discuss the question of the Transvaal troubles and which was to have been held on Tuesday last. The requisition addressed to the Sheriff, the notification issued by him, naming the day and the place of the meeting, had been a matter of public knowledge for some time past; and it is impossible that Government could have been unaware of the same. But the idea dawned upon them at the eleventh hour, that there was an impropriety in such a meeting being convened by, and held under the auspices of, the metropolitan Shrievalty and in the Town Hall, and they issued their prohibition of the meeting at a time when it must be extremely indecent and provoking to stop it. Perhaps the organisers of the meeting have to thank Government that they did not stop the meeting by putting up a notice at the last moment on the wall of the Town Hall and stationing a police-peon at the top of the stone-steps to inform the public, as they came up, of the view which Government took in the matter of the meeting. That is, of course, the next logical step which an unsympathetic Government may con-

Mahrátta (11), 5th Sept.

ceivably take in their course of trifling with the leaders of the public to prove that these count for nothing. And what seems merely conceivable to-day may be realised as experience at no distant date, for is not the reactionary Government busy annihilating distance between the normal and the abnormal, between the sane and the insane at so many points? Government have also made a revelation about their conception of the status of the Sheriff. They choose to treat him as a Government servant and affect to discern an impropriety in his convening a meeting whose object was only to request the Imperial Government not to sanction a particular Act of the Colonial Legislature, and also, otherwise to take steps to safeguard the lawful status of the Indian subjects abroad......... Could not our Government have taken up the question of the position of the Sheriff at leisure and after this one meeting which was already advertised had been held? Was it so imperatively pressing as to make the meeting itself impossible?......... We trust that notwithstanding the damper sought to be put upon the enthusiasm of the organisers of the Bombay meeting, the proposed meeting will be soon held—we believe that it is to be held shortly—as we are sure it would be successful even without the auspices of the Sheriff; perhaps even more successful owing to the unreasonable action of Government in prohibiting last Tuesday's meeting. We would also suggest that Mr. Polak, the delegate to India from the Transvaal Indians, should visit at least the more prominent centres of public opinion throughout India and make the tocsin ring loud so that even those that slumber may hear about the sad lot of our brethren in South Africa." [Elsewhere the paper says:—"The reason of the cancellation of the meeting is very unsatisfactory; in short, it is no reason at all; it is mere prohibition......... We hold it is an outrage on public feeling to trample under foot the very elementary rights of the liberty of association."]

Indu Prakásh (47), 31st Aug., Eng. cols.

6. "The cancellation of the Town Hall meeting is humiliating to the Sheriff inasmuch as he has had thus to avow that the first decision he had arrived at when his conscience was not plied with diplomatic talk of that odd mixture of imperialism and high-handedness, which is the great bane of the day, was wrong and impolitic.......... We wonder if any respectable gentleman of Bombay will henceforth agree to accept the shrievalty of Bombay which brings no money and only converts an independent man into a marionette moved by official wirepulling.......... The cancellation is humiliating to the Sheriff and it is twenty times more so to Bombay, to the people and not the less to the Government. We had been priding ourselves on the smoothness of relations between the Government and the leaders of Bombay city, and these leaders have ever been given credit for having earned courteous treatment by their beyond-suspicion constitutionalism. What is the wise Government of thoughtful Sir George Clarke about? Does it deliberately intend to ignore the distinction between Constitutionalists and Extremists, to press down both with equal unreasonableness, and thus run the dangerous risk of experimenting whether high-handedness will not turn Constitutionalists into Extremists?"

Sami-Sánj (91), 3rd Sept., Eng. cols.

7. "In the matter of the suspended Bombay meeting, Government would appear to have grievously failed the public not in one place but in two. In the first, if they were, for any reason of their own, disinclined to let such a meeting be held, they owed it to the public to give an intimation of the same as soon as they were apprised of it. In the second place, it was their duty to tell plainly the public why they objected to it, instead of keeping everyone in the dark and letting everyone put his own interpretation upon their intentions in the matter, which were hardly flattering to them, or calculated to strengthen the faith the people of this Presidency have always chosen to repose in their rulers.......... In this, as in many other matters, the public's point of view is not that of Government.......... It becomes a duty of our public leaders to consider whether it would not be right to spare the Sheriff, in the future, a duty which he is clearly not free to render to the citizens, even in matters which in no way affect either the interests or the prestige of the British *Ráj*."

Bombay Samáchár (69), 31st Aug., 1st and 2nd Sept.; *Sánj Vartamán* (41), 31st Aug. and 1st Sept.; *Jám-e-Jamshed* (34), 31st Aug.; *Sami-Sánj* (91), 31st Aug.; *Akhbár-e-Souddgar* (24), 1st and 3rd Sept.; *Akhbár-e-Islám* (64), 31st Aug.

8. The cancellation of the public meeting of the citizens of Bombay for the purpose of expressing their sentiments in the matter of the unjust and wicked treatment of the Indian residents in the Transvaal has caused no small grief and astonishment to the entire city. In the history of Bombay this is the first incident of its kind, and it is a riddle why a meeting that was to be held under the auspices of representative Indians having the confidence of Government should have been stopped at the last moment. Unless Government come forward with an explanation in the matter at an early date, a false impression is likely to be created among the masses regarding the relations of the Moderates with the authorities. [The paper then comments on Mr. Smuts' interview with Reuter's Agency and warns the Indian people against being taken in by the promises he holds forth. With a view to bringing round all the South African Colonies and compelling them to admit the Indians resident there to all the privileges of the citizens of the Empire, the paper advocates wholesale boycott of the Transvaal and its sister Colonies. In its issue of the 1st September the paper expresses its gratification that the Police Commissioner had no hand in preventing the holding of the above meeting. In its issue of the 2nd September it deplores the attitude of the Sheriff on the present occasion and regrets that the views of Government in the matter of the holding of the meeting should have been communicated to the Sheriff and the *Times of India* only and the organisers of the meeting kept in the dark. The *Sánj Vartamán* strongly protests against the cancellation of the meeting and ridicules the apprehensions of Government of a breach of the peace inasmuch as it was to be held under the auspices of the leaders of the people known for their political views. In a subsequent issue the paper expresses itself dissatisfied with the reasons advanced by the Sheriff for cancelling the meeting and makes a fervent appeal to the prominent citizens to protest in a meeting against this arbitrary action. The *Jám-e-Jamshed* and the *Sami-Sánj* also disapprove of the Sheriff's action and await the receipt of some explanation from Government in the matter. The *Akhbár-e-Soudágar* attributes the cancellation of the meeting to a fear of the Extremist propaganda entertained by the authorities and taunts Government with having extremism on the brain. In its issue of 3rd September the paper appeals to the Indians to enter their protest against the provisions of the South African Union Bill and to forward a weighty and representative memorial to the Government of the Transvaal. The *Akhbár-e-Islám* refuses to prejudge the Government decision in the absence of any authoritative explanation.]

Bombay Samáchár (69), 4th Sept.; *Jám-e-Jamshed* (34), 4th Sept.; *Sánj Vartamán* (41), 3rd Sept.; *Akhbár-e-Soudágar* (24), 4th Sept.; **Pársi* (38), 5th Sept., Eng. cols.

9. The Press Communiqué issued by Government in connection with the cancellation of the Sheriff's meeting will be received by the people of Bombay with feelings of gratification. The explanation offered by Government in the matter is not only satisfactory but generous enough to stand the organisers of the new meeting in good stead. It should convince all classes of people that Government will have no objection to the undertaking of any constitutional movement and any similar meeting will be welcome to them. But at the same time we cannot help observing that the Government reference to the Sheriff's position in this connection is unsatisfactory. It is a question if the reason advanced by Government for the stopping of the present meeting is justifiable, for only two years ago a meeting for a similar purpose was held in the Town Hall by the then Sheriff. It is incomprehensible, therefore, why on the present occasion a different course was adopted. It may be open to the Sheriff to abstain from holding controversial meetings, but then the meeting convened for the discussion of the position of the Indians in the Transvaal cannot be dubbed controversial. The last meeting held under the presidency of His Highness the Aga Khan was unanimous and no controversial matters were discussed

by either the Anglo-Indian or the Indian speakers. Can it be that an objection has been raised against the meeting in some unknown quarters? On the last occasion several Anglo-Indian members of the Bombay Chamber of Commerce took a leading part in the business of the meeting, but when approached recently they did not deem it advisable, after consultation with the Transvaal Chamber of Commerce, to have anything to do with the Transvaal question. The reason advanced by the Bombay Chamber is apparently hollow and an insult to the sense of judgment and discretion of its members. The changed attitude of the Chamber gives rise to a suspicion that it may be at the bottom of the cancellation of the meeting. Anyhow, an explanation in the matter is due to the public from Government. [The *Jám-e-Jamshed* views the Press Communiqué with satisfaction, but refuses to admit that the object of the meeting was at all controversial. On the other hand, it adds, there is hardly any other subject within the pale of practical politics on which the Indians of all classes and creeds are so unanimously and whole-heartedly united. The *Sánj Vartamán* and the *Akhbár-e-Soudágar* write in a similar strain. The *Pársi* writes:—"Government have published an 'explanation' which really ought to satisfy all parties.......... After this explanation, which we think to be eminently fair, our next course should be to hold an independent public meeting. As for Government sympathy, the explanation indirectily admits that the meeting will have the unexpressed sympathy of the Governor, the Viceroy and even the Secretary of State. We trust no further capital will be made out of this unpleasant episode."]

Comments on the passing of the South African Union Bill in the British Parliament.

Gujaráti Punch (32), 29th Aug., Eng. cols.

10. "The Imperial Government have committed a grave mistake in granting their sanction to the 'Bill of Union,' under which all the States and territories under the British Flag are to be unified, without sufficiently guaranteeing the existing rights of their non-European subjects. It seems as if the most responsible persons in Britain have the least notion of how things are managed in Southern Africa and what the Asiatics have to suffer owing to the highly culpable greed of the white settlers. This is apparent from a statement made by the Prime Minister himself in which he denied that the rights and interests of the native and Asiatic population could in any way suffer from the promulgation of the Act. Now, if this does not exhibit an extraordinary lack of right information we do not know what it does.......... But the main question that strikes one here is, what is the position we occupy at present in the British Empire. India has been admitted to be the most valuable asset that the Empire possesses. Its Princes too have been flattered that they are the mighty bulwarks of the Imperial structure, and the people too have often come in for their share in the encomiums for loyalty. But when we enter a little deeper in details, how hollow does it all seem and sound! We do not deny India's loyalty, or its chiefs' importance in the coming Asiatic supremacy struggle; we cannot also deny that the British people treat us as fellow-citizens of the Great Empire. But outside the British Isles everything is changed; if the most venerable High Priest His Highness The Aga Khan, our most powerful Prince, His Highness The Nizam, or our highest Indian Official, Mr. Gupta, our First Indian Citizen, Sir Jamsetji Jeejeebhai, or the most influential Zamindár, Mahárája Tágore were to go to South Africa, what status would they have, what treatment would they be vouchsafed? If these, the highest of the high, are thus left in an anomalous position what to speak of the millions of poor Indians?......... We do not know as yet how far worse the position of the Asiatics becomes under the new Act, but it seems as if there were a dearth of far-sighted statesmen in England to-day, and we fear a day will come when England may have to regret it." [The paper in its vernacular columns deplores the recognition of racial differences in the Union Bill and appeals to the people of Gujarát and Káthiáwár to gird up their loins to get the measure repealed.]

Gujaráti (30), 29th Aug.

11. The South African Union Bill affords a very clear instance of the precarious position of the Indians in the British Empire, due to the very strange policy of the Government of India. In spite of the loud protests that have been raised against the measure, the British Cabinet has deemed it wise to stand by the Transvaal Government in doing injustice to the Indians. This action of theirs, while the future has still to decide whether Lord Morley's Reforms have done any substantial good to India, has produced such heart-burning here, that unless the Government of India and the British Cabinet reconsider the matter, what little good effects these Reforms have produced will be totally wiped off. For more than two years the British Cabinet has not only been silently acquiescing in the wrongs done to the Indians, but what is worse, it has been strengthening the hands of the Whites in their oppression of the Asiatics in South Africa. What surprises us most is that when Government are ready to go to war if the rights of a White are encroached upon in China or Kamaschatka, they quietly put up with the indignities offered to the Indians and still boast that India is the Crown of the Empire. While such things are happening, who can say that England cares for the good of the Indians? What has Lord Morley to say to the sacrifice of Indian interests in the passing of the New Bill? What has this disciple of Burke to say to this plunder of the rights of the Asiatics, which is carried on in broad day-light? We must frankly say that this Union which is going to be effected at such cost to the Indians can never add to the glory of the Empire. If after this the Indians feel discontented and begin to struggle for their rights and if some of them go astray, surely, the responsibility will not lie upon their heads. To leave 43 lakhs of Blacks to the tender mercies of 12 lakhs of Whites is unrighteousness enough. Where is the liberalism of the Liberals? The British Government is afraid of displeasing the African Whites lest they should throw off the nominal suzerainty of England.

Jám-e-Jamshed (34), 4th Sept., Eng. cols.

12. "The passage of the South African Union Bill without amendment was a foregone conclusion. It was not to be expected that the poor 'Black' would find any serious advocacy of his right either from the Government or the official Opposition. This attitude of the British Parliament, when compared with its protests against the ill-treatment of the Blacks of the Congo, savours of national hypocrisy. But let us not despair. The resources of constitutional agitation have not been exhausted as yet and, to look a bit still further ahead, those of constitutional retaliation not touched at all so far. We, of course, pray that there may not arise the necessity of resorting to these, and that statesmanship and political wisdom of the higher order may yet prevail. But if this does not, it is hard to see how any self-respecting people could fail to employ every legitimate weapon it possesses in defence of its just rights and privileges."

Shakti (93), 28th Aug.; *Gujarát* (74), 28th Aug.

13. The *Shakti* after recounting two cases of hardships inflicted upon Indians in South Africa observes:—Even civilised England is now on the verge of losing its credit entirely. By passing the South African Union Bill England has not only lost a golden opportunity of doing justice to the people of India, but has completely destroyed the faith of the Indians in her righteousness. The frequent application of that detestable Act of 1818 and its justification by the Ministers has clearly shown us that liberty is for Europeans only and not for the natives of India. Now we are made to understand that in their opinion the Blacks are not to be treated as human beings but as beasts. That such injustice and indignities should be sanctioned by the British Parliament, and that too when the Liberals are in power, is very astounding. The English are too selfish to look to the interests of the Indians when those of themselves or of their own kith and kin are concerned. This ought to show the Indians the truth of the Nationalist precept of self-reliance. [The *Gujarát* severely criticises the conduct of the British Parliament in passing the Union Bill, and exhorts the Indians to start a general boycott of the South African Whites.]

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Shakti (93), 28th Aug.; *Gujarât* (74), 28th Aug.

Comments on Mr. Polak's pamphlet on the Transvaal question.

Bombay Samáchár (69), 30th Aug.; *Jám-e-Jamshed* (34), 30th Aug.

14. The *Bombay Samáchár* circulates along with its issue of the 30th, "Tragedy of Empire" by Mr. H. S. L. Polak who has been flooding the Press with letters on the Transvaal question. The pamphlet discusses the grievances of the Transvaal Indians and appeals to the Indians to take steps in the matter. [The *Jám-e-Jamshed* writes:—The publication of the pamphlet on the eve of the meeting going to be held in the Town Hall comes quite opportune. Mr. Polak has shown that the Transvaal Indians are not fighting so much for their interests as for the honour and privileges of the Indian nation at large. He suggests, among the means that should be adopted to secure justice to India, the continuance of the agitation and the dissemination among the Indian public of information regarding the grievances of the Transvaal Indians. For this purpose he urges the formation of a central body, with branches in all important cities of India, and also of a conference of Indian leaders to devise ways and means for assisting the Imperial and Indian Governments. He has further urged that the Government of India should be asked at once to stop the recruiting of indentured labour for Natal, and that steps should be taken to prevent the encouragement in India of Transvaal exports like coal. The British Government is now upon its trial, and if it is desirous of proving that it is conscientiously governing India for India's good, it should put these suggestions of Mr. Polak into practice.]

Alleged services of the "Indian Party" in the House of Commons.

Oriental Review (13), 1st Sept.

15. "In the midst of angry vituperations and unjust insinuations, the little band of men who are called the Indian Party in the House of Commons are doing no small service to India.......... These friends of India have not a little to suffer for their venturing to press on the attention of the British Parliament and people such ugly events and damaging facts as those to which Sir Henry Cotton's questions pointed and which the Master of Elibank's replies served only to accentuate. We should like to know what the Honourable Members, who are so constantly reviled for their venturesome task, have to gain? What can India give them but bare thanks? What can Indians do for them? What can they expect from us? Their work is self-imposed and absolutely unselfish. They have not the remotest chance of any reward, but the reward of their own conscience. They serve not India alone, but Great Britain too.......... It will be an evil day for India and the Empire if such efforts cease; for that will spell the extinction of the faith that these efforts keep alive in educated Indians, the faith that their reasonable hopes and legitimate aspirations will not fail ultimately to gain the sympathy and receive the support of the free and freedom-loving people of Great Britain."

Ráo Bahádur G. V. Joshi's lecture on "Self-government in the Colonies."

**Mahrátta* (11), 5th Sept.; *Ráshtramat* (48), 4th Sept.

16. "Last Sunday evening was delivered in the Hall of the Sárvajanik Sabha, Poona, the second lecture in Maráthi by Ráo Bahádur G. V. Joshi on 'the form of self-government in the British Colonies'. He thought that the question of self-government for India was not one merely of a theoretical character but was of immense practical interest. The right to demand self-government had its basis in the 'Charter of Independence' of 1857, which was similar to, if not stronger than, the Magna Charta, or the Petition of Rights of England. It was owing to the immense practical interest of the subject of self-government that leaders like Mr. Dádábhái Naoroji emphasised its necessity. It must be remembered that *swaráj* was not the ultimate ideal, but only a means to the realisation of India's future destiny in the history of the world.......... *Swaráj* or self-government existed in almost every country in Europe. America has *swaráj* and even Cuba and the West Indies and the Philippines have it. In Asia, Japan has self-government, Persia has lately achieved it, and China has promised to grant it to her subjects within ten years. Even in the dark 'continent' of Africa, the British colonies are self-governed. If we take the population of the world to be 150 crores, we

find, roughly speaking, 60 crores enjoying *swaráj*, 40 crores (China) promised that it would be granted within 10 years; so only 50 crores, including 30 crores of India, are without *swaráj*. But the Indians are on the road to *swaráj*. Almost all colonies attained self-government at the most within a century; but after 135 years of British rule (since 1773, the year of the Regulating Act) India has advanced only on the first two elementary steps of the ladder. It was urged that the racial, religious and other differences militated against the possibility of *swaráj* for India. But that difficulty had no force as could be seen from the history of Cape Colony. Here there were Boers, Kaffirs, and other tribes, who struggled for self-government. On a point of difference about the landing of English convicts in the colony the public feeling was strongly moved and 'it was resolved in a public meeting that it was the duty of all good and loyal subjects of His Majesty' to suspend at once all transactions and business with the Government.' At that time 'a gentleman who refused to associate with the Boycott was knighted.' After some time, the Government yielded, and the British Parliament commended the resort to boycott by the Colonists. Gradually in 1872 self-government was granted to Cape Colony. Of the two and a half million people inhabiting the colony, only six lakhs were Europeans, while the rest were Boers, Kaffirs, Hottentots, and others. Franchise is extended to all equally. No special representation is conceded to any class. After giving a more detailed account of the administration therein and the prosperity of the people, Ráo Bahádur Joshi concluded his able and learned lecture." [A correspondent of the *Ráshtramat* in giving a summary of Mr. G. V. Joshi's lecture also reports him to have stated as follows:—It thus appears that when Government begins to turn a deaf ear to the representations of the people, the latter are compelled to resort to passive resistance. We are never to resort to armed resistance, but it will be seen from what I have told you of what use passive resistance is on some occasions.]

Comments on Lord Kitchener's farewell speech at Simla.

Gujaráti (30), 29th Aug.; *Praja Bandhu* (39), 29th Aug.

17. The London *Times* has put its own interpretation upon the suggestion made by Lord Kitchener at the Union Club dinner to the Government of India "to look ahead," and on the strength of this interpretation urges the Government of India to restrict the existing freedom of the Press. Lord Kitchener himself could hardly have expected this interpretation of his words. We can never believe him capable of saying anything in favour of placing more checks on the Indian Press. So many stringent measures have been passed during the last two years by Government, and public opinion has been growing so very strong against these new measures, that we cannot suppose that Government would like further to excite public feeling. To speak the truth, if the advice of Lord Kitchener had been followed by Government during the last 20 years and the administration of the country been modified to suit the rising public feeling, the present crisis would never have come about. If Government commit the mistake of following the suggestion of the London *Times*, they will make worse rather than improving the state of affairs in the country. [The *Praja Bandhu* also declares that if Lord Kitchener's suggestion had been borne in mind the recent repressive legislations would not have been passed. It also thanks Lord Kitchener for his recognising the claims of natives to Cantonment Magistracies and for doing away with racial distinctions in the army.]

Anarchism and the Native States in India.

Gujaráti (30), 29th Aug.

18. Several Native States in India have issued orders against those who are impatient at the delay caused by Government in popularising the administration of the country and those who indulge in mischievous political activities. The Mahárájas of Kolhápur, Jaipur and Gwálior have taken the lead. Sir Partápsinhji who at present is in England has followed suit. Perhaps the Princes might be under the inspiration of the Political Agents. Why should Native States interfere in the matter when crimes are perpetrated by some fanatics in British India? Almost all the people in British India are of opinion that anarchism as a phase of politics is not to be favoured at all. The salvation of India lies in persevering in the methods of constitutional agitation. Journalists in England suggest to Government to put the administration of the country on a satisfactory basis and thus direct the minds of the people from the path of anarchism.

Indians as a rule are lovers of peace even while passing through fiery ordeals. Knowing this, Native Princes should not have issued such orders. By their action in the matter they have lowered themselves in the eyes of the public. Anarchism would not have been heard of in the country had Government not been indifferent to public opinion. Lord Curzon added fuel to fire by effecting the partition of Bengal and sowed the seeds of anarchism. We would suggest to Government to exercise control over the conduct of Political Agents who prevail upon the Native Princes to issue such orders. What is the use of exciting the minds of people by discussing the subject of anarchism? Instead of indulging in fruitless discussion Government and the officials under them should do their best to popularise the administration of the country. By such efforts only will the political relations of England and India be preserved in times to come. It is to the interests of both the countries that these relations should continue to exist. The responsibility of governing India in such a manner as not to snap the political ties between the two countries lies on the shoulders of the Home Government and the Government of India.

Kál (126), 3rd Sept.; *Ráshtramat* (48), 3rd Sept.

19. The howl of sedition raised by Anglo-Indians is being echoed in the Native States in a louder and more disgusting key. The schemes of Anglo-Indians succeed only when they are backed up by the Moderate leaders and the rulers of the Native States. Kolhápur, Gwálior, Jaipur and Kashmir are already in the field and have supported the Anglo-Indian crusade against sedition by words as well as by deeds. The Chief of Dhár also held a special Durbár recently, and endorsed the remarks of Captain Luard, the British Resident, about rooting out sedition. Lord Minto has sent a special message to the Chief to the effect that he should see that sedition does not spread in his territories. Captain Luard made some ridiculous statements in the course of his speech on the occasion, and averred that seditionists openly condemn the anarchist outrages, but secretly help the miscreants with money. Two years ago some students thought of holding the Shiváji celebrations at Dhár, but the Chief smelt sedition therein and promptly deported the persons connected with the movement. We only pity such timid and cowardly Chiefs who forget that they owe in a way their present position to Shiváji. The Chief of Dhár has also made bold to suggest to the Imperial Government that more stringent measures should be adopted by them to put down the prevailing sedition. He has also asked all his subjects to keep the State authorities informed of all mischief-mongers. [The *Ráshtramat* writes:—The temperament of the British Government has become so delicate that it is not satisfied with the note of loyalty sounded by an individual Native Chief. It requires other States also to follow suit. The lot of Native Chiefs is really to be pitied. They have to travel to places like Bombay and Calcutta to get proclamations of loyalty drafted by somebody for publication in their States and to get them printed in one of the Anglo-Indian papers. We fail to understand why the Chiefs should be so chicken-hearted. Is their loyalty to British Government so tottering that it requires to be repeatedly propped up?]

The difficulties of teaching politics to Indian students.

Indian Spectator (7), 4th Sept.

20. "It has from time to time been urged that correct politics should be taught to Indian students when their minds are yet plastic, inquisitive and receptive, and there is danger in allowing their opinions to be moulded exclusively by platform orators and sensational newspapers. Sir W. Lee-Warner's 'Citizen of India' was written with the object of counteracting the influence of questionable politics on young minds. The book is read in some schools, in parts of India; but we have not seen or heard it stated that it has served the purpose with which it was introduced in the schools.......... The book does not seem to have added to the popularity of the author's name personally. To counteract the influence of what may be called the Opposition, what is required is not a statement of certain facts which redound to the great credit of Government but the precise significance of which cannot be realised without a vivid imagination and considerable experience of the world; it is necessary to introduce certain controversial topics, on which the Government and the Opposition are divided. College students are not unable to grasp them, but the Professor is placed in a delicate position. In the first place his ideal of education is not to impose upon the learner's mind certain cut and dried opinions of his own, but to help the student to think for himself and find out the truth. Secondly, where public opinion in the circles in which the student moves happens to be in conflict with the Professor's teaching—especially when the Professor is a European and the opinion relates to the doings of his countrymen—the student is apt to attach more weight to what he imbibes from his own kith and kin than to the views of one who is suspected of thinking to order, and with whom he comes into contact only in the class room. Whatever places parents and Professors in a position of antagonism to each other cannot be expected to produce educationally beneficial results. Hence, the suggestion that a correct understanding of political problems ought to be inculcated in colleges has not been welcomed by educationists, and it is not likely to be as long as public opinion is not in favour of it. But in view of certain recent events and the general trend of things, public opinion may veer round."

The farce of ultra-loyalism is beneficial neither to the rulers nor the ruled.
Jain (185), 29th Aug.

21. There is no gainsaying the fact that India is in a state of unrest and discontent because of the prevalence of autocracy. Neither the authorities nor Lord Morley have been able to read the situation correctly. The result is that unrest is taking deeper and deeper root in the country. The youth of the country stand aghast at the sight of new developments; and the thoughts of regenerating the country lead them to dangerous paths. The study of French and American history leads them on to struggle for the salvation of the country. It is but natural that the British should express regret at the Muzaffarpur and London murders; and whereas they have expressed their regret rather loudly, the silent grief of the Indians themselves passes away unnoticed. At the bottom of the sorrow felt by the British can be traced selfishness, whereas Indian sorrow is owing to the fact that the best elements in the character of the Indians are deteriorating. The leaders of the people whose business it is to be the interpreters between the rulers and the ruled are displaying cruel apathy towards the miseries of India and consider it to be the end of their being to show off their loyalty to Government. Even a man of the type of Mr. Gokhale is swept away by the current of the stream into making hypocritical statements that he is trying to swim across the stream in spite of insuperable obstacles. The educated classes in India have begun to understand that to shrink from a free expression of views regarding the public grievances at such a critical time, and to make efforts to make known our loyalty to Government, is little short of political suicide. Native Princes of the type of Gwálior, Idar, Kolhápur and Darbhanga may trumpet their loyalty, but the sagacious Government will take it for what it is worth. Even if for the time being Government are deceived into accepting these artificial protestations as genuine the public will not be so cheated. We would have kept silent had these people simply contented themselves with making protestations of loyalty. But when they have gone out of their way to pervert history and assert that the advent of the British in India brought to an end internal disunion, we are constrained to contradict the statement.

The cry of sedition is only a selfish and interested move of Anglo-Indians to burke all constitutional agitation.
Kál (126), 3rd Sept.

22. The Anglo-Indians are ever harping on the cry that sedition is spreading apace in India and thus poisoning the minds and blinding the vision of the British people. Theirs is an interested cry. They know full well that the agitation set afoot in India will result in the acquirement of the rights of *swarájya* and that sharing their powers with Indians means limitation of their own privileges. In order to induce the British people to give them a *carte blanche* to pursue unhindered a repressive policy, they have taken up the cry of sedition. The British people are sensitive about their Empire and their commerce. The Anglo-Indians threaten the disintegration of the Empire and the dislocation of the commerce and manage to feather their own nests. There is an awakening in the country, and every one is feeling bitterly the present depressed position of India. If some impatient people angered beyond bounds commit outrages, the awakening as such is not rendered an evil. The outrages are due to individual temperament; they have nothing to do with the movement as a whole. Mr. Stead says that Dhingra felt that India was ground down by such a terrible tyranny that it was lawful for any Indian to kill any Englishman he happened to meet. The individual himself is responsible for such terrible outrages and not the new movement. The agitation is perfectly lawful and constitutional. Morally it can be defended, and until it is expressly declared illegal by special enactments, it can be safely followed by all Indians. Nobody is disaffected towards the Emperor of India. Nobody wants to subvert the existing administration. What we want is to effect changes in the machinery of Government. The true interests of Britain lie in keeping the Indians contented and winning their love. Sedition is against the religion of Indians; it is against their character and it cannot be attempted by them. It is only the selfish Anglo-Indians greedy of keeping all the strings of power in their own hands, that are crying out "sedition." It should be the sacred duty of Indians not to be deterred from their agitation by such interested cries and to widen the sphere of the new movement. The Anglo-Indians also should realise that the seed of contentment can never grow in the land of repression and that without contentment it is impossible for four crores of the ruled to maintain their rule for ever over thirty crores of people. They should listen in time to their wise statesmen who have been pleading for a conciliatory policy and for a larger grant of rights and privileges to Indians.

The British love of freedom stops short of India.

Gujarát (74), 28th Aug.

23. That the English are an independent race is borne out by the fact that not only do they love freedom but they wish that other nations should also enjoy its blessings. It was the late Sir Henry Campbell-Bannerman who showered blessings on the Russian Duma when it was crushed by the Czar. Still the Anglo-Indian policy of granting rights and governing after the fashion of the Nawabs obtains in Russia. To put a stop to this way of governing, distinguished men of England connected with literature, art, religion and politics have approached Sir Edward Grey. It is strange that this love for freedom is not shown by the English with reference to India. If the leading men of Russia were to send a representation to Sir Edward to give *swarájya* to India we are sure no action would be taken by him. Another fact which brings into prominence the love of freedom felt by the English is the volunteering of a poor printer to bring out Krishnavarma's *Indian Sociologist*. No sooner was the former printer sent to jail than a Mr. Aldred came forward to print the paper. Mr. Aldred does not agree with Shyámji in his views, but he has taken upon himself to print the paper as he believes that stopping the paper would mean dealing a blow to the liberty of the Press. This fact indicates that in England the poor are more freedom-loving than the aristocratic.

Alleged necessity of curbing the Police to gain the confidence of the people.

Ráshtramat (48), 3rd Sept.

24. It is an admitted fact that the sword and justice have been the chief props that have upheld British supremacy in India. The sword has been able to maintain peace and order in the kingdom, while justice has enhanced British prestige and endeared their rule to the people. It is, therefore, to be regretted that the sympathetic relations between the rulers and the ruled are giving place to distrust and disaffection. Government have been paying undue importance to the secret informations of the police and have instituted a policy of repression by unquestioning reliance on their reports. The courts of justice have over and over again shown to what lengths the police go in concocting false evidence to strengthen their own hands. Under the circumstances we fail to understand the motives which have prompted the Punjáb Government to issue a circular showing undue favour to the police. The Bengal Government also refuse to profit by past experience and continue to adhere to the pernicious policy of relying on police reports. The prestige of Government is on a downward path, and we do not know in what it would end if the police continue to hold sway over them. Lords Minto and Morley instead of misdirecting their energies in giving consideration to separate electorates for Muhammadans should turn their thoughts to the re-establishment of confidence in Government by curbing the authority of the police.

Higher European Police officials responsible for high-handedness like their Indian subordinates.
Rdshtramat (48), 31st Aug.

25. The position of the people of this country is very pitiable indeed. They are a conquered nation and have, therefore, to be hewers of wood and drawers of water to the conquering British. It is a patent fact that all the lucrative posts and sinecures in the Civil and Military Departments are kept a close preserve for the Europeans. Indians are thus denied the training necessary for self-government. Our rulers having thus failed to take the people into their confidence have committed serious blunders in the administration which have inevitably caused discontent among the masses. The blame of this mal-administration is, however, thrown on the Indian subordinates who are accused of not helping Government as much as they should. The facts that have come to light in the course of the Midnapur inquiry and in many other cases in Northern India have, however, made it clear that a large portion of the blame for the high-handedness of the police must fall to the share of the European officials. But the Master of Elibank while answering Mr. Rees in Parliament seemed to throw the whole blame for this on the subordinate establishment which, he declared, was largely manned by high-caste educated Indians and not by illiterate men of low morals. The Master of Elibank thus seems to be sadly misinformed by his Anglo-Indian assistants in India Office as regards the real state of affairs in India. We wish some one draws his attention to the Bombay Dockyard theft case to give him an insight into the morale of the European Police officers in this country.

All effeminate dramas should be put a stop to till India attains *swardjya.*
Bhála (110), 1st Sept.

26. It is not advisable for an enslaved nation to resort to dramatic performances to amuse themselves. An independent and wealthy nation may entertain itself with such dramas. But they act very injuriously on the mind of an enslaved nation and render it more effeminate. It would have been a different thing altogether if we were free to enact dramas on current political problems. It is a well known fact that 'An Englishman's Home', depicting the invasion of England by Germany, created quite a sensation in England and was universally patronised by the English. But if some author were to attempt to depict the elasticity and absurdity of the sedition laws in India by staging a drama entitled, say, 'A Sacrifice to Sedition Laws', he will be forthwith sent to prison. It is not possible for an enslaved nation to enact plays that would be beneficial to the nation. Trash will only be ruinous to it. Until India enjoys the rights of *swardjya*, we prefer that all effeminate dramas should be put a stop to. Let us first of all join together and finish the drama of *swardjya* we are now enacting on the Indian stage. After we secure what we are fighting for, we will think of other things.

Boycott means war on the industrial field.
Baroda Gazette (66), 30th Aug.

27. In a second article on Boycott the *Baroda Gazette* writes:—When even an inimical and ill-starred Viceroy like Lord Curzon speaks in favour of 'Boycott' we would be the biggest fools if we were not to maintain the prestige of our arts and industries and of our native land. If we are to adopt the 'Boycott' fully, we should boycott Government service also and if this is done, Government will find it very difficult to go on with the administration of the country. If the question arises what we should do in case of things not produced in this country, we would say, buy foreign goods, but take care to see that they are not manufactured in England, the country which in its egotism has become blind and considers our cries as those of dogs. This is in truth a sort of war in the industrial field, in which the weapons required are firm resolve, unity and unshakable patriotism. The greater the success we win in this battle, the greater the chances of benefiting the cause of our country. What we want to show in this warfare is that though we are unable to check the arbitrary acts of our rulers, still we can cause loss of crores of rupees to their fellow-countrymen by ruining English trade in India. If Indians resolve not to buy any English goods, then England will have to listen to our prayers. Boycott is a 'Yoga,' and so it requires patience and resolution to fight against various obstacles. Just as in 'Yoga' various fiends and devils try to frighten the 'Yogi' out of his meditation, even so the Anglo-Indian papers are trying to throw obstacles in the way of our boycott. But just as a true 'Yogi' is not to be frightened out of his meditation, even so we should be unaffected by the threats of the Anglo-Indian editors and officials and continue our boycott vow. Then only will our desire be fulfilled.

The cancellation of the Sheriff's meeting in Bombay will indirectly help in commending boycott to the Moderates.

Mahrátta (11), 5th Sept.

***28.** "The *Indu Prakásh*, an accredited organ of the Moderate clique of Bombay, has been very much exasperated by the cancellation of the Transvaal meeting. Our contemporary is enraged because the Government has flouted the opinion of the so-called 'beyond-suspicion constitutional' leaders who had been hitherto fondly entertaining the belief that by loud declaration of their 'constitutionalism' they had been in the good graces of the bureaucracy and were their spoilt children. The *Indu Prakásh* is astounded at the rude shock given by the Government to this fond belief. It had thought that the honest pursuit of the campaign of vilification and insinuation conducted by it and the party it represents against the so-called 'Extremists' would render it sacred and inviolable from the high-handedness of the Government.......... When the Central Provinces Government in all high-handedness prohibited the constitutional session of the Congress at Nágpur last year, neither our contemporary nor the so-called constitutionalists at Madras uttered a single word of protest, but, on the other hand, vigorously denounced and abused the non-Conventionists. But to-day the same *Indu Prakásh*, when it experiences a bit of official high-handedness, stands up for the 'fundamental constitutional' rights and is all wroth with Government. Nay, it has gone a step further, and has not shrunk from holding up for acceptance the much-dreaded, more shunned, and most maligned boycott; not industrial boycott, mind, but political boycott.......... In short, it advises Bombay people to boycott the office of the Sheriff of Bombay. A slight use of repression towards the 'Constitutionalists' by the Government has served to open the eyes of the *Indu Prakásh* to the justice of the boycott. In fact, the prime originators and the staunchest adherents and advocates of boycott have from the very beginning been claiming justification for the movement in the repression of the bureaucracy and its encroachments and outrages on the constitutional rights of the people. The only difference between the boycotters and the anti-boycotters like the *Indu Prakásh* and its so-called constitutionalists has been a difference not of the justice or otherwise of the principle but one of time. Those who fell immediate victims to repression had to resort to it speedily, while the petted and fondled constitutionalists are experiencing it now, and are therefore advocating boycott. The cancellation of the meeting will have done some indirect good if it commends the boycott to the perverted minds of the so-called constitutionalists."

Government servants should continue to be faithful to Government even out of office hours in spite of the advice to the contrary of the *Kesari*.

Indu Prakásh (47), 31st Aug.

29. A contributor to the *Indu Prakásh* writes:—The Extremists may be divided into two classes. The one class, though rash and inconsiderate, has still the merit of being frank and outspoken, while the other, in order to save its own skin, clothes its aims and methods in verbose and equivocal terms. These Extremists declare from the house-tops that their aims and those of the Moderates are identical and that there is only a difference of degree between them. The *Kesari* is the exponent of this class of Extremists, and it has very often tried to father upon the Moderates the ideal of absolute *swarájya*. The paper has attempted to show (*vide* paragraph 6 of Weekly Report No. 36 of 1909) that most of the Government servants entertain the ideal of *swarájya* before joining service and that they continue to hold on to that ideal while in service. The paper has, moreover, asked the Government servants to devote their spare time and money towards the attainment of *swarâjya* and has by a curious piece of reasoning tried to show that such an attitude on their part is consistent with loyalty and good citizenship. We regard the attempt of the *Kesari* to capture the unwary Government servants in its net as nothing short of treachery and foul-play. The duty of loyal servants does not end with doing work for stated hours for their masters and then contemplating the overthrow of the very power that feeds and clothes them, and thus being guilty of disloyalty of the foulest kind. We would ask the Government servants to think whether the *Kesari* has done them justice by drawing a loathsome caricature of them in its columns.

Some means of bringing the rulers into touch with the ruled.

Gujarâti Punch (32), 29th Aug., Eng. cols.

30. "It has been a very old, and certainly not unfounded, complaint that there is no one of authority to say what the people think and to explain what Government mean......... The chief means of being in touch with the people, as we can see them, are all weak and unstable; the personal element that may often supplant or supplement them seems at least at present to balance towards the other side. For while creating fine 'measures,' we have a little forgotten to look at 'men,' whose duty and privilege it will be to make them bear fruit.......... It is a well-known fact that an Assistant Collector will ride ten miles to meet an Assistant Superintendent of Police or some other European officer located in the neighbourhood, but will hardly find time to meet on a footing of social equality a highly paid, old and experienced Deputy Collector though he may be staying in the same town, or to pay return visits to the local magnates who may have gone to see him scores of times.......... For realising the successful results of primary education to be spread among the masses, there are two possible means. One is the undertaking by Government of supplying free information and explanation to the people through pamphlets, leaflets, etc. But this cannot go far enough. The other is the associating of the Press in the popular movement inaugurated by Government.......... It is for Government to take it—at least the better portion of it—by the hand and, endowing it with high responsibilities, make it realise its right status. The District Durbârs too may go some way towards achieving the desired result, but it depends very much on the personality of the presiding officer how far they may. If the officers adopt greater simplicity and more liberal courtesy towards all who approach them, we are sure that the results would certainly be more satisfactory than at present."

The creed of the Extremists.

Shakti (93), 28th Aug.

31. In the course of a second article under the heading 'I am an Extremist' (*vide* paragraph 25 of the last Weekly Report) the *Shakti* writes:—An observation of the various objects in the Universe will at once convince us that there is no life without motion. This law applies to a country as well as to animate and inanimate nature. If it is stationary and motionless, its ruin is at hand, that is, motion is to a country as soul is to a body. Again, it is a law of nature that wherever there is motion there is friction, and this latter at times results in fire. Hence if a country is kept moving, friction follows, and if the speed is a little accelerated sparks ensue. I am an Extremist with a firm resolve to keep my country always in motion and prevent it from stagnation. Similarly, just as exercise is necessary for the proper development of the body, a country requires for its complete evolution some stimulating influences to quicken its latent powers. Accordingly with a view to adding to my country's latent powers I am accelerating its motion resulting in friction and consequent fire. This action of mine has annihilated the high hopes of interested persons aspiring to lofty pedestals of honour and respect, with the result that I have become the butt of ridicule for all. I am oftentimes warned lest my hasty action should involve me in flames caused by the increased speed at which my country is made to go. But my belief is that just as a piece of metal has to undergo an ordeal of fire and to be exposed to incessant hammering before it can take any shape, so if our downfallen country will submit to a similar ordeal it will come out of it a reformed and fully-developed country. Sooner or later our country will have to pass through such a state before it attains a perfect condition. Consequently I am of opinion that instead of keeping this sword of Damocles hanging over our heads we should try to get through this anxious state as soon as possible. Again, I do not annoy any one, nor am I one of those who interfere with the rights of others. My mode of action is that I should suffer whatever befalls me, and in so doing if others get themselves involved, I am in no way responsible.

Verses to Mother Bhárat.
Amrit Mani (65), *for* Sept.

32. One "*Kunda*" contributes some verses entitled "To Mother Bhárat" to the *Amrit Mani* monthly, the purport of which is as follows:—We have laid our head at thy feet, take care of us, mother! Putting our enemies to death, make us as strong as mountains. For thee, O mother, will we sacrifice our lives. Giving as a drink of the nectar of thy love, sow in our hearts the seeds of devotion to thee. Raising aloft thy banner of victory we will taste the sweets of life. By thy auspicious blessings, let thy children become valorous. Let thy beloved children, playing under the shadow of thy tree, cause the notes of victory to resound.

Parsis and communal representation.
Pársi (38), 29th Aug.

33. The instinct of self-preservation requires the Parsis to demand with other communities equal political rights from the Government. To ask the Parsis to keep themselves aloof from politics would mean the political non-existence of the community. Are the Parsis to keep themselves aloof from the agitation of late carried on by other communities for getting separate representation? We do not support the idea of communal representation. But we have noticed with regret the demands of Muhammadans, Hindus, Jains and other communities for separate representation. Under the circumstances, are the Parsis to be indifferent to all that is being done by the other communities? It may be that by sheer force of merit the Parsis might succeed in getting their representatives elected to Councils. But that would have been possible if merit was the sole test of election. As the Parsis are numerically weak, it is possible that they may not succeed in making themselves heard at the Councils. There is every ground to entertain such fears; and it is obvious that they should put forward their claims for separate representation. The numerical strength of the Parsis may not be much, but none dare say that their claims to separate representation are without any foundation. The Parsis are as it were the connecting link between the other communities and Government. They have played an honourable *rôle* as pioneers of industry and education. How the community has had to suffer for want of an elected representative of its own will be seen from the following incident. In the *regime* of Lord Harris the late Honourable Messrs. Wadia and Ranchhodlál Chhotálál had, on account of their being nominated by Government to withdraw their feeble protest against the attack of Sir Charles Prichard on the Parsis at the time of the Mowda Bill. That Government nominees cannot act up to their convictions is clear from this case.

Adverse criticism on the scheme of separate Muhammadan representation.
Muslim Herald (12), 28th Aug. and 1st Sept.

34. In the course of a letter to the *Muslim Herald*, a Mr. Mahomed Husain writes:—"The demand for a separate electorate is not only absurd, but at the present moment mischievous, and will most certainly launch Islam into a sea of disunion. It not only means a separation from Hindus and Christians but also a sectarian separation within Islam itself, an evil much to be deplored and guarded against. Is the Moslem League prepared to give the Shias, Ismáilis, Wahábis and other sectaries separate electorates? Will these sections of Islam be content with the predominant Sunni electors having their own way in the matter of sending representatives to the Local and Imperial Legislative Councils? I think not. In the face of these facts and the late Moharram riots in Lucknow, Bombay and other parts of India, would it not be better and more advisable to have a mixed electorate with reasonable safe-guards for Muhammadan interests? These questions should be well considered and the future results of a separate electorate taken into account before the cry is pushed to the extreme. Most right-thinking and high-minded Muhammadans have come to look upon this demand as unreasonable. What is required at present is a suggestion to improve upon the Government scheme with due reference to the political advancement of Islam, and a cohesion of the various conflicting elements that help to make up what may be termed Muhammadan India. This can be better done with a mixed electorate than the suggestion at present put forward by the Moslem League of having a separate Muhammadan electorate. A mixed electorate will not only conciliate our Hindu fellow-countrymen but be a pledge to the less numerous Moslem sects that their interests will be in the hands of unbiased representatives, a much-to-be desired object in the present hopeless disunion within the fold of Islam. The fact of a very small number of sectarian leaders throwing in their lot with the Sunni majority does not prove that the rank and file of the various sects are in accord with the few leaders of advanced thought amongst them. On the other hand, it is a well known fact that the action of such men is rather severely criticised by the rank and file of the sects to which they may belong." [Commenting on the above the paper in one of its subsequent issues writes:—"We agree with the writer that the only safeguard of our political existence would be a mixed electorate. A separate Muhammadan electorate would not only isolate Islam from the rest of India but raise an inter-sectional strife which would eventually destroy even the present semblance of unity existing amongst us and place all power in the hands of the majority to the detriment of the numerically smaller denominations, who in their turn would demand separate electorates. Are our readers aware that the next most numerous sect after the orthodox 'Sunnis', that is the Shias, immediately on the Government proposals being made known took steps to organise a 'Shiah Conference' with a view not only to advance their cause but to safeguard their political rights? In view of these facts we would like to know whether the party now in favour of separation are prepared to cut adrift from the rest of India on a question of such vital importance? Have they obtained any assurance of the co-operation of all Muhammadans in this crusade of separation which they insist in preaching so assiduously? If so, will they give us such information as will be a convincing proof of their authority?"]

Comments on the alleged fatal assault on a Zamindár in the United Provinces for non-payment of revenue.
Ráshtramat (48), 31st Aug.

35. The cruelty practised by Government officials in exacting revenue dues from land-owners has become proverbial and so far none of the resolutions passed by Government in the matter have been able to check the high-handedness. We hope Government will now adopt some more stringent measures to put a stop to the oppression that is being thus practised in their name. It is reported from Allahabad that the chaprási of a naib-tahsildár in that province beat a Zamindár to death for the non-payment of his assessment! To what depths of brutal degradation have our people sunk to be ready to slay their own countrymen for the benefit of Government! The cowardice displayed by the Zamindár in not retaliating and by his neighbours in not coming to his help indicate the degeneracy which has overtaken the Indians as a result of the continuous subservience and slavery to the English.

Comments on the depressed condition of the mill industry in Bombay.
Pársi (38), 5th Sept., Eng. cols.

***36.** "The local Mill industry seems to be in a very bad way indeed. 25 per cent. of the looms have been for some time idle. There has been a fall in the production of *dhoties* by about 75 per cent.......... The latest development took place on Wednesday when about 8,000 operatives employed at the eight mills under the management of Messrs. Greaves, Cotton & Co. struck work owing to the decision of the firm to work the mills for only three days in a week during the present month and to close them altogether during October. Messrs. Greaves, Cotton & Co., however, seem to have been unable to meet the very reasonable request of the operatives and so all these mills have summarily been closed. What these 8,000 mill-hands will do to support themselves and their families is a question difficult to answer. The evil cannot possibly end here. This army of the unemployed is sure to increase in numbers. Fortunately most of these people are of quiet, peaceful and sober habits, or else the outlook would have been serious indeed. Simply because there was a temporary boom in the industry, the cotton manufacturers of Lancashire took alarm and brought pressure to bear upon the Secretary of State and the Government of India. They had able lieutenants in this country who shed profuse tears over the monstrous sufferings of the 'Slaves of Bombay', and the result was the Factory Act passed a few weeks ago. By a strange irony of fate, instead of the mills working overtime, many of them, as we have seen, are altogether closed, many more will have to do the same before Bombay is much older, and the vast majority will have to work their plant for the briefest possible period in each week. And here are thousands and thousands of the mill-hands out of work and facing starvation. Will those, who two years ago shed crocodile tears over the sufferings of these 'slaves,' come to their help? Will the Cotton confederates of Lancashire send a million sterling for the maintenance of these slaves until better times come for our mills? And what do the Government of India, who passed the Factory Act with such alacrity, in face of the Report of the special Commission and the protests of the whole country, propose to do at this crisis? Not only was the Factory Act not required, at least for many years to come, but Government ought to have first done away with the unjust Excise duties which are pressing so heavily on our infant cotton industry. Even then but bare justice would have been done. Even the re-imposition of import duties on cotton manufactures would be justified when even a single bad season can put everything out of tune, close the mills and send thousands of operatives with their families a-begging."

Comments on the dárbar held by the Collector of Surat.

Gujarát Mitra (31), 29th Aug., Eng. cols.

37. "The 'Dárbár' held last Wednesday at the instance of the Collector could not have failed to show that in the absence of a definitely chalked out programme of subjects the discussion would prove tedious, desultory and profitless, and the object of a meeting like this would in a great measure be frustrated instead of being promoted thereby. A provisional small committee, including a few Councillors of the Municipality and intelligent members from the public, aided by the Collector, should draw up and fix the programme of subjects on which public opinion is required to be definitely ascertained.......... The proceedings on Wednesday occupied a great deal of time, and the majority of those who took part in it harped on one subject chiefly, *viz.*, the abolition by the Municipality of the octroi duty on imports of cloth and grain in this city.......... The discussion on this subject lacked naturally the strength of facts and figures, coming as it did from a section of the people not enlightened enough to argue logically; while the intelligence, all that is at the back of this agitation, we found conspicuously to have abstained from lending its support in the meeting. The Municipal Councillors, as a body, went to the meeting as passive spectators, and did not take any part in the discussion."

Bombay Samáchár (69), 30th Aug.; *Deshi Mitra* (29), 2nd Sept.; *Akhbár-e-Soudágar* (24), 31st Aug.

38. Much of the time at the Durbár at Surat seems to have been taken up by the long discussed question of the imposition of octroi duties on cloth and grain by the Surat Municipality. While praising the perseverance of those affected by these duties, in trying to get them removed, we cannot help observing that they should learn to attach a greater importance to the needs and welfare of the public as a whole than those of their own class. As the Collector very properly observed, large sums of money are needed to improve the present unsatisfactory sanitary condition of the city, and there seems no other way to realise them but by increased taxation. Now if these octroi duties were removed, a heavy house tax would have to be imposed with the very probable and deplorable result that trade on the whole, and especially that in cloth and grain, would seriously suffer. It is quite true that those carrying on the business outside the Municipal limits, being free from these duties, undersell, and thus cause loss to, those carrying it on in the city. Hence in order to remove the source of the trouble we would advise the authorities to adopt the system followed in England and impose octroi duties for the whole district, distributing the funds thus collected proportionately between the several Municipalities of the district, and employing the surplus in bettering the condition of those parts of the district which are beyond Municipal limits. [The *Deshi Mitra* after commenting in a similar strain on the conduct of the cloth and grain merchants, severely criticises the manner in which the invitations for the Durbár were issued, and expresses a hope that great care will be taken in future to invite only the deserving and representative persons. It adds that the invitations should be issued by the Collector and not by the Municipal Councillors. The *Akhbár-e-Soudágar* also expresses a similar opinion.]

Comments on the proposal to appoint Native Military officers as Deputy Cantonment Magistrates.

Sind Journal (20), 26th Aug.

39. "The retiring Commander-in-Chief has formulated a scheme for admitting well educated Indian officers to the Department of Cantonment Magistrates, which had hitherto remained closed to them. The scheme has been accepted by the Government of India, who have announced that three Indian officers are at once to be drafted to the Cantonment Magistrates' Department as Deputy Cantonment Magistrates for training. They are not at once to be vested with judicial powers, which are to be conferred on them on the expiry of the probation period. On the principle that we must be thankful for small mercies, we appreciate the impulse which has prompted Lord Kitchener to confer, in face of bureaucratic difficulties, one more favour on the poor natives in the Army. But how ridiculously poor is the boon conferred even as a first instalment! Only three appointments in the whole wide country and no judicial powers yet! And why the Cantonment Magistrates' Department alone? Is it not high time, is it not fair, that the portals of the commissioned ranks generally were opened to the children of the soil, who have deserved recognition by excellent work in the non-commissioned ranks and who, we may inform the Military authorities, feel much embittered by the cruel 'want of confidence' which they regard as the only reason for their non-advancement?"

Praja Bandhu (39), 29th Aug., Eng. cols.

40. "We welcome with pleasure the announcement that the Government of India wish to admit as an experimental measure a few Native Military officers into the Cantonment Magistrates' department. We advisedly say this inasmuch as it is a well-known and an indisputable fact that the openings for native commissioned officers are of a limited nature............ It need scarcely be said that Native Military officers have rendered splendid and faithful service to the *Sarkár* in times of great anxiety, which alone entitle them to better remuneration and prospects at the hands of our rulers.......... Any fresh opening for their talents that would improve their worldly prospects deserves to be welcomed. Many of them have shown their capacity in administrative work requiring tact, and we have no doubt that if the proposed experimental measure is given a sympathetic trial as it ought to be, it is bound to be an unqualified success. The native officer ought to feel thankful to His Excellency Lord Kitchener, the present Commander-in-Chief of the Indian army, for this recent welcome innovation, which we trust is but a forerunner of many more substantial concessions to come at no very distant date to which they are entitled and which have in a sense been over-due."

Alleged advantages resulting from the celebration of the Ganpati festival.

Kesari (130), 31st Aug.; *Kannad Kesari* (101), 3rd Sept.; *Khabardár* (131), 30th Aug.

41. The old ties which have been instrumental in bringing about social unity and producing an inchoate nationality should be regenerated. The Hindus have been from times immemorial holding religious fairs. The Hindu saints have spent every drop of blood in their hearts in utilising these fairs in making the Hindus unite against the Muhammadan *regime*. The religious fairs are a potent weapon in the hands of awakened India. The Ganpati festival has taught the Indians the methods of making the fairs subserve the national movement. Common grievances are discussed after the religious rites of the festival. The knowledge of current questions can be easily diffused by such methods. Arabindo Ghose has realised that the national movement acquired an easy footing in Maháráshtra because it was begun as an adjunct to religious festivals. The Bengalee leaders have already made arrangements to hold lectures and organise meetings in connection with religious festivals. No resolutions need be passed therein. No policy be laid down generally. There can be no objection to begin a propaganda educating the people generally on current problems, without losing sight of the original religious nature of the festival. The bureaucrats will not view the movement with suspicion, as it is mainly of an educative type. It has no direct connection with current politics. The Punjáb also seems ready enough to follow Maháráshtra, as evidenced by the nature of the subjects taken up by the Punjáb Hindu Sabha for discussion. [The *Kannad Kesari* publishes a literal translation of the above in Kánarese. The *Khabardár* exhorts the people of Belgaum to celebrate the Ganpati festival and observes:—Last year there was no prohibition against carrying about photographs and portraits of national heroes in the Ganpati procession. But the police insulted the people forming the procession by threats of prosecution against many prominent persons present for shouting out the names of national patriots. They actually laid their hands on some gentlemen of the town and hauled them up before the Court. This behaviour of the police might be liked by the authorities, but it brings into disrepute the good name of the British Government. It is, therefore, requested that the authorities will take early precautions that ugly incidents like the above may not be repeated this year.]

Comments on the result of the *Swaráj* publication case in Bombay.

**Mahrátta* (11), 5th Sept.; *Kál* (126), 3rd Sept.; **Arunodaya* (107), 6th Sept.

42. "The sedition case against Mr. G. B. Modak for selling the double number of *Swaráj* was decided on Tuesday last, and Mr. Modak was sentenced to one month's simple imprisonment.......... It will be remembered that Mr. Modak was merely a business agent in Bombay of the Hind Nationalist Agency of London while the real publisher of the article in question was *Sjt.* Pal who is in London. Besides, the issue containing the article passed into the hands of the accused only after being allowed by the Customs authorities to be circulated after a detention of more than a fortnight.......... It was not proved by any direct evidence that the accused had knowledge of the contents of the article; but the Magistrate thought otherwise. Even he too could not lay his finger straight on any part of the evidence to show direct and definite knowledge on the part of the accused; so he had to refer to indirect incidents as the objects of the Hind Nationalist Agency, the accused's sympathy with them, his knowledge of the policy of *Swaráj*, his interest in the circulation of the *Swaráj* which was only a piece of the business of the Vartamán Agency of which the accused was the manager, and his intimate relations with *Sjt.* Bepin Chandra Pal. And by these means the Magistrate led himself to think that the accused had knowledge of the contents of the article. He went further and held that the accused was aware of the natural effect of the publication of the article and sold it with that knowledge and intention. We are inclined to think that the Magistrate has not been able to appreciate fully and in a thoroughly judicial manner the evidence which was produced before him, and he seems to have been at some difficulty to find conclusively on the point of the knowledge of the accused. One fortunate aspect of the situation is that the Magistrate thinks that the knowledge, on the part of the accused, of the article in question is necessary to prove the offence. And it is this opinion which he has clearly expressed in his judgment by trying to prove knowledge on the part of the accused. This is at least one safeguard against the wholesale conviction of business agents on charges of sedition. This being a novel case of the kind, the Government ought to have given a warning before proceeding at once to prosecute. But it seems it did not think these formalities necessary in making a new departure in the campaign of sedition-hunting.......... From the notification by Government that the importation of the *Swarāj* or the 'Indian Nationalist,' by land or sea is prohibited, issued so speedily after the conviction of Mr. Modak, it seems quite clear that the case of sedition against Mr. Modak was intended simply as a handle to achieve this end." [The *Kāl* writes:—From the facts in the sedition case against Mr. Modak it appears that the object of the prosecuting officials was to stop somehow the circulation of the London *Swarāj* in India. Mr. Modak was evidently under the impression that as the issue for publishing which he has been sentenced had been passed by the Customs authorities it contained no objectionable matter, and this fact was fully borne out by the evidence adduced by the prosecution. In spite of this, Mr. Aston sentenced Mr. Modak to one month's simple imprisonment. The only effect of this decision will be to check the circulation of journals and magazines looked upon as undesirable by the bureaucrats. The latter may pride themselves upon this, but the people will not fail to treat with contempt such objectionable methods. The *Arunodaya* makes similar comments and remarks:—People should now be prepared to face patiently whatever measures Government might hereafter adopt to suppress nationalist movement.]

Comments on the inauguration of the Deccan Agricultural Association at Poona.

**Gujarāti* (30), 5th Sept., Eng. cols.; *Sind Journal* (20), 2nd Sept.

43. "The establishment of the Deccan Agricultural Association at Poona which was started the other day under very happy auspices was, indeed, quite opportune.......... The aims and objects of the movement are excellent, and it has a bright future before it. But much will depend upon the sympathy and co-operation of the Agricultural Department, and the zeal and perseverance of the members and the people generally whose duty it is to make the institution as useful as possible.......... The inaugural speech made by the Honourable Sir J. Muir-Mackenzie in starting the Deccan Agricultural Association was clear, concise, instructive and encouraging. He showed the necessity and importance of having such a central association in Poona and the widespread and beneficial results that will follow therefrom.......... The Deccan Agricultural Association has in it all the elements which are expected to make for success. His Excellency the Governor has kindly consented to become the president, and it enjoys the distinguished patronage of the princes, chiefs, sardārs and wealthy men in the Deccan. The talents, experience and resources of the State are at its disposal, and the people may well be expected to co-operate to make the movement a complete success. The example of the Deccan is one which ought to be copied in other districts.......... May we not hope that Gujarāt, the garden of India, will awake to a sense of duty in this matter?" [The *Sind Journal* expresses a hope that a similar association may be established for Sind.]

Alleged leaking out of State Secrets in the Urdu papers.

Muslim Herald (12), 2nd Sept.

44. "It may often be noticed that at a time when Government intend to carry through any important reform, the Urdu newspapers are teeming with articles on the subject written in a style which clearly shows the ideas and intention of Government. From this we infer that the contributors are men who can and do obtain their information first-hand and utilise it to suit their own ends. Often an agitation to defeat an important reform is so cleverly manœuvered by these men as to defeat the intentions of Government. This is a reprehensible practice, and the existing rules forbidding Government clerks to contribute to the public Press should be enforced and steps taken

to prevent the leaking out of all information until the scheme of reform is perfected. In this way much of the opposition and agitation which help to destroy many schemes of useful reform would be prevented and unofficial people enabled to form a true and just opinion as to the usefulness or otherwise of the reforms intended by the State......... This leaking out of information can only be prevented by a strict enforcement of the rules regarding communications to the Press, or if this fails, by the alternative of employing only Europeans in such offices where Government measures are drafted and discussed. This last appears to us to be the best course which could possibly be adopted to prevent information becoming public before its time."

Publication of a translation of Mr. Arabindo Ghose's "Open letter."
Shakti (93), 28th Aug. and 4th Sept.

45. The *Shakti* publishes a translation of Mr. Arabindo Ghose's "Open Letter to my countrymen" contributed to the *Karmayogin* of Calcutta. The first part appears in its issue of the 28th August 1909, while the second appears in that of the 4th September.

Protest about the system followed in setting apart public holidays.
Bombay Samáchár (69), 31st Aug.

46. The *Bombay Samáchár* appreciates the endeavours made by the various sections of the Jain community to arrive at a definite and unanimous conclusion in the matter of their holidays and observes :—Now that Government have declared certain Jain holidays as sectional for the members of the community, it would, we hope, not be difficult for them to admit the claims of this vast and important community to have certain important holidays of theirs declared as public holidays under the Indian Negotiable Instruments Act. Like the various other communities of the Indian people the Jains have a right to be heard in the matter, and we trust Government will not fail to grant their prayers. While on this subject we would appeal to the Hindu and the Pársi communities to endeavour to set at rest the yearly inconveniences that are caused to the members of either community by Government's declaring as public holidays the days either preceding or following the very days set apart for religious observances according to their respective calendars. This system of selecting holidays causes in our mind a surmise that the officer responsible for the selection thinks more of a week-end trip than the religious susceptibilities of the communities for whom holidays have been set apart. We do not know the system of selecting these holidays, but at any rate it is now high time that a radical change be effected so as to avoid many a heart-burning that is caused by selecting wrong days for holidays.

Comments on the suicide of the late Mr. Dwárkádás Dharamsey of Bombay.
Indian Social Reformer (6), 5th Sept.

***47.** "The only lesson of a public character that can be drawn from the career of the late Mr. Dwárkádás Dharamsey, which came to such a terribly tragic end last week, is the urgent need that there is for introducing drastic reforms in the management of cotton mills in Bombay. For several years, according to Mr. Dwárkádás' own admission in the letter which he left behind him, he has been doing wrong things and things which he trembled to write about, without the fact being found out by the shareholders and the public. Not only that, but during this very time he rose high in the favour of Government, was appointed Sheriff of the city, and, but for his affairs coming to a crisis at this time, might have climbed to higher honours and been pointed out to young men as an exemplar of all the virtues of civic life. All because the law relating to the auditing and the publication of the accounts of Joint Stock Companies is more honoured in the breach than in the observance."

Gujaráti (30), 5th Sept., Eng. cols.

***48.** "The story of the tragic end of Mr. Dwárkádás Dharamsey's career is now known to all.......... If the appalling story of his dealings results in a thorough overhauling of the management of our mills and brings about a rigorously honest system of auditing, it would be no small gain to the cause of honest trade and industry. We wish the Government could be induced to undertake a comprehensive public inquiry in the interests of the economic progress and development of this great city, if a judicial investigation is likely to prove inadequate. He was not the only man of his type. There are other speculators, equally daring and equally dangerous, and the innocent and helpless public have a right to be protected against the ruinous and colossal manipulations of such audacious speculators and such heartless enemies of the economic progress of the country."

Congratulations to Mr. Dádábhái Naoroji on his 85th birth-day.
Indian Spectator (7), 4th Sept.

49. "A line of congratulation is due to Mr. Dádábhái Naoroji on his 85th birth-day with the hope that his plea for moderation in speech and act, and for the stability of the British Government in India, politically and financially, may be listened to."

Alleged evil effects of the enforcement of the Pratt Circular in Sind.
Al-Haq (54), 28th Aug., Eng. cols.

50. "According to the terms of the Pratt circular, zamindárs holding five hundred acres of land are barred from getting additional Government land. Besides producing considerable discontent and uneasiness in the minds of the most law-abiding zamindárs, the circular appears to have introduced among them a tendency towards thinking of Politics............. We learn that Mr. Pratt has also left orders that a zamindár cultivating land without permission is to be fined 10 times the amount of the assessment. We doubt not that a person who cultivates land without permission does deserve punishment, but we think the punishment ought to be within reasonable bounds. Moreover, the Tapedár and Supervising Tapedár are paid by Government for keeping an eye over their respective beats.......... Why should not Government demand of them to prevent unpermitted cultivation quite in time? .... People almost always apply for permission for one year's cultivation. Tapedárs forward the applications with their recommendations, and the higher authorities dispose of them after a considerable delay. In the meantime, simple village people, who consider the Tapedár a very high official with full powers, relying on the recommendation made by him, commence the work of cultivation and then if the sanction comes it is all right; or else form No. 8 is filed. In these circumstances is the poor illiterate zamindár any way to blame? Is it justice, we ask, that the Tapedár should be let off scot-free while the poor zamindár who labours hard for six months and thereby is able to produce a small crop is punished to the extent of 10 times his realisation?"

Education.

Alleged effect of the orders of Government refusing admission to Government schools of students from National Schools.
Bhála (110), 1st Sept.

51. Government have pronounced themselves as quite against boycott, but they do not seem to practise what they preach. They have issued resolutions prohibiting the admission of students attending National Schools into Government or aided schools. Is this not boycott? But why should not students from National Schools be admitted into Government schools? If the students are intellectually fit, we do not see why their attendance at National Schools some time or other should act as a bar to their future prospects in life. Government are boycotting National Schools, and people are boycotting British goods. Why then should Government vent their wrath on the boycotters? As long as the National Schools have not boycotted Government schools, the latter should not have anathematised the former. But Government are acting without rhyme or reason and the only justification for their conduct is that they are the rulers of the country and that the people have no administrative voice. As soon as the Government resolutions on National Schools were out, students of those schools began to desert them. 100 out of the 180 students of the Maháráshtra Vidyálaya of Poona have already left the school and 40 more are thinking of following suit. To re-assure these poor creatures we may inform them that Government have announced that they would admit them into their schools till December next. However, the younger generation is coming to dislike Government service heartily, and there are signs that National Schools would be filled with at least Brahmin students who are niggardly treated in Government service.

Railways.

52. The complaints of the merchant class and the public against the staff of the Kálol Station of the R.-M. Railway remain unattended to by the authorities concerned. About a couple of dozen representations have been made to the officers concerned, but it is to be regretted that the offenders have not yet been brought to book though the complaints made are of very old standing. From what we have heard and seen we say that the merchant class have decided not to use the godowns at the station. This means a loss to the Railway Company, and it is strange that it should show such indifference in the matter. The merchants themselves will suffer much in consequence. The Station Master is, we hear, at the bottom of the whole mischief. We hope that in the interests of the development of the trade of the country the Railway Company will see its way to set matters right and do justice to those who have complained on so many occasions.

Alleged mismanagement of affairs at the Kálol Station, R.-M. Railway, and the consequent hardships of merchants and passengers.

Baroda Gazette (66), 30th Aug.

Municipalities.

53. "Dr. Turner makes a number of suggestions for reducing the infant mortality in Bombay, the most important of them being the foundation of a lying-in hospital for the poor of Bombay. From this one would imagine that the high death-rate prevails only amongst the infants of the poorer classes and that the establishment of a lying-in hospital would prevent it. But it is not so. The death-rate among infants of the richer classes and the middle classes also is alarming. Among the poor, the cause is poverty—poverty of money, poverty of education and poverty of hygienic knowledge. On the other hand, the chief cause of infant mortality among the upper and the middle classes is unwholesome feeding. It is a pity to observe that the adulteration of food and drink by our shopkeepers, milkmen and halwáis in order to squeeze out more profit from the customers remains practically unremedied......... The Bombay Corporation is still groping in the dark as to how to supply Bombay with pure milk. The truth is that in six cases out of ten the milkman does not pour water into milk, but milk into water, so that the condition of our milky white water is far inferior to London 'gutter' water. Captain Liston found more bacilli and these too more injurious in the former than in the latter. Even on such milk are nursed and reared the infants of upper and middle classes of Bombay.......... Under these conditions what else can ensue but heavy infant mortality? If this abnormal mortality is to be reduced, illiteracy, ignorance and the poverty of the poor of Bombay must first be remedied before any appreciable results can be expected from lying-in hospitals, and pure, unadulterated and wholesome milk supplied to Bombay."

Alleged causes of the heavy infant mortality in Bombay.

Indu Prakásh (47), 31st Aug., Eng. cols.

Native States.

54. Sodhána, Vadána and some other villages within the borders of Junágadh appear to be thickly infested with Sindhis, who are zamindárs and are so strong that the State have to keep them in check by conciliatory methods and by appointing one of them as Superintendent. These Sindhis are so very turbulent that the State which harasses and oppresses every other class dare not touch them in any way. They do not harass the State subjects, but they trouble

Alleged lawless depredations of certain Sindhi subjects of the Junágadh State.

Káthiáwár and Mahi Kántha Gazette (80), 29th Aug.

the people of the surrounding villages belonging to other States so very much that some of them—like Bhágávadar in the Gondal State—are under a reign of terror. Similar raids are committed on adjacent villages of the Porbandar and Jámnagar States. They descend upon the adjoining country in separate bands and fearlessly carry off the grazing cattle, and that too in the presence of their owners who have to look on helplessly. The police are not only unable to track them, but in some cases are handled so roughly by them that they tremble to go to their villages and investigate. They return the cattle only in case the owner implores them and pays them a ransom which amounts to something like ¼ their full value. These and many such atrocities are committed by these Sindhis on villagers of the Jámnagar, Porbandar and Gondal States, but as they take care not to harass subjects of Junágadh, the State police does not try to bring them to book. The Agent should, therefore, give a peremptory warning to the State to keep a check over them and so protect the subjects of other States.

Complaint of bribery, &c., against certain officials of the Cutch State.

Cutch-Kesari (72), 2nd Sept.

55. The *Cutch-Kesari* publishes a representation forwarded to the Dewán of Cutch by the Bombay residents of Depa (táluka Mudra) making serious allegations against the Revenue Patel, Rávji Kesu, about his ill-treating the villagers, extorting bribes from them, harassing female residents of the village and misconducting himself in similar ways. It is further complained that the Patel in collusion with the village Police officer threatened, the other day, to hand-cuff some villagers and severely ill-treated them and that when the matter was placed before the superior officers it was apparently hushed up and nothing further was done in the matter. [In supporting the above representation the paper deplores that the loud and repeated complaints of the inhabitants of the Cutch State should have fallen flat on the ears of the authorities responsible for good government in the State. The paper remarks that the present condition of affairs in Cutch reminds one of the chaos of the Moghul period and regrets that under the suzerainty of the British no remedial measures should yet have been taken to allay popular feeling and to put a stop to the system of bribery and extortion that has been carried on with impunity by the State officials for a long time past.]

SYED SHAMSUDDIN KADRI,
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Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th September 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th September 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50 ...	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60 ...	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34 ...	2,000
39	Praja Bandhu	Ahmedabad ...	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70 ...	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayá	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do. ...	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi ...	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40 ...	1,000
52	O Anglo-Lusitáno ...	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette ...	Lárkána (Sind) ...	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind) ...	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32 ...	1,800
57	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 23 ...	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22 ..	500
59	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind) ...	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayá	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

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	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

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	KANARESE.				
100	Digvijayá	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Karnad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Renjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayá	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Saraswat); 52.	250

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	MARATHI—*concluded.*				
135	**Madhukar**	**Belgaum**	**Weekly**	**Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
136	**Maháráshtră Vritt**	**Satára**	**Do.**	**Ramchandra Balwant Bhosle; Hindu (Marátha); 24.**	**300**
137	**Moda Vritt**	**Wái (Satára)**	**Do.**	**Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.**	**100**
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsiṁh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Kcshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Sindi.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkhâh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Ţilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár ...	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár ...	Do.	Daily ...	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	Gujara'ti and Hindi.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
186	Jain Mitra ...	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
187	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
82A	Lohána Samáchár ..	Ahmedabad ...	Weekly	......	...
91A	Satsang	Surat	Do.	Chunilal Bapuji Modi	...
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	Shrinivas Bhikaji Sardesai; Hindu (Chitpáwan Bráhman); 49.	2,500
150A	Ráshtrodaya	Poona	Monthly	S. K. Damle; Hindu (Chitpáwan Bráhman); about 30.	...

The Editor of No. 5 is Prof. P. B. Váccha; Pársi; 42.

The Editor of No. 18 is Rev. Seither, S. J., German; 45.

The Editor of No. 22 is Prof. P. A. Wádia; Pársi; 35; 400.

The Publisher of No. 23 is Ganesh Balvant Modak; 44; Hindu (Chitpáwan Bráhman); 42; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott; Rev. R. S. Hume; Rev. Tukárám; (Christians); 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes; Goanese; 25; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel; Hindu (Patidar); 39; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta; Hindu (Dasa Shrimali Bania); 34; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswat Brahmin); 21; 150.

The Editor of No. 178 is Amjadbeg; Muhammadan (Moghal); 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.

The Editor of No. 180 is Mahomed Husein Hássomya; Muhammadan (Sunni); 44.

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Politics and the Public Administration.

Comments on Mr. Rees' question in the House of Commons in connection with the Guntur Riots.
Pársi (38), 12th Sept., Eng. cols.

*1. "It is nearly four months since the notorious Guntur Riots took place. Its sequel also must be fresh in the minds of our readers......... One may be permitted to question the judiciousness of Mr. Rees' asking a question on the point in the House of Commons. His direct interpellation put the Under Secretary in a corner and he had to make a definite pronouncement. The Master of Elibank replied that the action of the Madras Government was taken after an enquiry and was quite within their powers. 'Lord Morley sees no necessity for intervention.' This practically means that Mr. Kerhasp will not even be given a hearing by the India Office. We know everything about the 'enquiry' to which the Master of Elibank referred. When we last wrote upon the subject, we had pointed out how the so-called enquiry was a mere farce, Mr. Kershasp not being given an opportunity to defend himself.......... The Government of Madras might have been within their rights when they dealt so summarily with the Parsi Civilian. But it does not necessarily follow that the Secretary of State should see no 'necessity for intervention.' The summary fashion in which the Master of Elibank has disposed of the whole question is extremely regrettable. Somehow, an impartial consideration of the case leaves a bad taste in the mouth, and makes one question whether the punishment that has been meted out to Mr. Kershasp is not indirectly due to the famous judgment which he delivered in a certain sedition case in which he acquitted all the accused and passed some very severe strictures on the conduct of the police concerned in the business. After the Master of Elibank's direct pronouncement in the Commons, we fear it would be bootless for Mr. Kershasp to expect the India Office to do anything for him."

Jám-e-Jamshed (34), 11th Sept., Eng. cols.

2. "The Indian public have never contended that Mr. Kershasp's condemnation was arrived at without inquiry, as insidiously suggested by Mr. Rees, or that it was not competent to the Madras Government to deal with him in the way they did if he had been really to blame. What the Indian public have insisted on is that the conclusions arrived at by the Madras Government were wholly gratuitous and based upon no foundation in fact, but only upon their anti-Indian prejudices, that upon the facts found by their Commissioner, Mr. Horne, Mr. Kershasp's conduct was absolutely free from blame, and that he has been victimised in consequence of his outspoken and bold judgment in the *Swaráj* sedition case. In order that this view of Mr. Kershap's case may be suppressed and the Secretary of State may prejudge it if Mr. Kershasp should have to appeal to him, Mr. Rees seems to have cleverly devised his last inquiry."

Comments on the cancellation of the meeting convened by the Sheriff of Bombay in connection with the Transvaal question.
Gujaráti (30), 5th Sept.; *Shakti* (93), 4th Sept.; *Jain* (185), 5th Sept.; *Gujarát* (74), 4th Sept.; *Praja Bandhu* (39), 5th Sept.; *Káthiáwár and Máhi Kántha Gazette* (80), 5th Sept.

3. Last week a new drama has been played in Bombay under the orders of the local Government. A similar piece was enacted in 1878 during the *regimé* of Sir Richard Temple, the most anti-native and arbitrary of Governors. Since then a fond hope was entertained by the people that it would not be repeated at least in the city. It causes, however, no little surprise that 31 long years should have failed to effect any change in this arbitrary, high-handed and self-willed conduct of the authorities. The present Governor of Bombay has been known to respect public feelings and to be eager for the well-being of the people, and yet a high-handed order cancelling the Sheriff's notice convening a public meeting of the citizens of Bombay to discuss the position of Indians in the Transvaal has been issued during his *regimé*. The belated explanation advanced by the Sheriff for the cancellation of the meeting is hardly satisfactory and is obviously an after-thought as a comparison of the dates of the passage of the South African Union Bill through Parliament and of the Sheriff's notice would show.

This disregard of public opinion at the hands of Government has caused not a little dissatisfaction among the masses. Moreover, in view of the fact that the subject of the position of Indians in the Transvaal is an all-engrossing one, and that the necessity of giving vent to public feelings and sentiments in the matter in the hope of moving the Government of India into action is realised on all hands, the organisers of the cancelled meeting have lost no time in deciding to hold another meeting on Tuesday, 14th September. It is indeed some consolation that Government have allowed them the use of the Town Hall for this purpose. Let us now consider the Press communique explaining away the whole thing. It is within the knowledge of every one in the country that no meeting for a political purpose can be held under the auspices of the Sheriff. But it passes our comprehension why Government should abstain from lending support to the masses in the expression of their feelings against the injustice and tyranny to which Indians have been exposed in other countries. The reasons advanced by the Bombay Government in support of their action would lend colour to the belief that the British Government cares not a straw for its Indian subjects and is always anxious to safeguard the interests of English merchants and the privileges of Englishmen in the Colonies and to enrich all of them. The fight between Europeans and Indians in the Transvaal is in respect of civic rights and is absolutely free from any political tint, and yet the Government have desisted from lending their moral support to a meeting convened for the purpose of protesting against the inhuman treatment of Indians in South Africa. After the refusal on the part of Government it would not lie in the mouth of anyone to assert that the people are wrong in believing that Government and the officials are not prepared to concede even civic rights to Indian subjects, and that herculean efforts are needed for them to attain the position of citizens of the Empire. Besides, the present attitude of Government in the matter of the Transvaal aggravates the unrest and strengthens the peoples' belief that no responsible officer has even thought of redressing their grievances or would ever think of doing so. This has pleased the Extremists, and no wonder. Moreover, it is not a little surprising that the lessons of the present policy which has engendered unrest and dissatisfaction, bombs and anarchy should have been lost upon the wise Government of Sir George Clarke. We know that the voice of the Town Hall meeting, if even it was held, would have been drowned before the howls of the Colonists, and yet the Government of Bombay have refrained from supporting the Indians in their hour of need. Where are then the civic rights of the Indians? Do they belong to the Empire? We fear not. [The *Shakti* in writing about the cancellation of the meeting taunts the Moderates with seeking the protection of Government who have now spurned them, and exhorts the Indians of all classes to stand shoulder to shoulder to seek the abrogation of the law heaping untold miseries upon their countrymen in South Africa. The *Jaín* remarks:—Whenever the wicked treatment of the Indians in South Africa has been condemned by the entire Indian people, Government have not hesitated to plight lofty pledges and to make false promises to be repudiated at the next moment. The result is that Government knowingly or unknowingly help to lend colour to the assertions of the enemies of the British Empire that the business of the so-called just Government is to cut the throats of those who sleep in happy repose confiding to the British safeguarding of their own and their countrymen's interests. In proof of this may be cited the grave injustice done to the Indians in the Transvaal. It was, however, some consolation to learn that the leading citizens of Bombay had decided to condemn the treatment of the Indians by the Transvaal authorities at a public meeting in the Town Hall. But this consolation was short-lived, for the meeting was peremptorily cancelled by the Sheriff under the orders of Government. Without adding to the comments made elsewhere on the official explanation vouchsafed by the Sheriff, we would strongly appeal to the Indian leaders to hold another meeting for the purpose at an early date if they are at all grieved to read the heart-rending accounts of the sufferings of their countrymen in South Africa. We are gratified that Government have at last come forward with a Press communique to assuage public feeling, but we sincerely wish many things mentioned therein had been left unsaid. The *Gujarát* observes:—Since the Boer war the Indians in South Africa have fared no better under British rule. Why, we ask, were principles of truth and justice given the go-by in this case? Is it that the British Empire exists for the interests of the Whites? Attribute it to the weakness or what you will of the British Government, they are absolutely powerless to think of injuring a hair of the Transvaal Whites, and the situation will be worse when the Federation becomes an accomplished fact. It was, therefore, incumbent upon the Bombay Government to bring the Transvaal authorities to their senses not only in their own interests, but that of the people as well. In spite of these considerations, the Government have stopped the meeting convened for the purpose and have thereby offered a grave insult to the Moderates which they thoroughly deserve. The *Praja Bandhu* and the *Káthiáwár and Mahi Kántha Gazette* pass severe strictures on Government for withholding the Town Hall meeting, and condemn the official explanation as absolutely untrue.]

Oriental Review (13), 8th Sept.; *Muslim Herald* (12), 9th Sept.

4. "The Press Communique issued by the Bombay Government was worthy of the reputation of Sir George Clarke's Government, and will tend only to confirm the public confidence in His Excellency's single-mindedness and the straightforward character of his *regimé*....... All that a strong and wise Government could do to remove all misunderstanding has been done; and His Excellency and his colleagues are only to be congratulated on the good result....... As regards the remark that Government consider that the Sheriff, as a Government officer, should summon and preside over no meetings, except such as are non-controversial, non-political and intended only to give general expression to universal public feeling, we must express our disagreement with the sweeping proposition and with the propriety of its application to the question of the treatment of Indians in the Transvaal. In the first place the Sheriff summons, but the Sheriff does not preside over public meetings. The President of the meeting is always chosen by those assembled in the meeting. If His Excellency in Council will carefully enquire into precedents, he will find that the principle now laid down has been departed from not infrequently. Can it be said that when the Sheriff summoned the meeting in the Town Hall on the occasion of the ever-memorable farewell greeting to Lord Ripon on his retirement from the Viceroyalty, the meeting was non-political or non-controversial? Anglo-Indian feeling was so strongly against Lord Ripon that the occasion could not possibly be said to be non-controversial.......... Similarly, the Town Hall Meeting in January 1908 on the same Transvaal Indian question was as far from being non-political as the meeting that was summoned in August 1909. It is quite true that the Anglo-Indians joined the other citizens in 1908 and abstained in 1909. But the abstention of the Anglo-Indians on the present occasion has, we are credibly informed, nothing to do with the merits of the question of the treatment of Indians in the Transvaal. We believe that there is no controversy on the point. And even if there were, are the Indian citizens ot Bombay, wherever they have not the support of its Anglo-Indian citizens, to be deprived of the right of meeting in the City's Town Hall? Does His Excellency in Council desire or intend to give the Anglo-Indians such a power of veto? We do not believe that there is any such desire or intention.......... The main fact remains that on the question of the treatment of Indians in the Transvaal, the Government and the people of India are of one opinion. Since the views of the authorities are not opposed to the views of the people, we feel bound to question the wisdom and the propriety of His Excellency in Council's attitude as stated in the communique." [The *Muslim Herald*, on the other hand, declares that the inconvenience caused by the cancellation of the meeting was entirely due to the action of its promoters.]

**Gujaráti* (30), 12th Sept., Eng. cols.; *Indian Spectator* (7), 11th Sept.; *Rást Goftár* (40), 5th Sept., Eng. cols.

5. "Although we have welcomed the Press Communiqué as some reparation for the discourtesy with which the public of Bombay were treated by Government and the Sheriff, in some respects the Communiqué makes the position still worse. In our opinion the reasons advanced in the explanatory note are absolutely irrelevant so far as the meeting in question was concern-

ed. Even if they were sound enough for the Sheriff's not moving in the matter at all in the first instance, they did not justify the intervention of the executive authority at the eleventh hour. Even if the meeting had been allowed to be held, the position of Government would in no way have been compromised, as no measure of the local or Supreme Government was meant to be criticised or condemned. Further even that remote contingency would have been averted if the Sheriff had opened the proceedings of the meeting with a frank and straightforward statement of the reasons which prevented him from associating himself with the meeting, and requested the assembly to adopt such course as they thought best under the circumstances. If there was nothing wrong in communicating the reasons of Government to the *Times of India*, they could have been laid before the public with equal candour and freedom and need not have been withheld from the requisitionists......... We have latterly heard a good deal about the importance of cordial co-operation between the Government and the public. But it is not such treatment that can bring about the desired consummation. If Government have their own traditions to preserve, however antiquated or unreasonable in particular instances, surely the public have a right to protect their dignity and honour and to be treated with due consideration. But we do not wish that the example of Government should be followed by the public. There would, however, be nothing wrong or improper on their part if they resolved to record a respectful, firm and dignified protest against the inconsiderate treatment they have received, especially in connection with a matter which has created wide-spread feeling throughout the country and on an occasion when they were least prepared for such disappointment in view of the unanimous feeling that prevails on the subject of the grievances of our countrymen in South Africa." [The *Indian Spectator*, on the other hand, says:—" It is better to have some rule than to have none, for otherwise some Sheriffs might use their discretion in one way, and others in another—which is clearly undesirable......... We are not inclined to make much of the Government's attitude, which is on the whole prudent and reasonable, but we rather think that the new rule might have been given only prospective effect, and the meeting once called need not have been cancelled in the peculiar circumstances." The *Rást Goftár* writes:—" The attitude of Government is indefensible in so far as the aims and objects of the meeting have first claims on their sympathy and active support. As constituted guardians of the moral and material welfare of their peoples, they owe a direct responsibility to safegurd their interests. All other considerations must be of secondary importance with them. Do they not hold the objects of the meeting as worthy of their support? They do. Where lies, then, the harm if they identify themselves with the public movement for a protest? The African problem would not have assumed its present proportions, if the Government of India had put down their foot in the beginning and taken up a strong attitude in behalf of their subjects."]

Hindi Punch (33), 5th Sept., Eng. cols.

6. " What we are now mainly concerned with is why, since the passing of the Union Bill was a known thing before the meeting had been called, it was not thought of at the right time? Why, again, if the Bill was the cause, was it not given out when, or immediately after, the meeting was cancelled? Why was it announced only to the Anglo-Indian Press? Does the Sheriff live only in or for the Anglo-Indians? And did the matter not affect the Indian, rather than the Anglo-Indian, primarily, nay wholly? Just look at the dates, and say if all this bungling does not amount to trifling with the feelings of the requisitionists who are one and all above reproach......... Further comment is unnecessary. The apologists of Government call this not an arbitrary proceeding but only the result of annoying procrastination. If it was procrastination, it was unnecessarily vexatious, even reprehensible, and we are not sure that it was not arbitrary."

Indu Prakásh (47), 4th Sept., Eng. cols.

7. "Government have indeed been very well-advised in issuing the Press Communiqué about the cancelled meeting which should go a long way in clearing several misunderstandings, in soothing the sorely irritated public feeling and thus restoring those relations of cordiality and good-will between Government and the people, which form the pre-eminent characteristic of Bombay politics. We all will appreciate the generous expression of regret made by Government and their candid declaration that they do not object to a public meeting with regard to the grievances of the Transvaal Indians *per se.* Let us also concede that the principle they further enunciate is correct, namely, that the Sheriff should neither summon nor preside over any meetings unless they are 'non-controversial, non-political and intended only to give general expression to universal public feeling.'......... But can anyone even doubt that so far as India is concerned, there are absolutely no two opinions on the subject of the meeting at all ?...... How could it be said that the Town Hall meeting was not 'non-controversial?' The second condition is that the meeting should be 'non-political.' The word 'political' in its widest sense embraces everything pertaining to society, and if the word 'non-political' is to be interpreted in that sense, even a Famine Relief Meeting would be forbidden to the Sheriff, for famine, like all distresses as well as rejoicings, cannot but have its own bearings on the politics of the day. We take it that to rationalize the condition laid down, politics must be interpreted in the narrower sense, and only such meetings excluded from the Sheriff's auspices as relate to direct criticisms of the measures of the Indian or the Imperial Government. The Town Hall meeting was called to blame only the Transvaal Government and to strengthen the hands of our own Government in pleading the cause of their subjects. On issues like these Government will not, and cannot, with safety isolate themselves from the people. As regards the third condition, all Bombay—all India—feels with one heart and thinks with one mind on the subject.......... The passing of the Union Bill has no direct reference to the grievances of the Transvaal Indians. Whether South Africa is united or not these grievances cry all the same for redress. And Bombay's feelings are as genuine and spontaneous as any could possibly be."

Praja Bandhu (39), 5th Sept., Eng. cols.; *Gujarát Mitra* (31), 5th Sept., Eng. cols.

8. "We naturally looked forward with no small interest to the public meeting that was to meet on last Tuesday. But the meeting advertised for did not come off to the great disappointment of the people not only of Bombay but of a much larger circle beyond it in the mofussil. The Sheriff has given out that the meeting has been prohibited by the Government because it thinks that since both the Houses of Parliament have passed the South African Bill, a meeting under the auspices of an officer of Government is undesirable. This order of prohibition was published about twenty-four hours before the time of the meeting, and it naturally took every one by surprise, for it was practically a bolt from the blue. The reason urged is in our opinion hardly satisfactory. Besides, the Bombay Government ought to have promulgated the order a day or two earlier, which they could have easily done. This delay on their part has seriously embarrassed the signatories to the requisition for the public meeting, for they had no time to make the necessary preparations for holding the meeting on the same day at some other convenient place." [The *Gujarát Mitra* writing on the same subject writes :—"We humbly consider the action of Government in disallowing the meetings as injudicious and inadvisable. The feeling in the native community is naturally getting rather intense over it."]

Gujaráti Punch (32), 5th Sept., Eng. cols.

9. "The meeting for which thousands of notices were circulated for four or five days was stopped by the Sheriff and it is said he did so under express orders from Government. It came as a most sudden surprise to the citizens, being unprecedented in the annals of Bombay public life, and has caused serious heart-burnings among the people throughout the whole country. It has been felt as an encroachment on a most cherished privilege, and the most painful feature of it is that it has been done during the *regimé* of a most sympathetic and fatherly Ruler like His Excellency Sir George Clarke. The popular excitement, we are in a position to state, would have been much greater and keener had it not been for the unique personality of our kind Governor and the great sobriety of the Bombay leaders. Both the explanation given by Government and the manner of giving it have been rightly objected to. The Sheriff after waiting almost a whole week for a reply from Government, to whom he had applied for advice, at length granted permission and issued the notice calling a meeting. The notice after remaining for four or five days before the public seemed to catch the eye of Government, and then on the ground of its being a meeting to protest against the action of the Imperial Government, the Sheriff was asked to cancel the same! Can there be an example of greater carelessness found in the Government machinery?"

Comments on Mr. Polak's pamphlet on the Transvaal question.
Shakti (93), 4th Sept.

10. In noticing the pamphlet "A tragedy of Empire" issued by Mr. Henry S. L. Polak by way of appeal to the people of India against the treatment of British Indians in the Transvaal, the *Shakti* in a vigorous article taunts the Indians with being lukewarm and apathetic towards their fellow-countrymen exposed to untold miseries in South Africa and observes:—Indians in the Transvaal have exhausted their patience and have well-nigh been tired of throwing themselves on the mercy of the Government in England, and so they now look to India, their mother-country, for aid. Is India prepared to offer sacrifices for them? These heart-piercing words, coming from an Englishman guided by a high sense of justice and duty, are sufficient to demolish the peace of mind of any one who reads them. Is there any true son of India whose blood will not boil on reading the wicked calamities to which his helpless and forlorn fellow-countrymen have been exposed? Do we not command some strength which could overpower this brute force feeding fat on injustice and arbitrariness? Our leaders being like aged cattle, no efforts are likely to move them into action, and hence the responsible task of retrieving the honour and glory of the mother-country has devolved upon the rising generation. We are sure there is hardly a single youth in India who is so devoid of self-respect and patriotism as not to come forward to test his strength in the service of his mother-country. For the protection of our rights and privileges, our wealth and glory, we should vigorously resort to the only weapon of strict boycott not only of the South African Colonies but of all those who keep any relations with them, till the unjust and tyrannical law disqualifying Indians from enjoying their civic rights is totally abrogated.

The mission of the Nationalists in India and in England.
**Mahrátta* (11), 12th Sept.; *Ráshtramat* (48), 11th and * 12th Sept.

11. In the course of a long article contributed to the *Mahrátta*, Mr. Bepin Chandra Pál writes:—"Difficult as it is to carry on a movement of peaceful, self-reliant activities and lawful passive resistance, without an extensive, well-considered and well—disciplined organisation, it is made well-nigh impossible by excessive repression. What we have feared most from the very beginning of our movement is this excessive repression. And we tried our utmost to avoid giving the authorities the least semblance of excuse for it. The Government of Sir Bampfylde Fuller was practically paralysed, not by our lawlessness, but by our marvellous capacity of self-control. By insulting the Barisal leaders, by billeting armed Goorkhas in that town, by allowing our peaceful procession to be dispersed by the unprovoked assaults of policemen, by breaking up our Conference almost at the point of the bayonet—the Executive in Eastern Bengal really wanted to drive us into some indiscretions that would find them an excuse before civilisation to crush us by their superior force. But we refused to take in the bait. And though insulted, beaten, arrested and harassed, we yet gained a complete moral victory then. Could we pursue the same course, could we organise and discipline the moral force exhibited by our people in the early days of the struggle, nationalism in India would have been an absolutely invincible power to-day, and would have gone a very long way by this time to convince even sceptics of the type of Mr. Gokhale of the possibility of attaining national freedom by absolutely peaceful means. Subsequent events, however, furnished the authorities with that excuse for stern and relentless repression, which they had been seeking; and as a consequence, our platforms have been practically proclaimed, our Press has been practically gagged, and all our infant organisations practically strangled. If these repressions could kill the new aspirations altogether, the country might relapse into another spell of demoralisation and stupor. But that is absolutely out of the question now. The awakening in India is a part of the general awakening of the East......... Even with the open support of Mr. Gokhale and his friends, Government cannot meet 'all talk and thoughts of independence with stern and relentless repression.' They live in civilisation. They have to work under the fierce light of civilised world-opinion. They have to observe the appearances of a civilised administration. They may be willing to repress ruthlessly, but they cannot do so without a decent excuse for it. That is their difficulty; and it imposes upon us, at this juncture, the supreme duty of taking every possible measure, consistent with the safety of the new life and spirit in the country to prevent the Government from finding this excuse for the application of that drastic remedy which Mr. Gokhale so generously prescribed for our extermination. But this will be impossible unless there is some change or modification in the present policy of the Indian Government. This policy is creating deep and widespread irritation in the country. It is increasing the bitterness of a large section of the people. It is converting the pure patriotic aspirations of the youths of the land into a sentiment of racial hatred. It is in a word creating wild and suicidal revolutionary forces in the country. Unless this irritation is removed or at least substantially relieved, it will drive impatient and uncontrolled people to acts and utterances which will find the Government fresh excuses for greater repression. And thus, repression and violence acting and reacting on each other will throw the country into a state of confusion and anarchy that will practically kill all chances of peaceful evolution for ever. Those who have no faith in peaceful evolution will not stop to consider these 'terrible probabilities'. They want repression. They believe that repression will rouse the people to active resistance. They are perhaps even ready to indulge in any kind of enormities to drive the Government to such ruthless repression. This is the policy of those who commit or preach political murders. But the advocates of peaceful passive resistance do not want any more repression, because they do not want any more discontent in the country. Discontent is divine only within certain limits; beyond these limits it becomes diabolical. Popular discontent in India has reached these limits. Further increase of it will kill the possibilities of peaceful progress, and needlessly increase the cost of India's regeneration not only to herself but to humanity at large......... We do not, therefore, desire to increase the present discontent in India. We want to control, regulate, guide into useful and peaceful channels the already existing discontent in the country. But to be able to do it, the hand of repression must be stayed. How are we to do it? In the discussion of this important question, two things must be clearly realised and borne in mind; first, that it is a thing which the Government alone can do; and secondly, that the Indian Government will not do it, unless they are compelled by the force of circumstances in India itself on the one side, and the pressure of public opinion in England on the other side. And these directly suggest the necessity of our working along two parallel lines. In India we shall have to keep up the movement by working along the lines laid down in *Srijut* Arabindo Ghose's open letter to his countrymen. But in following this programme, we have to recognise the fact that the Indian bureaucracy will be always anxious to obstruct our work and set up the suicidal folly of the impatient and faithless physical-force Extremists as an excuse to crush out the legitimate and peaceful Nationalist activities in the country. And with a view to counteract these, we shall have to keep up a strong and influential propaganda in England, which will always place the true facts before the British public, supply first-hand an accurate information to the British Press, and persistently point out the risks of the policy of repression to the highest interests not only of India but also of England, as well as to the larger interest of humanity.......... Without this dual work, simultaneously pursued at home and in this country, I do not see what else can be done to save the Nationalist movement in India. If we refuse or fail to do this work, the field will be left entirely to the mendicant Moderates urging the Government on to relentless repression on the one side and the physical-force Extremists, constantly finding justification for these repressions, on the other. And I shudder to think what the result of it all will be. It is for the general body of Indian Nationalists to say now whether they will leave the future of their country at the mercy of these two parties." [The *Ráshtramat* also publishes the above article.]

An appeal to Indians to labour for their country and even to die for her sake.

Kál (126), 10th Sept.

12. In the course of a contributed article the *Kál* writes:—Beloved sons of India, I am a madman struggling to uplift my mother country. Please listen to me. We are of late always talking about the nation and the ways of improving its condition. Everyone feels about the nation. We, Aryans, are no sheep. We have our own country, our religion, our heroes, statesmen and soldiers. I firmly declare that we do not owe all these things to our contact with the English people. These things are not new to us. When the ancestors of those who boast to-day of their adventurous spirit and their civilisation were in a disgusting state of barbarism, or rather even centuries before that period, we were in full possession of all the ennobling qualities of head and heart. This holy and hoary land of ours will surely regain her position and be once more, by her intrinsic lustre, the home of wealth, arts and peace. Many people have begun now to understand that life has not been vouchsafed to them to be enjoyed, but to perform a holy duty. People have grown regardless of their personal happiness in order to ensure the welfare of the mother-country. A holy inspiration is spreading that people must sacrifice their lives in the cause of what once has been determined to be their duty. Heroes are springing up amidst us, who are reduced to skeletons by suffering brutal imprisonment. Every son of India should be ready to do everything that would help us to attain the ultimate ideal soon. Let us then devote ourselves to the service of the motherland. A man maddened by devotion will do everything and anything to achieve his ideal. His strength will be adamantine. Just as a widow immolates herself on the funeral pyre of her husband, let us die for the motherland. Let us be mad with devotion to the motherland. Come on, friends and young men, infuse into your hearts thorough devotion to the motherland, and save India. Our salvation lies with us. Remember the deed of the Japanese woman who stabbed herself to death out of devotion to her country. Young men! Light the flame of devotion and you will see your way clearly. When the mind becomes inflamed by the ideal, the body must follow it meekly.

No nation can achieve progress without *swarájya*.

Kesari (130), 7th Sept.; *Kannad Kesari* (101), 10th Sept.

13. The *Kesari* publishes a substance of Ráo Bahádur Ganesh Vyankatesh Joshi's third lecture on the British Colonies in the course of which he is reported to have said:—The subject of *swarájya* is one of quite a practical nature. The progress, civilisation and the very existence of India depend on the acquirement of *swarájya*. In the last 135 years, India could ascend only two steps on the ladder of *swarájya*. But it is hoped that such a prolonged period will not be necessary to ascend the remaining steps. Canada got it in 80, Cape Colony in 60, Australia in 30 and the Transvaal, that was fighting against the British Empire for two years, got it in three years. There is no stated period necessary for the evolution of *swarájya*. There is a magic in *swarájya* that makes the nation attaining it progress rapidly. No nation without *swarájya* can progress at all. England, Germany and Japan have made remarkable strides in progress, ever since they had *swarájya*. France proves the rule, by its history, that the progress of a nation which does not enjoy *swarájya* is limited. Ireland is another example of the same type. The population of Ireland has gone down from 70 to 40 lakhs of people. Many have taken to emigration, wearied of the position of their mother-country. History teaches us that every living nation aspires after progress, and progress as we have shown is impossible without *swarájya*. Greece became independent in 1830, but till 1840 it had no *swarájya*. The Greeks told their king to grant them *swarájya* or walk away, and they imprisoned the Ministers who were against granting a Constitution to Greece. The British Colonies illustrate the same principle. Canada and the Transvaal are knit to England by better ties than before by the grant of *swarájya*. Lord Russel said that it was not possible to

improve the Australians' lot by mere laws passed by the British Parliament. That business, he argued, should be left to the Australians themselves. If England could not govern well her own kith and kin in Australia, what of India professing a different religion, different customs and speaking different languages from those of the rulers? It is impossible for one nation to know the heart of another. The English people do not know what passes in our minds and they do not realise the change in our environments due to the Turkish and Persian revolutions. We cry for more education, but Government spend crores annually on railways. Such a state of affairs is not possible under *swarájya.* [The *Kannad Kesari* publishes a literal translation of Mr. Joshi's lecture as published by the *Kesari.*]

Verses in praise of *swadeshi.*
Gujaráti (30), 5th Sept.

14. All India resounds with the echo of the triumphs of *swadeshi.* Extend with all your might the cause of *swadeshi.* Leave off the use of foreign articles: it does not befit you to use them. Welcome *swadeshi!* Do not be infatuated at all by outward show; look more to substance. The true service of the motherland consists in *swadeshi.* Do not be taken in by the charms of foreign goods; it is proper that you should further the cause of *swadeshi.* Taking pity on the many that die of hunger, extend in all directions the cause of *swadeshi.* The wealth of the country is drained away to foreign lands and goes into the hands of people of alien religions; to check this drain resort to *swadeshi.* Touch not foreign articles. Fling them away from your houses. Sound the victory of the motherland and fill the pockets of your countrymen!

Legitimate agitation is also looked upon as disloyal by the officials.
Ráshtramat (48), 9th Sept.

15. Mr. Rees lately remarked in Parliament that every kind of political agitation carried on by Indians should be considered as unconstitutional. This very same view is generally expressed by the Anglo-Indian papers and the bureaucratic officials, but in equivocal terms. Mr. Rees deserves a meed of praise for giving vent to it in a straightforward manner. The authorities think that disloyalty also lurks in the criticism of the policy of Government and in the exposures of the dark deeds of the police, for they think that thereby Government are brought into discredit. Similarly encouragement of *swadeshi,* the propounding of the drain theory, and complaints about the unrestricted export of corn as aggravating the severity of famines are looked upon as being actuated by a spirit of disaffection against Government. In fact all the attempts made by the popular leaders and the press to improve the lot of the people and to ventilate their legitimate grievances are being branded as disloyal.

Lessons from the life of Shri Krishna.
Ráshtramat (48), 8th Sept.; **Karnátak Vritta* (104), 15th Sept.

16. In the course of a lengthy article on Shri Krishna, Mr. N. R. Bamangaonkar (Amraoti) says:—Shri Krishna has done everything and anything in this mundane world. He it was who negotiated between the Pandawas and Kaoravas. When he found peace impossible, he it was who waged war and defeated the tyrants. He taught kings their duties and made them to realise that they were but the slaves of the subjects. Shri Krishna's teachings form the essence of Vedantism. It was he who preached the Gita to Arjuna. The Western nations have for the time being dazzled us with their material civilisation, but it is short-lived. Shri Krishna taught us what man can achieve in this world. He proved the hollowness of slavery and tyranny. No nation, no man can remain a slave or endure tyranny. Krishna destroyed slavery. His life teaches us that man is unconquerable when fighting against wicked men and that God himself supports him in his mission. Let us all pray to Him in these days of repression—"O benignant God! Be near us in this time of repression! Make tyrants repress us but endow us with terrible strength to bear against it." [The *Karnátak Vritta* writes in a similar strain and remarks:—Krishna is our political *guru.* He tried to negotiate for us. But he also taught us to wage a war and became a charioteer. "To do unto others as they do to us," is the keynote of his philosophy. He sided with the poor people and fought for their interests.]

Conviction in sedition cases being now the rule, Government sanction to prosecute may be considered sufficient to convict and the trouble of actual trial thus saved.

Rásshtramat (48), 9th Sept., Eng. cols.

17. The *Ráshtramat* writes sarcastically as follows:—"These political agitators and sedition-mongers have become a veritable source of annoyance, trouble and expense to Government......... All this vexation and annoyance would split anybody's head, but Government is a body with neither head nor tail and there is no fear of a splitting there, therefore! But cannot all this bother be avoided? We think it can be. If Government were to consider with a calm mind and follow with a determined will the advice of the Anglo-Indian Press that Government should not hesitate to arm themselves with special powers to meet the special ways of Indian sedition, the bother will be soon at an end. No doubt, Government will have to lay aside its sense of shame for some time. But now there is nothing new in that; they have once done it at the time of enacting the Special Tribunal Act. Government know as well as we do that in almost all cases of sedition, conviction has come as if it were a necessary step of the ladder. That may mean that the sanction of Government has always been well considered. Under the circumstances where is the necessity of going through all these tedious processes of trials? A short Act that will make Government sanction an evidence sufficient according to law to bring in a conviction, or that can convert the sanction itself into a conviction will obviate all these intricacies of law and procedure. And what an amount of the rate-payer's money and bother of Government servants will be saved! Even the jail-loving seditionists will be bound to bless Government as they will also be then saved all the expenses on account of legal fees, &c., and all the tortures of police custody preliminary to the final conviction and sentence!"

An Extremist version of Dhingra's execution and the publication of his defence in England and America.

Kál (126), 10th Sept.

18. The London correspondent of the *Kál* writes:—The epilogue of the terrible drama enacted in London has begun. Dhingra was hanged last Tuesday. A few Englishmen tried to have his sentence commuted to one of transportation for life. But Government did not like the idea. Dhingra was more averse to it than Government. He insisted that he should be hanged so that the vengeance of his countrymen would be all the more keen. Dhingra spent cheerful hours with his Indian friends who went to see him in the prison. He used to read books and write articles. He tried his best that his body should be cremated. A memorial also had been sent to that effect. But Government flatly declined to permit the cremation of Dhingra's body. It would not have been at all improper if this sentence after death had not been carried out. On Tuesday morning, Dhingra got up after a sound sleep, dressed himself well and breakfasted a little. Nobody was allowed to enter the prison that day. Hindus were hovering round the walls, though they had no hopes of gaining an admittance. Dhingra was approached by some clericals, but he declined their ministrations. With bare head and firm steps, he walked to the scaffold. He was quite easy and unperturbed. During the inquest on Dhingra's body, *Patriot* Master, a Parsee friend of Dhingra, was invited to attend it. There was no shadow of grief in Dhingra's face. He was dressed in his usual clothes, but his head was dangling. His was an instantaneous death. In one minute, the last scene of the drama was enacted. But the epilogue of this unprecedented drama had been begun even before. Dhingra had written a statement in his own defence. But it was not allowed to be read or published by the British bureaucrats and the police. But London was startled the day preceding that of the execution of Dhingra. The statement secure in the safe of the British officials had been purloined by some Hindu and published! Thousands of its copies were circulated in the streets of London. The police could not show their faces. Their copy was intact in their safe. How then came it to be published? There is no doubt that it is a true copy. The *Daily Mirror* has "challenged Government to prove otherwise before the whole world." Enraged Englishmen cabled from America that the leaflet was published by the American papers

the same day in bold type. "British people deceived! The suppressed statement of Dhingra!" such were the head-lines in American newspapers. Ireland also came forward. Yesterday the papers published the following telegram:—"Ireland honours Dhingra! Huge placards with deep black borders and with the inscription 'Ireland honours Madan Lál Dhingra who was proud to lay down his life for the sake of his country' were found posted to-day, in letters twelve inches in length, on walls within a few miles of Dublin." A correspondent of the *Daily Mirror* interviewed *Patriot* Master and asked him whether Dhingra would be considered a martyr by the Indians. He said: "Certainly. He laid down his life for his country's good, whether his idea of this 'good' was right or wrong is a matter of opinion." Some papers are sounding the cry of conspiracy, but Dhingra himself in his important statement says: "I admit, I attempted to shed English blood the other day as an humble revenge for the inhuman hanging and transportations of Indian youths. In this attempt I have consulted none but my own conscience. I have conspired with none but my own duty." But there is something behind the scenes. It is not a commonplace matter that the statement should be published simultaneously in France, America and England, with a challange to prove that it is not the true copy. Government should hold a strict inquiry into it. Indians also are assisting Government in this affair. [The correspondent adds that some Indians have left to join the Moors to fight against the Spaniards.]

Comparison between General Lynch, recently elected member of Parliament and political offenders in India.
Pársi (38), 12th Sept., Eng. cols.

19. "Reuter wires that General Lynch has been elected a member of Parliament. It would not have been worth our while to refer to this incident, but for the fact that the event has a moral for the Government of India. Sedition is being treated in India in such a spirit of 'vendetta' that the election of a man like 'Colonel' Lynch certainly ought to convey a lesson to His Majesty the King-Emperor's representatives in this country. This 'Lynch' incident has a distinct moral for the Government of India. If the British Cabinet can thus forgive and forget, should not the Government of India pursue a similar policy and try to forgive, if not to forget, all sins which certain Indians have committed? At any rate none of these *miserables* bore arms against His Majesty the King-Emperor. The quality of mercy exercised in such cases will go a longer way to assuage the sore hearts of the children of the soil than a myriad of reforms. We think the Indian journalistic delinquents who have transgressed the provisions of the Indian Penal Code have suffered enough already. Mercy is the divine attribute of the rulers of men. If the powers that be only choose to exercise this noble attribute of their power in the case of Indian journalists, we are sure the effect will be of the most wholesome kind. The worst offenders in the Indian Press are mere lambs compared with wolves like Colonel Lynch."

Liberty of the press and the publication of the *Indian Sociologist* in England.
Gujarát (74), 5th Sept.

20. England, the home of liberty, gives shelter to politicians of the violent type escaping the tyranny of their continental rulers. English public opinion is never for punishing a man of the most extreme and violent political views until he is found to have done an act that is not sanctioned by the law of the land. No doubt the movements of such refugees are closely watched by the police, but no objection is raised regarding their stay in the country. The people have won the freedom of the press at a heavy sacrifice, and they are very jealous of the authorities' putting any check on it. Prosecution for sedition even against violent writers is rare in England. Within the last fifty years no such case has been brought before the law-courts. If any of our Indian papers were to publish articles like those appearing in the *Justice*, in no time would the writer be sent beyond the waters. The importation of the paper was forbidden by Government as its criticism of Indian affairs is unpalatable to the authorities. Though the *Indian Sociologist* has met the same fate at the hands of the

Indian Government, its circulation is not controlled in any way in England. The British are so keen about the liberty of the press that the British Government dare not curtail it in any way. Recently the printer of the *Sociologist* was sent to jail. Mr. Aldred, a Socialist who has undertaken to print the paper, has declared that though he cannot see eye to eye with Shyámji Krishnavarma, yet for maintaining the liberty of the press he has undertaken to print the paper. Mr. Aldred has been arrested for having printed the *Indian Sociologist*. It remains to be seen what punishment is meted out to him. An adverse judgment against Mr. Aldred will not quiet the Socialists. Mr. Aldred's struggle with Government means that the people have the right to express their views howsoever violent they may be. He will be backed up by even those who look with disfavour upon Krishnavarma. The struggle will prove beneficial to India, as it will draw the attention of the British to the mismanagement of affairs in India by the authorities.

The Bengal Provincial Conference and the possibility of holding a United Congress at Láhore.

**Mahrátta* (11), 12th Sept.; *Bombay Samáchár* (69), 9th Sept.

21. "The Bengal Provincial Conference which met at Hoogly on the 5th and 6th instant was a successful session. The Conference was attended by almost all the leading gentlemen of Calcutta, both Conventionists and Non-Conventionists. The Hoogly Conference was a unique one from the fact that it was organised not on the sectional lines of the Conventionists, but on the old lines of the Indian National Congress....... The necessity of a United Congress was felt by all men assembled in the Conference irrespective of their political persuasion or creed. The Bengal Conventionists who had assembled at Madras last year were silenced by some promises or hopes and so had to give up the idea of pressing the resolution on Boycott. But later on in the year these hopes were found to be groundless, and the attitude of Bengal Conventionists and Non-Conventionists was found to re-assert itself strongly on the question. This was mostly so in the recent Boycott celebration when a prominent Conventionist leader presided on the occasion. During the whole year various district Conferences were held, and resolutions on the necessity of holding a United Congress on the lines of the Calcutta Congress of 1906 were passed unanimously in almost all of them. And lastly came the Bengal Provincial Conference. This was arranged strictly on Non-Conventionist lines, and was attended by leading Conventionists. The Nationalists, of course, joined it. The fact that almost all Conventionist leaders of Bengal were not only present but actually took a leading part in the organisation and proceedings of the Hoogly Conference, is highly significant as showing the attitude of the Conventionists of Bengal towards the rigid and hide-bound Convention. ...... The Anglo-Indian journals of Calcutta cried themselves hoarse against the conduct of the Conventionists, and assumed minatory airs. But the Bengal Conventionists did not pay heed to those threats, and setting aside all the hard and fast regulations of the unconstitutional Convention, stood up for a United Congress. And the Nationalists of Bengal, too, responded to the desire of the Conventionists for a compromise....... This unanimity of opinion and readiness of action of Bengal will undoubtedly give an impetus to the labours of enthusiastic persons in other provinces in their endeavours for a United Congress. We have no doubt that the leaders of Bengal, noted for tenacity of purpose and firmness of conviction, will not be in any measure daunted in their strenuous efforts for a United Congress by the threats or wily overtures of Conventionists in other Provinces." [The *Bombay Samáchár* writes on the other hand:—It will be proper to draw the attention of those advocating the holding of a United Congress at Láhore to the proceedings of the Bengal Provincial Conference recently held at Hoogly. The union is advocated on the ground of the necessity of showing a united front, but such show of unity can be of no use when there is a difference as to fundamental principles. The Congress has to be a practical body and to do substantial work which it will have to sacrifice if it accepts this outward unity. This was illustrated by the experience at Surat, in consequence of which the Creed and the Convention were drawn up. The Extremists urge their right to join the Congress on the plea that it is the National Congress. This is nothing but mere playing with words. The Congress is National because it is working for the good of the nation, while the actions of the other side are not at all likely to benefit the nation. Those who are against the public interests cannot claim to belong to the nation. That the Extremists are working against the public interests is seen from the fact that their actions have never been approved of by the public but have been considered as detrimental to their interests. The Extremists argue that it is possible for people holding contrary views to meet on a common platform, and quote the instance of the Liberals and the Conservatives in England. But this illustration can hardly apply to the Congress, which is not a legislative assembly but has simply to record resolutions, which ought to be unanimous if they are to carry any weight. The Hoogly Provincial Conference has clearly shown that the Extremist section is not only regardless of majorities, but is prepared to go to the last extremities to carry out its theories. There is no place now left for the party in the Congress, and the real interests of the country lie in keeping it at arm's length.]

Comments on the Government Resolutions on the Police administration in Bengal.

Mahrátta (11), 12th Sept.; *Ráshtramat* (48), 12th Sept.

***22.** "Two Government Resolutions on the Police administration in Bengal proper and East Bengal and Assam were published recently. The Resolution about East Bengal gives a good certificate to the *personnel* of the police force, and commends their vigilance and honest work in spite of 'violent political agitation.' It upholds the police theory that political agitation has led to the increase of crime and especially dacoities, and gives a warning to parents and guardians to keep their children safe from political agitation............ The Resolution on the Police administration of Bengal proper gives in a prominent manner the list of 'political crimes of a serious nature.' It says: 'the incidents of the greatest significance were the discovery of alleged conspiracies directed against the Government, the head-quarters being at Maniktola and in Midnapur.' As regards the latter conspiracy the public know very well how the police theory of a great conspiracy was upset by the Calcutta High Court, and how their misconduct was exposed. In the Resolution the public are charged with want of 'co-operation' with the police in the detection and prosecution of crime: and the 'educated' and 'intelligent' classes are said to be specially open to this accusation. The police are congratulated on the 'staunchness and courage' displayed in grappling with 'political crime'. The resolution gives the police force a certificate that 'there is continuous improvement in the honesty and efficiency of the whole force.' When one notes the fact that 'police rule' has been the order in the two provinces of Bengal for some time past, one need not feel any surprise that the Resolutions are replete with praise for the police *regimé*. It is the same as if both the Governments were praising themselves for their efficiency and successful rule. For it is an open secret that the policeman's view of things guides the administration in a large degree. The recent judicial exposures in cases, such as the Barrah Dacoity case, the Midnapur Bomb case, the Alipore case in the Sessions Court, and others, only testify to the splendid 'efficiency' of the police force so warmly praised in the Government Resolutions! When these exposures are taken into consideration, the suspicion naturally arises that the charge of 'want of co-operation' may have been set up only as a pretext to whitewash the dark spots on the character of the Police administration as pointed out by the highest judicial tribunal in the land. The lavish praise bestowed on the police only goes to strengthen the misgivings which the public had as to the real purpose of the Commission appointed to inquire into the Midnapur imbroglio. It is really astonishing that not a word of remonstrance or censure is contained in the Resolutions in view of the severe indictments of the law-courts! Surely 'police *rdj*' seems to be still on the official anvil. But such a police *regimé* is what disturbs the peace of mind of the public, and to continue it still further would be only keeping up 'unrest' instead of trying to put it down by the help of public opinion." [The *Ráshtramat* writes in a similar strain.]

Repudiation of J. S. Master's claim to be the representative of the *Pársi* in England.

Pársi (38), 12th Sept., Eng. cols.

*23. "From the London papers to hand by last week's mail, it appears that one J. S. Master managed to obtain permission to attend the inquest on Dhingra by representing himself as the representative of the *Pársi*. A similar statement was also made by the London correspondent of the *Times of India* in his weekly letter, "West and East." We flatly contradict J. S. Master's statement and declare that the man is not a representative of this journal, has never at any time acted as such and that he is in no way connected with the *Pársi*."

Comments on the prohibition of the entry of Mr. Bepin Chandra Pal's *Swaráj* into India.

Kesari (130), 7th Sept.

24. The Government of India have prohibited the entry of the *Swaráj* into India by land or sea. Mr. Aston sentenced Mr. Modak, a mere agent of the *Swaráj*, to one month's simple imprisonment. Evidence in the case was not properly appreciated by the trying Magistrate, but we cannot discuss it, as it is still *sub judice*. But the Government of India have exhibited indecent haste in prohibiting the *Swaráj* without waiting for the decision of the Bombay High Court. Hamlet's mother married a second time while still in mourning for the first husband and made Hamlet suspect the real murderer of his father. In the same way the Government of India themselves have shown by their indecent haste that a trumped up case was got up against Mr. Modak to enable Government to prohibit the *Swaráj*. Government have committed an injustice in boycotting Bepin Babu. They have no other evidence but that of a Magistrate to aver that the paper was seditious. No evidence was adduced to prove the evil consequences of the publication of the *Swaráj* in India. But if we set aside the drama in the Court-house, the following facts betray themselves to our view. The Simla gods thought that it was not good to allow Mr. Bepin's views to spread in India. But they could not arrest him as they did Tilak and suppress him somehow. They thought of imitating the Extremists and boycotting the man. But they were afraid to come out with the hat of boycott on their head, when they had three lakhs of bayonets at their beck and call. They feared that people would call them idiots, if they did so. So they wanted the Native States to set the example first and to prove that the Chiefs consider it a glory to do so in India though in England they would be hailed as idiotic. They trotted out the Chiefs of Gwálior and Jaipur with special messages against seditition the *Times* approved of their action. They followed their footsteps like impatient actors who run on the stage before the proper time. Boycott is the weapon of the helpless. It is not fair for a mighty Government to wield it. If they are, however, so fond of it, let them hand over the army to the Indians and then fight. The Extremists, however, will be benefited by such sinful persecution by Government. It is needless to discuss the utility of boycott any longer, since Government themselves have resorted to it.

Appreciation of Sir George Clarke's decision in the matter of the exodus to the hills.

Kaiser-i-Hind (35), 5th Sept.

25. It is a matter for great satisfaction that His Excellency the Governor will not be going to Mahábleshwar in October next. Public opinion has been respected in this matter and if other Governments decide to follow in the wake of the Bombay Government, this question of great importance which has been mooted for the past twenty-five years will be decided in a way that will cause satisfaction to the entire Indian public. Our sympathetic Governor, Sir George Clarke, is opposed to the idea of carrying on administration from the hills. He is aware of the fact that the ele-

ment of pleasure is at the bottom of these migrations to hills, and that this practice of retiring to hill stations for seeking pleasure is opposed to public interests. Sir Norman Baker is of the opinion of Sir George Clarke in this respect and we hope that other provincial Governments will imitate the Bombay and Bengal Governments and sacrifice their pleasure to do their duty by the people.

Appreciative comments on the durbár held by the Collector of West Khándesh.

Dnyán Prakásh (45), 8th Sept.; *Indu Prakásh* (47), 9th Sept.

26. The second durbár held at Dhulia by Mr. Bomanji, Collector of West Khándesh, was a success in more respects than one. It was well attended, and a number of questions of local importance, *viz.*, crop prospects, uniformity of weights and measures, grazing, *sarbardi*, impressment of carts, liquor-shops, &c., were taken up for discussion. The mutual good feeling that prevailed between the *darbaris* and the officials was most commendable. The popular representatives requested the Collector to put up at every chávdi Government rules *anent sarbardi* and the request was acceded to most promptly. This is a matter worth imitating by other Collectors in their districts. Mr. Bomanji is also to be thanked for his willingness to reduce the number of liquor-shops. As the Committee proposed to be appointed for estimating crops is to consist both of the village officers and of respectable persons from villages, no fears need be entertained that the non-official members will succeed in securing their own private interests. In short, there was much in the Dhulia durbár to be learnt by the Collectors of other districts and their rayats, so far as zeal for public work on the one hand and a desire to give redress on the other were concerned. [In the course of appreciative comments on the above durbár the *Indu Prakásh* writes:—A suggestion for a Board of advisers to the District Collectors was made to the Decentralisation Commission by certain non-official witnesses, but the idea was not approved of by the Commission. But the Local Government have by a resolution asked the Collectors to hold periodical durbárs with a view to know the minds of the people. Mr. Bomanji, Collector of West Khándesh, has taken the lead in giving effect to the resolution and set a good example to other Collectors. But as the Collectors of other districts have still remained inactive, we hope that Government will issue further orders to give effect to the resolution.]

Comments on the memorial of Bombay Medical men to the Secretary of State for India.

Indian Spectator (7), 11th Sept.

27. "The memorial to the Secretary of State adopted on Wednesday evening is a telling document, which exposes in the clearest manner the anomalies which the present system tolerates in the interests of a particular service; it gives some idea of the native talent which has already proved its competency to discharge the duties assigned to the favoured Service; and it points out the enormous saving that can be effected by abolishing the monopoly."

Reply to allegations against Ráo Bahádur Artal, District Deputy Collector, Belgaum.

Indu Prakásh (47), 6th Sept., Eng. cols.

28. A correspondent writes to the *Indu Prakásh*:—"Mr. Artal is known for his honesty, ability, zeal and public service. If he is in the confidence and good graces of the Government, methinks he fully deserves it, confident that no honest and impartial man who knows him can differ from me.......... Mr. Artal is one of the distinguished founders of the Lingáyat Education Fund established at Dhárwár, and is the life and soul of all literary and religious activities that are set on foot amongst the Lingáyats.......... Every one in this part of the country knows that Mr. Artal heartily likes the Patels and the Kulkarnis for the obvious reason that he himself belongs to one section of this class. If he dislikes or hates any class of men he dislikes or hates the dishonest and the corrupt.......... It is, therefore, natural that these mischievous persons should raise a hue and cry against Mr. Artal for his fearless exposure of the corruption of his subordinates from the Mámlatdár down to an ordinary Patel or Kulkarni, and that they should even go the length of sending false and malicious reports against him to the Press."

Comments on the result of the *Swaráj* case in Bombay.

Shakti (93), 4th Sept.; *Ráshtramat* (48), 5th Sept.; *Shri Sháhu* (157), 8th Sept.; *Hindu Punch* (121), 8th Sept.; *Arunodaya* (107), 6th Sept.

29. The fact that the local authorities have smelt sedition in, and prosecuted Mr. Modak for, the circulation of writings against which not a word has been spoken in free England, clearly shows how different is the idea of sedition in India from that in England. Again the fact that the authorities had refrained from warning Mr. Modak not to circulate the number of the *Swaráj* in question, in spite of their knowledge of the nature of its contents, bears ample evidence to the suspicion that the intention of Government was not to check the circulation of seditious writings but to entrap Mr. Modak. The heavy sentence passed upon Mr. Válve of Násik for publishing a speech of Deshbhakta Paránjpe has been, it is surmised, the result of no better motives. We are sure that Government who have been dancing to the tune of Anglo-Indian papers will never listen to the advice of native papers; yet we cannot help saying that such a policy is not likely to engender trust in the public mind. [The *Ráshtramat* writes:—The attitude taken up by Dr. Bhándárkar in the Managing Committee of the Poona Native General Library in connection with the London *Swaráj* was a sure sign how the wind blew in official quarters. Within a fortnight of the incident, Mr. Modak was arrested and sentenced to one month's simple imprisonment and now news reaches us that the importation of the *Swaráj* into India is altogether prohibited. It is really our misfortune that a magazine of the type of the *Swaráj* that placed matters before Government in their true light and gave them candid and disinterested advice should be stopped from coming into India. Government is mighty and can with one stroke of the pen stop all the national papers in the country. We, therefore, fail to understand why Mr. Modak should have been punished. For it appears that the prohibition of the *Swaráj* must have been decided upon when the consignment was delayed at the Customs House. The *Shri Sháhu* writes:—Mr. Modak has been sentenced for the publication of an article in the *Swaráj* which is printed in England. But it must be borne in mind that England is a land of freedom while India is a conquered country, the rulers of which are at present possessed by the fiend of suspicion. It is interesting to note that the consignment of the copies of the magazine was detained by the Customs Collector for more than a fortnight and that no sooner were a few copies sold than Mr. Modak was trapped. In our opinion there is no trace of sedition in the *Swaráj* article and we are convinced Mr. Modak has been most unjustly dealt with. But we need not express any surprise at what has happened, for Government now-a-days sanction every prosecution recommended by the police and the courts of law invariably award punishments in such cases. We want to remind Government officials that unjust punishments inflicted in sedition cases undermine the faith of the people in the purity of British justice. The *Hindu Punch* writes:—The British Government not being habitually tyrannical like the Russians, gives a form of legality to its unjust doings. The Government of India did not like that the London *Swaráj* should be published in India, so they got Mr. Modak prosecuted, and as soon as the court of law declared that an article in the magazine was seditious, they stopped the importation of the *Swaráj* into India. What a round-about way of doing things! The *Arunodaya* writes:—If Mr. Modak who acted only as a distributor of the *Swaráj* is guilty of sedition, then the compositors, the printing ink manufacturers and others who have any share in the production of any seditious article must also be held liable to punishment. It appears that our people must now be prepared to patiently bear all these repressive measures to prove to the world the truth of their cause.]

Alleged assault by a European officer of the Public Works Department on a Postal peon at Belgaum.

Ráshtramat (48), 9th Sept.

30. A Belgaum correspondent writes to the *Ráshtramat*:—On the evening of Tuesday the 31st August, a Postal peon by name Honnappa was taking the mail bags from the station to the town in a wheel barrow. On the way the wheel of the barrow accidentally passed over the leg of a dog belonging to a European official of the Public Works Department, who getting enraged, followed the postal peon to the Post Office in company with another European, and in the presence of the Postmaster and other clerks, belaboured the man

with a stick till he bled. It is to be regretted that none of those present came to the rescue of the unfortunate man who, strange to say, is himself afraid lest the Sáheb might haul him up before a Magistrate! It is hoped that the higher authorities would take severe notice of the conduct of this officer as it is sure to bring Government into discredit with the people.

Complaint about houses of ill-fame at Grant Road, Bombay.
Rást Goftár (40), 5th Sept., Eng. cols.

31. "The proximity of brothels to respectable quarters and their presence in crowded localities of the town constitutes a dreadful menace to the morality of the neighbouring residents and to citizens at large. The profane influence which these plague-spots exert is so terribly vicious that a clean sweep must be made of them from the midst of all busy and respectable parts of the town. In their present situation at the Falkland Road, which is one of the principal arteries leading to the north of the town, they act as veritable plague centres. The road is used by thousands of people who travel by tramway and on foot at all hours of the day and night, and have to bear with the abominable sight of the houses of ill-fame which throng about these quarters. In their neighbourhood there are half a dozen play-houses where hundreds of young and elderly people are drawn every night.......... We invite the attention of Mr. Edwardes, the present popular Commissioner, and hope that with his usual promptitude he will take the necessary action to free this locality and all other respectable quarters of these venomous plague spots. It is scandalous in the extreme that these abominations should be allowed to stand in the midst of respectable and crowded localities such as Falkland Road and Girgaum, and we hope that the police will not fail to take immediate action to give the residents of these localities immunity from the depraved and contagious influence."

Adverse comments on the demand of three seats for Sind Muhammadans in the Reform Scheme.
Sind Journal (20), 2nd Sept.

32. "The Muhammadan leaders of Sind, seeing how the game of bluff and bluster started by the All-India Moslem League and Syed Ali Imam has succeeded, are trying to do a little agitation on their own account in order to secure for Sind Muhammadans a share of representation on the Bombay Council more excessive than has been allowed them. To strengthen their hands they have appealed to the Deccan Moslem League for support, and at a meeting of that body Moulvi Raffiuddin, the chairman, held forth in favour of three seats being given to the Sind Muhammadans.......... He alleged that the Local Boards' seat was not at all safe for a Muhammadan and therefore at least one seat should be ensured to them by a separate register.......... We cannot for the life of us understand how such an argument is seriously put forward when the actual 'experience' is that a Hindu has never succeeded in capturing the seat against a Muhammadan in Sind. The Local Boards consist solely of select land-holders, and the Muhammadan element in them is naturally much stronger than the Hindu. Surely so far nothing has happened to make one anticipate in the future the return of a Hindu by either the land-holders or the Local Boards.......... The acme of absurdity is, however, reached when three sure seats are claimed for the Sind Muhammadans. Muhammadans, it is said, form $\frac{3}{4}$ths of the Sind population, so they must have three seats when the Hindus of Sind are going to have one seat through the mixed electorates of the Municipalities. How conveniently it is forgotten that in the electoral scheme prepared by the Bombay Government the Muhammadans of the whole presidency are taken in the mass together and six seats allotted to them either by separate electorates or otherwise! If the Muhammadans of Sind wish that this province be treated separately, the Muhammadans of the presidency proper will be in an insignificant minority—8 or 10 per cent. of the general population—and will hardly get two seats instead of the four now offered to them....... Is Moulvi Ruffiuddin prepared to forego two or three of the seats reserved for the Presidency Muhammadans?......... Lastly, as to

keeping separate register for Sind. Hitherto the cry was that the Muhammadans throughout India being a small minority needed protection and that as they would clearly have no chance in mixed electorates, separate registers were necessary. But now for the first time protection is claimed for majorities! We hope the more thinking and sober Muhammadans will see into what absurdities they are being landed by their policy of grab, and we hope too that the eyes of Government will be opened to the impolicy of having encouraged extravagant notions among Muhammadans."

Alleged wire-pulling at the back of the demand of a South Indian community for separate representation.

Oriental Review (13), 8th Sept.

33. "This week we have to instance another example in which the poison of separatism seems to have affected an important community of the South. The Dravidians are a large and important community mainly engaged in agriculture.......... They allege that the Hindus hate them, and they want, for this reason, separate electorates. They go one step further in this than the Muhammadans, for they demand that they ought to be represented by a European or Eurasian representative. A community having the least sense of self-respect would think twice before making such a demand. That members of an alien race should be thought more eligible representatives than members of the same race shows how wire-pulling has succeeded in some quarters in misleading an ignorant community and in putting the Imperial authorities on a false scent. We say 'wire-pulling,' for we can never lend ourselves to the belief that an ignorant community of agriculturists would proceed to make such preposterous demands without being inspired to do so from certain quarters."

Appeal to native associations of merchants to unite in their own and the people's interests.

Bombay Samáchár (69), 8th Sept.

34. The Bombay Chamber of Commerce has invoked the assistance of Government and of the European Chambers of Commerce in other parts of India for the purpose of preventing native merchants and firms from using European names and thus imposing upon the public in the mofussil and in foreign countries. In bringing forward this objection to the use of European names, they are violating a fundamental principle of political economy. It has to be remembered that most of the native firms carrying on business under British names had bought the concerns originally from the European proprietors of these concerns at high prices, and to prevent them from using these names would be tantamount to unfairly robbing them of their rights. This is bound to result in the lowering of the values of the 'good-wills' of such Anglo-Indian concerns. Another thing to be borne in mind is that people in India as elsewhere are in the habit of naming their firms and children after the names of their rulers or some great men. Are these people to be forced to give up these names? We are sure the Chamber of Commerce is not likely to succeed in this attempt. But none the less it is necessary for the Native merchants' associations to come forward and strengthen the hands of Government by exposing the selfish character of the agitation. This step of the Chamber shows the great necessity that exists for the native merchants to establish a Presidency Trade Association of their own. Another matter in which they can profitably imitate the Anglo-Indian merchants is the way in which their various Chambers of Commerce in various countries co-operate with each other in the advancement of their interests. This they can do by arranging with all the native Chambers of Commerce in India as well as in countries like China and Japan to co-operate for protecting the interests of the Asiatic merchants and workmen. This will enable them to carry on business among themselves more conveniently as also to boycott from any commercial dealings those English Colonies which are boycotting Asiatics. None of these Colonies are in a position to do without Asiatic markets, and once the Chambers of Commerce of all Asia unite together and firmly carry through their arrangement, the insolence of the Colonials will soon be brought low.

Comments on the suicide of the late Mr. Dwárkádás Dharamsey of Bombay.

Jám-e-Jamshed (34), 9th Sept., Eng. cols.; *Indian Spectator* (7), 11th Sept.

35. "The fate of a big Bombay mill-owner and the unfortunate plight of the mill concerns with which he was identified have once more brought to the forefront the question of Indian mill management.......... It would be but right and just if steps were taken to mitigate the evil of reckless and almost criminally irresponsible management of large joint-stock concerns in India.......... We should think that even apart from the latest revelations there is much in the history of the management of Bombay Mills which might have long since induced a vigilant Government, regardful of the interests of the public, to forge such safe-guards as experience and common-sense might dictate for the prevention of down-right fraud, dishonesty and unscrupulousness in the conduct of joint-stock concerns on the part of the agents, the managers and the rest." [The *Indian Spectator* writes:—"Dwárkádás lived the life of a desperate gambler. The most charitable thing to say of him would be that he was a mad man. But what shall we say of those who kept him company in business and pleasure? And what are we to think of a Government that has not yet made up its mind as to some better regulation and control of joint-stock business, though exhorted to do so for the last thirty years?......... If Dwárkádás was mad, the investing public of Bombay have shown themselves to be a bit more mad, and Government will be considered still more mad if they do not set about making such business methods impossible as enabled this mill-owner to live like a prince whilst reducing gullible investors to beggary."]

Education.

Suggestion that the sons of the Mirs of Sind should be educated in general schools instead of at the Karáchi Madressa as at present.

Sind Journal (20), 2nd Sept.

36. "The Government have from the beginning been trying with laudable zeal to educate the sons of the Talpurs, but the fruit has been rather poor. They are now trying to keep all the Talpur boys at the Karáchi Madressa in special boarding quarters under the special supervision of the Principal. The plan does not appear to have succeeded and has led to certain awkward and undesirable results. Karáchi is not a healthy place to live in for those who have been brought up delicately and in a dry climate. One Talpur boy, it is said, actually succumbed to a fever contracted at Karáchi......... The result of all this is that while not much progress has been made in learning by the boys, the parents are refusing to send them to the Madressa. Government have, however, actually ruled that those who are in receipt of pensions will not get anything unless their boys are sent to the Madressa. Those holding lands cannot, however, be so coerced. But the pensions of some have actually been stopped, among them that of the successor of the great Mir Sher Mahomed of Mirpur Khas. The insult must be felt not only by the individuals concerned but by Muhammadans in general. Hence the desirability of finding some other way of educating the sons of the Mirs. Before the Madressa was fixed upon, it had been proposed to open a separate High School at Hyderabad for the Mirs' boys, but the project fell through owing to an excessive anxiety to make the Madressa flourish and to add to the emoluments of the Principal who receives a special allowance for the care of the Talpur boys....... The Mirs, however, would like to have a special school at Hyderabad, and some of them prefer sending their boys to the Government High School or some private school there on account of the broadening influences of education in mixed, undenominational institutions. We feel strongly in favour of the latter plan. The Mirs will get better education in a large general school than in a small school of their own. Only, they should be made to live in residential quarters completely under the control of the school authorities, who will see that they are treated in accordance with the dignity of their position. We hope the local Government will give their very earnest attention to the above suggestion."

Native States.

The Native States are surpassing the British Government in their crusade against sedition.

Karndtak Vritta (104), 7th Sept.

37. Indians are losing all their noble qualities one by one as Mother-India has been confined in servitude for hundreds of years. Under the Muhammadan *regimé*, the vices of drinking and cruelty crept into the Indian society. The present rule is responsible for some more, but of a different type of vices. The vices that are generally bred in slaves are our vices. The king sets the fashion of the day and moulds the destinies of his subjects. Under the Muhammadan rule, deputations were not the rage of the day, and the subjects were consequently disunited, but at the same time they had not lost their self-respect, as is the case at present owing to the Arms Act. The relations between the rulers and the ruled are now those of a master and a slave. Until a brotherly feeling replaces the same, the national vices will continue their abodes in Indians. It is only ridiculous to ask us to co-operate with the rulers, until we have got the controlling power. *Swarájya* is the only antidote to the vices noted above. The bureaucracy are under the impression that those who do not look eye to eye with them in all things are seditious. But the moment we obtain the controlling power, they will have to bid good-bye to all such notions. The loss of self-respect was best illustrated by the conduct of the Chiefs of the Native States, as soon as the British Government began their repressive crusade. What has prevented the Chiefs from declaring that the repressive policy is ruinous? They not only re-echo the cry of the bureaucrats but advocate sterner measures of repression. They are needlessly persecuting their subjects. Kolhápur, Dewás, Jaipur and Káshmir are exhibiting the vices of slaves. Newspapers are being prohibited. Bogus prosecutions and imaginary conspiracies are the order of the day. When the bureaucrats themselves are proclaiming that to preach independence is not seditious, it is despicable for the Chiefs to declare it seditious. It is these men that are obstructing our progress. We are growing too obedient. At the bare hint of the Collector, the police begin a regular campaign. Our obedience is being misused. The object of the *swadeshi* agitation is but to remove this vice from the Indians.

Comments on the Mahárája of Gwálior's orders forbidding the entry of certain newspapers into his territory.

Oriental Review (13), 8th Sept.; *Gujaráti Punch* (32), 5th Sept., Eng. cols.

38. "It appears that the Gwálior State has prohibited the importation in its dominions of many newspapers. Several of these belong to the Extremist section of politics and some to the Moderate section. It will be a shock of surprise to learn that of the prohibited papers the *Bengalee* is one. But it does not matter to which party of politics certain papers may belong. The real question is one of principle—whether it is right and just to disbar people from the liberty of reading what books and papers they like unless these are declared to be seditious. The papers prohibited by the Gwálior State have not been declared to be seditious by the British Government and yet one of the leading Native States has taken the unprecedented step of putting under a ban about a dozen papers......... The London *Times*, of course, pats the Mahárája of Gwálior for this step, with an implied hope perhaps that it will be accepted as a precedent by the British Government. We hope that the authorities will not play thus into the hands of the enemies of Indian progress......... Let Lord Morley follow the right in this case and, despite the shrieking hysterics of yellow journals, persist in maintaining intact the liberty of speech and writing in this country, which is the greatst antidote against sedition." [The *Gujaráti Punch* writes:—"The Mahárája of Gwálior has published a remarkable exhortation to his subjects under the heading of 'A Message to my Subjects.' There can be no objection to the issuing of such proclamations in any number, nor to the giving of the advice. But does it not seem a little like playing to the gallery of the British public? The prohibition of some journals from being imported into the State, which has lately emanated from His Highness, seems also to be due to some influences which in a Native State are not unknown even to the man in the street. But why this hysterical haste in crushing out sedition and anarchy,—and will they ever die that way? If they are not allowed to import papers openly, they will smuggle them. Human nature is too much the same everywhere and the best course for chastening and educating it towards the right path is persuasion and confidence, rather than speeches and repression."]

Gujaráti (30), 5th Sept.; *Shakti* (93), 4th Sept.

39. It is to be seen how far the order of the Gwálior State prohibiting the importation of certain papers in that State will be carried out by the British postal authorities, as they are bound to distribute all prints excepting those the distribution of which is expressly forbidden by the Indian Government. The State order is un-called for, as the papers never tread on forbidden ground nor is their publication stopped in British India. The Political Agents in Native States are very powerful personages. They are, as it were, the lords of the Princes. Their mandates are obeyed with all the reverence due to a prophet's commands. People in the Native States are not public-spirited enough to protest against such State orders. It will be futile to expect Government to keep Political Agents under restraint in this matter as the Princes have taken a step that is sure to be favoured by Government. Were a similar order to emanate from Government people would surely get excited over it. Newspaper reading cannot be controlled by Government except under grave necessity. The order which is unaccompanied by any explanation will tend to lower the prestige of Gwálior as well as of the Indian Government to which the State is subordinate. The papers which are prohibited might suffer some loss, but the State will suffer much more. Its subjects will remain in a state of ignorance. The Native Prince himself will look so small in the eyes of the civilised world. Is not this degradation enough? [The *Shakti* writes:—The Mahárája of Gwálior made an exhibition of his loyalty by giving thirty lakhs of rupees to England at the time of the troubles in China. When the Prince of Wales was in his State he ordered two lions to be brought for being let loose to provide game for His Royal Highness. Of late he has begun to scent sedition in the Native Press, and has become anxious about the fate that would meet his State if the British Government in India were overthrown. His anxiety for the safety of his State has led him to stop certain Indian papers from being imported into his territories. Any one in whose possession these are found is to be punished. It is regrettable that our Native rulers should take such steps in the twentieth century and make themselves the laughing-stock of the world.]

The dispute between the Jains and the Junágadh State about the Girnár Hill.

Jain (185), 5th Sept.; *Kaiser-i-Hind* (35), 5th Sept.

40. The Ráj Prakarani Court at Junágadh has refused to grant the injunction asked for by the Jains against the erection of buildings on the Girnár by the State. It would have been better if the Court had, in doing this, paid heed to the principles of justice and to history. But as the Judge was a servant of the State and as the State was the defendant in the case, we had already apprehended what sort of justice was to be expected. The Court appears to have no idea of the position enjoyed by the Jain community, of the fact that the British Government have recognised their holidays and are considering the advisability of reserving for them a number of seats in the new Legislative Council. The Jains are a loyal and very peaceful community and it is much to be deplored that measures should be taken calculated to injure their religious susceptibilities. The decision plainly illustrates the character of the administration of justice in Native States. [The *Kaiser-i-Hind* deplores that such a serious difference should have arisen between the State and the Jains, disapproves of the attitude of the Court in the conduct of the case and concludes by expressing a hope that the Nawab and the Diwan will somehow manage to settle the question and pacify the Jains.]

Alleged illegal grant of pension to a State servant by the Administrators of Porbandar (Káthiáwár).

Káthiáwár and Mahi Kántha Gazette (80), 5th Sept.

41. In a contributed article on the pension granted to Mr. Bádarbhái by the Administrators of the Porbandar State, the *Káthiáwár and Mahi Kántha Gazette* observes:—The services rendered to the State by Bádarbhái are certainly not of a kind to deserve such a reward as that granted by the Administrators. Far from rewarding him in such an unprecedented manner, the Administrators should have taken him to task for his many peculations in the *Barádsi* Department in which he had been serving. In our opinion, the Administrators in their zeal to reward a favourite of theirs have conveniently ignored his past conduct, the rules and regulations of the State and, what is still worse, the pension system prevalent in the British territory. Such an action on their part reflects little credit on the British administration of the State, and we earnestly hope that the Administrators will allay public feeling, which has been greatly roused by such an act of favouritism, by putting before the public the reasons which led them to take such a step.

Alleged oppression in the Vála State (Káthiáwár).
Káthiáwár and Mahi Kántha Gazette (80), 5th Sept.

42. In a contributed article the *Káthiáwár and Mahi Kántha Gazette* once more attacks the administration of the Vála State and observes :—With the return of Hira Patel to Vála from the exile forced upon him by Mr. Rothfeld, the condition of the subjects and of the Bháyáts and Girásiás in particular has changed from bad to worse. Numerous illegal and oppressive measures have been taken to harass the people and many have in consequence been forced to go into voluntary exile to save themselves and their property. Hira Patel being all in all in the State, never lets go an opportunity to oppress the people and the officials alike. Mr. Keshavlál, the Nyáyádhish, and Mr. Mohanlál, the teacher in the English school, have had to leave the service of the State under very strange circumstances, and one Dhanji Kakal, a Brahmin subject of the State, has had to go into voluntary exile to save himself. The oppression to which this Dhanji has been subjected is beyond description. Not only was his house, situated near the Central Police Station, broken into, but he himself was severely handled on the occasion of the Holi festival and was looted near the Darodia Dhal. Even poor people and their domestic animals are not free from this oppression. Very recently a koli was fined Rs. 10 because his goat happened to go near the trees which have been now planted near the town, and being unable to make up the fine even by the sale of the goat, had to suffer imprisonment. Instances of this sort are numerous, and we trust Captain Strong, the able Political Agent, will inquire into these grievances and give redress to the oppressed subjects of the State.

Encumbered estates of Tálukdárs in Káthiáwár.
Káthiáwár and Mahi Kántha Gazette (80), 5th Sept.

43. We are gratified to learn that our repeated appeals to Government to hand over the estates taken under management to their respective owners have not been made in vain. We have of late shown in these columns how estates under management rather than paying their own debts were adding to the encumbrances thereon owing to the heavy charge of management, and it is satisfactory that obviously in view of these circumstances, Government have decided to hand over to Khachar Ebhal Giga and several other land-holders of Káthiáwár their estates freed from Government management. While thinking Major Hancock, Agent to the Governor in Káthiáwár, for this act of kindness, we cannot help remarking that the object with which these estates were taken under management has not been realised, and many of them have been returned to their owners burdened with heavy encumbrances. This has caused a good deal of dissatisfaction among certain *savkars* who have advanced enormous sums on some of these estates. For though the properties have been taken out of management, the charge of Government loans is still kept standing on them. In view of the indebtedness of the Tálukdárs, the authorities have not been liberal enough to renounce their monetary claims, and have consequently invited upon themselves the odium of being selfish at the cost of others. We wish that in order to escape this odium, Government ought either to give up their claims upon these estates, or to satisfy the other creditors of the Tálukdárs. For so long as an estate is not freed from Government demands there is no likelihood of any other creditor of the estate getting a pie from its income It is still a question why the debts on these estates have not been paid off while they were managed by Government, and so it would be better if a Commission of inquiry is appointed to arrive at a correct solution of the matter.

Complaint that the Chief of Kurundwád is trying to screen certain corrupt State officers.
Pragati (147), 8th Sept., Eng. cols.

44. A Kurundwád correspondent writes to the *Pragati* as follows:—"Our State is very happy in having for its ruler a Chief with a University degree; but I must tell you that people have got some complaints to make regarding the present state of things here.......... The people of Alas and Bubnal—men and women—have been of late very bitterly complaining to the Chief against Messrs. Mudwedkar and Mokáshi who are still in responsible posts. The complaints have reached even the Political Agent for the S. M. C. and we hear that Major Wodehouse has been so well convinced by the people that he has advised the Chief to suspend the two men and to prosecute them. I must say that the Chief ought not to have allowed things to drift so far. But as yet no action has been taken in the matter. If Major Wodehouse has taken up the question, I doubt not that his strong sense of justice will certainly prompt him to see full justice done to the people. But is it fair that a necessity for political interference should arise in a State ruled over by a graduate Prince? We hope that the Chief may not have the unwisdom to try to shield the said officers of his State just as his father did."

Intelligence extracted from the Press.

Celebrations in honour of the 85th birthday of Mr. Dádábhái Naoroji.
Bombay Samáchár (69), 6th and 7th Sept.; *Sánj Vartamán* (41), 6th, 7th and 8th Sept.; *Jám-e-Jamshed* (34), 7th Sept.

45. Several papers of the week publish elaborate reports of the proceedings of meetings held on 4th September in various parts of the Presidency for the purpose of celebrating the 85th birthday of Mr. Dádábhái Naoroji and offering congratulations to him and wishing him many happy returns of the day. In Bombay under the auspices of the National Union a meeting was held at the Bhangwadi Theatre on Kalbadevi Road under the presidency of R. B. Vasanji Khimji at which after several speakers had eulogised the services of Mr. Dádábhái to his country, a resolution was unanimously adopted to present an address of congratulation to Mr. Dádábhái through a deputation of the meeting. The Gujarati Hindu Stri Mandal of Bombay also celebrated the Dádábhái Jayanti on Saturday at the Framji Cowasji Institute. Previous to the meeting a deputation of the Mandal had presented an address of congratulations to Mr. Dádábhái at his Versova residence, in reply to which Mr. Dádábhái exhorted the deputation to pursue unflinchingly the task of elevating the lot of Indian ladies. [Similar meetings are reported to have been held at Broach, Ahmedabad, Mehmedabad, Kaira, Nadiád and Bhávnagar. The *Jám-e-Jamshed* in appreciating the tone of the reply sent by Mr. Dádábhái, through the press, to the several letters and telegrams of congratulations received by him, appeals to all thoughtful Indians to take to heart the advice given them by the "Grand Old Man" to abstain from all resort to violence of any kind.]

Publication of the lives in Maráthi of the Bengali deportees.
Ráshtramat (48), 9th Sept.

46. The *Ráshtramat* announces the issue by the Vartamán Agency, Bombay, of a Maráthi book containing the lives of the nine Bengali deportees with their portraits, price four annas. It is also stated that a Gujaráti translation of the book is being printed.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th September 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 38 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th September 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st July 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	Anglo-Gujara'ti.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas ; Hindu (Rrahmin) ; 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	3,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayă	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. : Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooráin ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Mánghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi; Muhammadan; 55.	1,200
177	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig; of Canpore; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali; Muhammadan; 36	...
183	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid; Farrukh Dehálvi Muhammadan; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
82A	Lohána Samáchár ...	Ahmedabad ...	Weekly	Bápubhai Kánji ; Hindu (Lohâna) ; 30 ...	500
91A	Satsang	Surat	Do.	Chunilal Bapuji Modi	...
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	Shrinivas Bhikaji Sardesai ; Hindu (Chitpáwan Bráhman) ; 49.	2,500
150A	Ráshtrodaya	Poona	Monthly	S. K. Damle ; Hindu (Chitpáwan Bráhman) ; about 30.	...

The Editor of No. 5 is Prof. P. B. Váccha ; Pársi ; 42.

The Editor of No. 18 is Rev. Seither, S. J., German ; 45.

The Editor of No. 22 is Prof. P. A. Wádia ; Pársi ; 35 ; 400.

The Publisher of No. 23 is Ganesh Balvant Modak ; 44 ; Hindu (Chitpáwan Bráhman) ; 42 ; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott ; Rev. R. S. Hume Rev. Tukárám ; (Christians) ; 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes ; Goanese ; 25 ; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel ; Hindu (Patidar) ; 39 ; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36 ; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta ; Hindu (Dasa Shrimali Bania) ; 34 ; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswat Brahmin) ; 21 ; 150.

The Editor of No. 178 is Amjadbeg ; Muhammadan (Moghal) ; 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.

The Editor of No. 180 is Mahomed Husein Hássomya ; Muhammadan (Sunni) ; 44.

Politics and the Public Administration.

Comments on the proceedings of the public meeting held in the Town Hall, Bombay, *re* the Transvaal question.

Pársi (38), 19th Sept., Eng. cols.

*1. "The meeting was successful from every point of view. It would have been thoroughly cosmopolitan but for the almost total absence of Anglo-India......... The practical absence of Bombay Anglo-Indians from Tuesday's meeting naturally raises the question, whether Anglo-Indian journals really represent Anglo-India. The relations between Anglo-Indians and Indians in Bombay have ever been of the best. In this respect almost all other Provinces have been at sixes and sevens. Here, then, was an opportunity for them to prove that their sympathy, as expressed in their journals, was real and not artificial. But that opportunity was lost, and the sad admission has to be made that the English at the meeting were conspicuous by their absence. We are glad to notice that at least one Anglo-Indian had the courage to be present at the meeting and to propose a resolution expressing 'emphatic and indignant protest against the arbitrary deportations from the Transvaal to India, with the assistance of foreign agency, of Indians lawfully resident in the Transvaal, or domiciled elsewhere in South Africa.' Mr. James McDonald proposed the resolution, but our Anglo-Indian contemporaries have not reported even *one* word of what this grand old Anglo-Indian said on the occasion. This deliberate boycott of the only Anglo-Indian speaker at the meeting is as significant as it is regrettable. It is unpleasant to notice at length this phase of last Tuesday's meeting. But it cannot possibly be passed over......... Hitherto this scandalous South African question has been treated in India only in an academic sort of spirit......... The question now is one of what practical steps are to be taken in the near future. The martyrs in South Africa as well as the whole of India ought to be grateful to the Honourable Mr. Gokhale for having proposed the most important resolution of the day and not minced matters. Mr. Gokhale's was a remarkabe speech and we trust its significance, coming as it did from the most moderate, sober and selfless of our leaders, will not be lost upon the Government of India, the Secretary of State, the British Parliament and the British people in general. In a way, Mr. Gokhale's speech has a dreadful significance......... When such a man is driven to speak in a tone of despairing pessimism—it means that it has a moral for the powers that be. It means that if sobriety, as crystallised in Mr. Gokhale, has to go through the agonies of despondent but plain-spoken 'delivery,' what wonder if the 'raw' element in the political world of India begins to kick over the traces?......... The root of the present troubles in the Colonies really lies in the fact that our status is not what it should be in our own country. In the Honourable Mr. Gokhale's words, men who have no satisfactory status in their own land cannot expect to have a satisfactory status elsewhere......... Of course, it is bound to be a long and weary struggle. It will entail repeated sacrifices and sufferings, such as those of our brethren in the Transvaal. It will bring us repeated failures before we get final success. But, in Mr. Gokhale's words, 'suffering or no suffering, failure or success, we owe it to our Motherland to carry on this struggle with stout hearts, and full faith in the justice of our cause.' The great Mahrátta patriot, in concluding his magnificent speech, said: 'I, for one, have no doubt in my mind about the ultimate issue.' We, too, have none. If the countless millions of India once realise that the Imperial Government is absolutely impotent in the matter of the cruel treatment that is being meted out to His Majesty's loyal subjects in South Africa, where will be their reverence for the liberty-loving instincts and traditions of the British race? Thanks to the new reforms introduced by Lords Morley and Minto, the Frankenstein of the unrest in India has almost been laid to rest. But, is it possible for India to be free from sullen discontent so long as Great Britain does not stop the ill-treatment of her loyal Indian subjects in South Africa? We fervently hope our British masters will realise this fact. Let them solve the problem of the position of Indians in South Africa, and then only can they solve the question of the present discontent in India. Britain cannot possibly have an empire without the possession of India. And this is impossible, unless both the Conservative and Liberal Jingoes of to-day realise the fact, that every subject of His Majesty Edward VII, be he black, fair or brown, must be a uniform entity—an equally representative fulcrum of the empire. Then only can the British Empire be an empire in the noblest sense of the word."

Gujaráti (30), 19th Sept., Eng. cols.

*2. "The public meeting held at the Town Hall on Tuesday last was an unqualified success. It was numerously attended, and the proceedings were of an enthusiastic character. It must be said that this enthusiasm was no blind and ignorant enthusiasm, but was born of correct knowledge of the state of affairs in the Transvaal. Mr. Polak, since his arrival in Bombay, has supplied to the public valuable information regarding the position of Indians in the Transvaal.......... The tremendous and prolonged ovations that he received on entering the Town Hall and on his rising to address the meeting was a fitting acknowledgment of his devotion to the cause of oppressed Indians in South Africa, and it must be no small satisfaction to him to see that the Indian public have now better understood the situation in the Transvaal than they did before his arrival here. The public meeting was, as we have said, attended by Hindus, Muhammadans, Parsees and a few Christians. Excepting Mr. James MacDonald and one or two others, Europeans did not choose to attend or take part in the proceedings. The requisition to the Sheriff was signed by some Europeans. But even they held aloof from the meeting. That was, indeed, to be regretted. The reason for their abstention is not far to seek. The action of the Sheriff in cancelling the meeting he had convened and the attitude assumed by Government towards that meeting were enough to deter Europeans from attending last Tuesday's meeting.......... Here was an occasion on which both Indians and Anglo-Indians could well have co-operated. That co-operation was rendered impossible by the attitude taken up by Government, and yet homilies are so often addressed to the Indian people upon the importance of co-operation between the rulers and the ruled or between the Anglo-Indian and Indian public.......... The incident is sad enough, but it has once more revealed the presence of a permanent and dominant factor in the situation in India for which it is well-nigh impossible for Indians to find a satisfactory solution.......... Asiatics are intelligent enough to see that, whilst the whites are doing everything they can to secure a foot-hold everywhere in Asia, they themselves are being subjected in South Africa and elsewhere to all sorts of indignities and affronts, and that dishonest pleas have been advanced and un-Christian measures devised for their ill-treatment or expulsion. This growing consciousness on the part of Asiatics will not fail to produce its own inevitable results in the fulness of time and the West will find that it is not easy to stem the onward march of the growing feeling of Asiatic resentment.......... It is in a sense true that the British Government cannot compel self-governing Colonies to adopt views and measures the latter are opposed to. At the same time Indians cannot forget the fact that they went to war against the Boers, because the latter were not prepared to accord equal political privileges to Britons who had settled or were trading in the Transvaal and also because Indians were being treated with injustice by the Boer Government. As was well observed by Mr. Jaffer Rahimtulla, the British Government and the British public would not adopt the attitude of moral and political helplessness they now do, if the aggrieved parties were Canadians or Australians or Englishmen. It is no use asking the Indian people to disregard these patent facts, because all such advice can only be set down as interested and useless.......... It is, therefore, absolutely incorrect to say that the British Government have done all that they could have and ought to have done, though we are quite prepared to acknowledge thankfully what little they have done. But that is not enough. The public meeting has requested the Indian Government to take steps to stop all further recruitment of Indian labour for South Africa, pending the satisfactory settlement of all questions affecting Indian immigrants.......... We hope the plea of moral and political helplessness will not be brought forward in response to the call upon the authorities to withdraw their authority and stop the supply of Indian labour to Natal."

**Mahrátta* (11), 19th Sept.; *Káthiáwár Times* (10), 18th Sept.

3. "The principal resolution of the meeting was moved by the Honourable Mr. G. K. Gokhale......... In supporting the resolution Mr. Gokhale gave an excellent summary of the history of the whole question and made a telling speech, in which he deservedly censured the selfishness and the unscrupulousness of the Boer Government and the reprehensible indifference and callousness of the British Government which succeeded the Boer Government......... There can be no two opinions as to the heroism of the 500 people who preferred hardship, even unto death, to degradation. Mr. Gokhale rightly eulogised Mr. Gándhi as 'a man of tremendous spiritual power, one who is made of the stuff of which great heroes and martyrs are made.' The burning of the registration certificates by Mr. Gándhi and his followers reminds us of Tánáji Málusare who, when he scaled the hill Fort of Sinhgad, cut off the ropes to make a retreat impossible. The policy of passive resistance adopted by Mr. Gándhi and his followers, Mr. Gokhale said, was not only legitimate, but a duty resting on all self-respecting persons. .... What will be the attitude which India is prepared to adopt in this matter? Will our duty be adequately discharged by simply expressing our sense of admiration for what the Indians in the Transvaal have been doing? No doubt the Bombay meeting advised the Government of India to stick to the proposal, made some time ago, about retaliating upon the Colonies by stopping all emigration to them. But apparently that is not enough. We do not know whether the Government of India will have enthusiasm enough to carry out the threat. It is also possible that influence may be brought to bear upon them from home from certain quarters, with a view that the threat may not be made operative and the Imperial Government may thus be saved the embarrassment which would otherwise result. And lastly, in view of the fact that the Colonies themselves are reported to be gradually growing averse to the importation of foreign labour, the threat, if carried out, would not have an adequate effect. There were certain indications in the speeches of some of the speakers, that this would not be all a mere prayer and protest business as usual. Thus Mr. J. B. Petit concluded his speech by giving a warning that should the indifference of the Imperial Government continue unabated, it may affect the loyalty of the Indian people even in India. Mr. Wadia, who moved the second resolution, warmed himself up in one part of his speech to ask himself and the meeting the question whether they were going to content themselves only with making speeches in this matter, and warned Government that a state of things might ensue 'which it would not be prudent for Government to provoke and which it will not be safe to despise.'......... The Bombay meeting did not give any definite clue as to what it is proposed to do in case the prayer of the meeting is not listened to. What is the form which popular retaliation is intended to take in that event? What is the nature of the movement in which Indians in India may show themselves prepared to suffer, just in token of the fact that they appreciate and sympathise with the sufferings of their brethren in South Africa? We are glad, at any rate, that Mr. Gokhale had an opportunity to express his approval of the doctrine of retaliation and passive resistance. Of course, his enunciation of the theory of passive resistance was faultless, but he seemed to advert to distinctions between one kind of passive resistance and another, also between two sets of conditions in one of which, as in Transvaal, resort to passive resistance was justifiable, and another set of conditions in which, as in India, presumably, it was not justifiable." [The *Káthiáwár Times* deplores the fact that Anglo-Indians did not take any part in the meeting.]

Indian Social Reformer (6), 19th Sept.

*4. "'We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.'—*Queen's Proclamation.* The story of the treatment of Indians in the Transvaal and in Natal, that was told by several speakers at the meeting held in the Town Hall on Tuesday, is a sad commentary on the solemn pledge of the Sovereign contained in the foregoing words which Sir Vithaldás Thákersey quoted with much effect in the course of his speech......... To every attempt to keep Parliament in mind of the terms of this solemn pledge, the only reply of His Majesty's Ministers has been: 'Very sorry. But there is Mr. Smutts.' The student of the philosophy of history will find material for fruitful speculation in the moral (rather immoral) dominance exercised by the conquered Boer over the conquering Englishman. The conquest of war has really been the prelude to the surrender of the spirit. It is not the British but the Boer who has triumphed. The flag that floats over South Africa is British, but the policy that rules there is that of the Boer. The Boer was never a man of broad outlook......... But that a responsible British Government should have so soon forgotten the loyalty and the devotion of His Majesty's Indian subjects in South Africa at a time of stress and storm is an incident to which it is not easy to find a parallel in history......... These, however, are questions which concern the conscience of the British people. So far as Indians are concerned what they have to ask themselves is: 'Is there any remedy for this state of things?' One of the resolutions passed at Tuesday's meeting called on the Government of India to prevent the recruitment of Indian labour for the Transvaal and Natal, pending the settlement of the points at issue.......... But Governments, like God, help only those who help themselves, and it is worth while considering if there is nothing that Indians can do by themselves to bring home to the Transvaal the injustice of its treatment of British Indians. We have noticed since some time coal stacked near the engine-sheds at Parel on the B. B. & C. I. Railway, with 'South Africa' labelled on it, and on enquiry it seems that the coal comes from somewhere near Johannesburg. We suppose that some mills and factories also use the coal, and we should like to know if there is no opening here for action in favour of the Transvaal Indians."

Indu Prakásh (47), 15th Sept., Eng. cols.

5. "The Town Hall meeting was as great a success as could be desired.......... The tenor of most of the speeches delivered there and the temper exhibited by the audience clearly and unmistakably indicated that the subject of the meeting was understood by the people to involve a determined and deadly struggle against injustice, unfairness, indignities and oppression....... Indeed if the numbers attending at public meetings and the temper of the audience have any signification, let us earnestly hope that yesterday's mass meeting of sober, moderate Bombay will be correctly understood and appreciated by the authorities before it is too late. Another remarkable feature of yesterday's meeting was the proof that was afforded by the Europeans of Bombay as to the direction in which their sympathies would lie whenever there would be any conflict between the interests of the white and the so-called coloured races. Their staying away from the meeting to a man—the one exception being our public-spirited citizen, the venerable Mr. MacDonald—lends colour to the belief prevailing in Bombay that the non-official Europeans of Bombay as represented by their Clubs and the Chamber of Commerce are in league with the Transvaal Chamber of Commerce and other Chambers of Commerce in South Africa as regards the grievances of our countrymen in South Africa.......... At last year's meeting presided over by His Highness the Aga Khan, the Europeans of Bombay attended in full force and their trenchant speeches were the chief feature of that meeting.......... By their not joining in the convening of yesterday's meeting and by their not taking part in it they have shown that they have ceased to have sympathy with this grievance of us, Indians, or are cowards enough to conceal it. Well, be it so. That the Indian mercantile community of Bombay will not miss to note this attitude is our firm conviction.......... As regards the resolutions passed at the meeting we have but to say that they were entirely in keeping with the reputation of Bombay for sobriety and moderation combined with honest candour and emphatic enunciation of sound principles and political wisdom. We should, however, have liked the resolutions to have gone further, and asked Government of India to levy heavy

duties on goods imported from South Africa.......... Let us trust that the Bombay mass meeting will be followed by hundreds of similar meetings all over the country and that they may have their desired effect.”

Bombay Samáchár (69), 16th Sept.; *Jám-e-Jamshed* (34), 16th Sept.; *Sánj Vartamán* (41), 15th Sept.; *Sami-Sánj* (91), 15th Sept.; *Akhbár-e-Islám* (64), 16th Sept.

6. The public meeting of the citizens of Bombay held at the Town Hall on Tuesday evening to place on record their ‘deep appreciation of the brave and noble stand made by the Indian community of the Transvaal in its endeavour to secure the removal of unjust and degrading legislation based on considerations of race,’ to protest against the almost inhuman treatment meted out to its members by the Transvaal authorities and to appeal once again to the Government of India to take steps towards alleviating their sufferings, clearly exhibited the intensity of public feeling in the matter. It has been adequately shown at the meeting how the Indian community is unanimous on the question, and no racial or sectional feelings have marred the proceedings. The only noticeable feature of the meeting was the total absence of the Anglo-Indian element. There could be no better proof of the backwardness of the Anglo-Indians to respect the wishes of the Indian Government from the Viceroy downwards to foster sympathetic relations between the rulers and the ruled than this deplorable aloofness of the local Anglo-Indian community. The resolutions adopted by the meeting and the views expressed by the several speakers in their support need no comment, for they clearly echo the true feelings and sentiments of the entire Indian community on this much vexed Transvaal question. The Government of India and local administrations have not been slow to express their sympathy towards the suffering Indians. But unfortunately this verbal sympathy has been of no avail, and the Colonists have refused to attach any importance to it. That Colonies should refuse to pay any heed to the views of their Emperor and the powerful British Government, that disregarding them and insulting them to a degree they should continue to work along the path of injustice and wickedness and that the British Government should express its helplessness in the matter, are things at once incomprehensible and intolerable to the law-abiding and loyal Indians. That this helplessness of the British to bring the Colonists to their senses will strengthen beyond measure the hands of the wild and idle visionaries of Lord Morley in running down the Government is, we are afraid, lost upon the higher authorities. Otherwise, they would not have allowed the situation to reach this crisis. In his last message to the Indian army Lord Kitchener has referred to the despicable attempts made in some quarters to tempt the army from the path of loyalty. But Government and the Commander-in-Chief have studiously refrained from declaring who these mischief-makers were. In this connection, however, we venture to observe that Government would be mistaken in confining their efforts to track the miscreants within the borders of India. It is a known fact that the Indian soldiers have to do police duties in the Colonies and while serving in this capacity have occasion to witness the very cruel and inhuman treatment of their fellow-countrymen at the hands of the whites. If these things are communicated by them to their comrades in the army in India, it should not be difficult for the authorities to realise the effects thereby produced on the army. When their confidence in the prowess of the British to ameliorate the condition of their countrymen is gone, what would they think of their position in the army? We would urge the authorities to consider this aspect of the question. The Indian army alone is sufficient to compel the Colonists to render unqualified submission to the dictates of Britain. But without resorting to this extreme measure at once it is in the power of Government to stop the recruitment of indentured labour in this country and thus prove their sympathy for the suffering Indians. They may as well go a step further and refuse to lend the services of Indian regiments to do patrol duty, and legislate in a manner to help the movement set on foot to boycott the Colonists. [The *Jám-e-Jamshed* writes:—Mr. James MacDonald was wrong in believing that from all that had passed at the meeting young men would be carried away by false notions regarding the British Government. The intolerably wicked treatment the Indians have suffered at the hands of

the white Colonists has already produced this effect, and we are afraid it would not be effaced till the Government put a stop to this most shameful situation. While Government require the Moderates to do something more than express verbal sympathy, what have they themselves done in regard to this question? It behoves the Anglo-Indian press to take up the cudgels on behalf of their Indian brethren in the Transvaal, and we sincerely hope the leaders of the Town Hall meeting will not think they have done their whole duty, but will persevere in their efforts till the end. The *Sánj Vartamán*, the *Sami-Sánj* and the *Akhbár-e-Islám* regard the meeting as a grand success and trust that all that has been said there would not be lost upon the responsible authorities.]

Jám-e-Jamshed (34), 16th Sept., Eng. cols.; **Kaiser-i-Hind* (35), 19th Sept., Eng. cols.

7. "The meeting of the citizens of Bombay, day before yesterday, was largely attended by people of all creeds and classes, and was addressed by representative men of all nationalities, showing that whatever difference of opinion Indians may have among themselves on other public questions, there is nothing but a full and complete unanimity of opinion on this subject, and that they are all united in insisting upon at least some justice being done to them and to their country in the matter. The speeches at the meeting and the resolutions passed, though most respectful in tone, bore very evident and unmistakable signs of the deep-seated resentment prevailing even among the most loyal and well-affected Indian subjects of the King in consequence of the hideous wrong and injustice that is being done to them......... If Sir Currimbhoy Ebráhim had not cared to show regard for the position and feelings of the Imperial statesmen, he might have plainly and bluntly told the audience that a vast majority of his countrymen look upon the specious arguments about the right of self-governing colonies as mere sophistry, and that they feel that the British Government is only adding insult to injury by resorting to such transparently ridiculous and flimsy pretexts for disregarding their very obvious duty in the matter." [The *Kaiser-i-Hind* writes:—"The Town Hall meeting on the Transvaal troubles was a very successful affair.......... One or two speakers were rather carried off their feet by the intensity of their feeling for their suffering brethren. They adopted a somewhat minatory tone, saying that if the grievances of the Indians were left unredressed by Government, it would affect the loyalty of India. Barring such instances of wanton exuberance, the speeches were excellent in spirit and in their warmth and vehemence were quite appropriate to the occasion."]

Ráshtramat (48), 16th Sept., Eng. cols.

8. "The Transvaal Tragedy turns our thought to that terrible Roman Verdict 'O Albion! thy name is Perfidy.' One is compelled to believe that the perfidiousness of Albion is well exemplified in the callous conduct of England in neglecting to arrest the brutality of the Transvaal. We are told in emphatic terms that England recognises the righteousness of the Indian cause and reprobates the cruel injustice of the arrogant Africanders!......... Be it so. But then, what right has England to remain and rule in India if she cannot protect her Indian subjects in her own countries? And how have we sinned that Providence should thus mock us by sending an impotent people to protect us across the seas? The truth is there is really no will to do justice.......... It is utterly impossible for any sane man to believe that England is not strong enough to undo the wrong if she was so minded. The principle of non-interference in the legislation of a self-governing colony is too contemptible an excuse to merit any consideration whatever.......... No man—not a maniac—can come to any other conclusion. And yet no nobler cause could engage the attention of England since the days she championed the cause of man and smashed the chains of slavery.......... It is quite evident that pride, prejudice, passion, trade jealousy and colour-hatred—almost all the forces of Hell—are alive and arrayed against the cause of our compatriots in South Africa. Under the circumstances these plaintive resolutions of the Town Hall meeting, conceived in the spirit of moderation, will go where the mendicant petitions usually go—to the waste paper basket....... A more spirited and courageous action is imperative. We must follow the

example set by the brave band of Indians led by the indomitable Mr. Gándhi whose conduct must put to shame the so-called tribunes of the people in the shape of Sir Pherozeshah Mehta and the Honourable Mr. Gokhale, C.I.E. These men ought to cross the seas to go to Transvaal to share the hardships of and encourage their suffering brethren. No doubt they will be imprisoned, but their imprisonment will be the emancipation of India. ....Nearly 50 per cent. of the Indian population of Transvaal has gone to jail. But neither death, pain and suffering of men, the ruin of families, nor the tears of women have yet moved His Majesty the King-Emperor to grant the requisite relief......... The lesson of self-help, which is taught to us by the tragic events of the Transvaal in which our kith and kin play so glorious a part, ought to induce us to practise passive resistance throughout India, not in the timid fashion championed by the Honourable Mr. Gokhale, nor in the violent manner advocated by anarchists, but in that cool and courageous mode preached and practised by the valiant band under their great leader, Gándhi. .... This heroism is the ray of sunshine that makes us rejoice. We perceive in this heroism a noble example to ourselves which brings within sight the promised land of Dádábhái's *swarájya*."

Comments on the Press Communiqué issued by the Bombay Government *re* the cancelled Sheriff's meeting.

Gujaráti Punch (32), 12th Sept., Eng. cols.

9. "It is very pleasant and re-assuring to find the Bombay Government withdrawing from a false position and generously correcting an error which had, it seems, been committed under a misunderstanding or misrepresentation. The noble and humane bearing of His Excellency Sir George Clarke towards all questions coming before His Excellency's Government has rightly made the *regime* of our Governor so very popular, and we consequently, while writing on the cancelled Bombay Town Hall meeting, could scarcely understand how it was that such a blunder could be allowed to be committed. So very greatly were we convinced of the largeness of vision and goodness of heart of our kind Governor that we felt assured there was some mistake and, therefore, we expressed our sentiments as regards the Government's action with more than our usual restraint. And we are glad that we did so, for after we had gone to the Press a Government Communiqué was published, which has altogether changed the aspect of the question."

Káthiáwár and Mahi Kántha Gazette (80), 12th Sept.

10. The *Káthiáwár and Mahi Kántha Gazette* after condemning the ill-treatment of the Indians by the whites in South Africa, bitterly criticises the action of Government in prohibiting the Town Hall meeting and observes:—Such an action on the part of Government has convinced the people of their double-dealing policy, and made them lose completely what little of faith they still had in their pledges. The Press Communiqué issued by Government to explain their intentions in the matter has but added fuel to the fire and aggravated the heart-burning caused throughout the whole of India by the prohibition of the meeting. His Excellency's action is altogether unbecoming, and it is conjectured that he has allowed himself to be led away by the white merchants who are anxious to keep to themselves the trade of South Africa. For what else could persuade such a popular Governor as Sir George Clarke to wound the feelings of the people in such a way?

Comments on Mr. Polak's pamphlet on the Transvaal question.

Oriental Review (13), 15th Sept.

11. "It is usual to give euphemistic names to the struggle, to call it economic and to justify more or less the action of South African Colonies and the attitude of indifference of the Imperial Government. From the pamphlet of Mr. Polak we see that the struggle is decidedly a racial one, showing the hatred of the whites for the black and coloured races. We cannot explain otherwise the wanton cruelties and humiliation to which our countrymen are subjected in South Africa....... We were led to believe up to this time that on this question at least the Anglo-Indian and the Indian Press were united. Unfortunately a tendency is being manifested by many Anglo-Indian papers to belittle the Transvaal question, to deprecate the patriotic and self-sacrificing efforts of men like Mr. Gándhi and to protest

against the agitation in this country for Indians in South Africa. We understand that European Chambers of Commerce have refused to co-operate with the Indian people in their just protest against the iniquitous policy of South Africa because the European Chamber of South Africa has asked them not to do so.......... The Bombay correspondent of the *Capital* mentioned that he had not much faith in the meeting that was going to be held to protest against South African grievances, that there would be the usual 'claptrap' of 'abstractions of liberty, equality, etc.' So we have come to this that liberty and equality are mere abstractions, that to speak about them is mere claptrap. Verily Imperialism degrades character.......... Indeed the present day Jingo Imperialists seem to look with indifference at all the high and noble ideals which once inspired Great Britain and to hug only commercial prosperity and extension of dominions, no matter at what cost these may be obtained.......... Anglo-Indian journalists are crying for facts and figures to prove our case, and when we give facts and figures they turn in horror from these and say that they will excite the people. We protest most strongly against this attempt not to let facts about the Transvaal come into light. It is not worthy of an Englishman to say that facts about a case of injustice and oppression must be suppressed.......... Mr. Polak is to be run down as an agitator, because he has the moral courage and sense of justice and humanity to bring to light the fact of 2,500 convictions with hard labour, 1,000 deportations with the aid of a foreign Government, barbarous gaol treatment (a blot on the boasted civilisation), separation of husbands from wives, of fathers from children. The whole story is sickening. It is still more sickening to read ill-natured writings about one who comes as a missionary from the suffering Indians."

Comments on Lord Kitchener's farewell message to the Indian Army.
Bombay Samáchár (69), 16th Sept.

12. The allusion made by Lord Kitchener in his farewell message to the Indian Army about the critical times through which it lately passed and the attempts made to tamper with its loyalty cannot fail to attract notice. We wish His Excellency had taken the trouble to give a more detailed account of the attempts alluded to by him. We hope that Government will yet see their way to take the public into their confidence and disclose the names of those who made these attempts. At the time of the passing of the Prevention of Seditious Meetings Act, too, similar hints were vaguely thrown out by Government, but they had not thought it fit to give a detailed account of the circumstances. They only declared that they had certain definite information in their hands, and what this definite information was, was later on known by the public when some Anglo-Indian papers gave out that Lála Lajpatrái was the man who had made these attempts. This allegation against the Lála was not, however, substantiated in a court of law. Lord Kitchener declares that more than one attempt was made to tamper with the loyalty of the Indian Army. Why, then, are the persons who made these attempts not exposed and prosecuted? Were they Indians or outsiders? On whose support did they count in their attempts? We are sure that if at that time Government had given timely information to the public as to the true nature of the danger instead of keeping them in the dark, they would, one and all, have laid aside their grievances and stood by their side. It is time that Government published the true facts to convince the public of the propriety of their strong measures.

Ráo Bahádur G. V. Joshi's fourth lecture on "self-Government in the Colonies."
**Mahrátta* (11), 19th Sept.; *Kesari* (130), 14th Sept.; *Kannad Kesari* (101), 17th Sept.

13. "In his fourth lecture Ráo Bahádur Joshi stated that to demand and aspire after *swaráj* was not seditious in any way; on the other hand, he thought that to aspire after it was only a sign of devotion and allegiance to the British Empire. It was not true that independence and *swaráj* always went hand in hand. Siam was independent; but there was no *swaráj* there, but autocracy. Such was the case in Morocco. While Russia was ruled on autocratic lines, Finland and Poland had Constitutional Governments. Indians were not at all faced by the question of independence; but they

wanted only to elevate themselves and improve their condition, and for that purpose *swaráj* was necessary. Where there was unanimity of opinion between the rulers and the ruled as to *swaráj* being necessary for the progress of the country, there was no struggle whatever. When the rulers would not pay heed to the reasonable demands of the people and continued firm in their obstinacy, then only was there a conflict. In Greece, Italy and South America, people had to secure independence first and then to establish *swaráj*. But it was not so in Germany. The rulers perceived the necessity of self-government within fifty years and granted it to the people. In England the Magna Charta, the Petition of Rights, the Revolution of 1688 and the Habeas Corpus Act, all these were secured almost without bloodshed. It was very rarely that the people had to wage war against the rulers for *swaráj*. With regard to the struggle for *swaráj* it was generally to be noted that it was a righteous and holy struggle; that it was seldom necessary to resort to violence or to transgress the laws of morality or justice; and that in almost all cases the struggle was crowned with success. Ireland and Poland were pointed out as exceptions to the last point. But although Ireland did not enjoy *swaráj*, it was represented by 103 members in Parliament; and although the Czar made every attempt to kill the seeds of *swaráj* in Poland, still the agitation was kept up in one way or other, and in 1908 Poland too succeeded in attaining self-government. The cause of *swaráj* was a sacred cause; it was the cause not of a class or creed, but of the whole people; it was not a struggle for supremacy over others, but it was a struggle for the advancement and progress of the people themselves. It was the result of practical education. It had its origin in culture, and hence its responsibility rested mainly upon the educated people. The thirst for *swaráj* had certain ideas underlying it. One was that there should be love of the motherland; another was that there should be a common feeling of brotherhood and identity of interests; a third was that there should be a consciousness of a mission to be fulfilled by collective action in the destiny of the world; and the fourth was that there should be the necessary freedom of action to carry out this mission. In some cases these ideals were the forerunners of self-government, while in others they succeeded the establishment of self-government and strengthened it. These facts were illustrated in the history of several nations. The education of the people was what was prominently attended to by the leaders. The objection to granting *swaráj* in India, that there was no unity, was not tenable. But assuming its truth for the sake of argument, it was obvious that *swaráj* would bring about the unity. This was the case in Canada. If India was granted *swaráj*, it was beyond the shadow of a doubt that the Indians would strive for their progress in a spirit of union and would make rapid strides in the advancement of the people and the country. [The *Kesari's* report of the above lecture is more detailed and contains the following additional points :—' The Government of India have been styled a bureaucratic Government, but the Government as a matter of fact is conducted on lines laid down by the British Parliament. This is, to speak in the language of John Stuart Mill, "Government of one people over another". But history is witness to the fact that it is not conducive to the welfare of one nation to be governed by another and morality also supports the historical dictum. Our own experience for the last hundred years tells the same story. Therefore it is that our leaders hold that we should have *swaráj*. In discussing independence, we have to discuss whether a certain Government is possible or impossible, whether it should exist or be destroyed, and whether it is conducive to the welfare of the subjects or not. But no nation in the world has, strange to speak, taken up at present the question of independence. As for ourselves, we have nothing to do with it. We have to uplift ourselves under British supremacy. But it is impossible of attainment without *swaráj*. History tells us that rulers have to yield, if not to-day, at least to-morrow and grant *swaráj*. Only in some nation war had to be waged owing to the wicked obstinacy of the rulers and *swaráj* was acquired after independence was won. When rulers become obstinate, and do not listen even to the reasonable demands of the people, then only the latter have to bear arms against the former.' The *Kannad Kesari* translates verbatim the *Kesari's* report into Kánarese.]

Mr. C. F. Andrews on the teaching of politics in Indian Colleges.
Indian Spectator (7), 18th Sept.

14. Mr. C. F. Andrews writes to the *Indian Spectator* :—" Three years ago I urged, with all the strength I could, that the historical and economic questions, which lie at the base of at least three-fourths of the politics of the modern Indian student, should be dealt with wisely and sympathetically by those who were teaching History and Economics, and sound opinion be thus built up within the Colleges themselves. The Risley Circular was issued in 1907; and since then teaching in the Universities has adopted a tone of extreme caution, and even studied indifference, towards the political issues of present Indian life. This has left the student to pick up his information on these objects from the man in the street and to regard his College studies as having no practical bearing on modern Indian conditions. A moment's glance at the sadly, hopelessly misguided historical and economic statements, made by Madal Lál Dhingra at his trial, shows clearly to what disaster this conspiracy of silence between teacher and pupil may tend.......... I am convinced, that whatever danger there may be in discussing these burning questions, such danger is as nothing compared to the danger of not discussing them. I would appeal in this matter to the reasoned opinion of educationalists on a further ground. The Science of Education, which has advanced so rapidly in Germany and America, has demonstrated nothing more clearly than this, that to divorce education from life, and to make it formal and mechanical, is the greatest of all educational errors—an error which brings its own Nemesis in the form of deadness and inertia among the students. Yet this is what we are doing to-day in India. We are divorcing education from life. We are refusing to discuss the living subjects, which really interest the modern Indian student and we are making his education not merely foreign and western, but also formal and mechanical."

The mission of the Nationalists in India and in England.
Mahrátta (11), 19th Sept.

*15. In a second article contributed to the *Mahrátta*, Mr. Bepin Chandra Pál writes :—" Nationalist work will have to follow two parallel lines, one in India and the other in England.......... An attempt should be made, in any case, to organise an All India Nationalist Association, with the object of consolidating the party of peaceful and lawful self-reliant activities in the country.......... Such an organisation will save us from being mixed up with either of the two schools of physical force in the country, one advocating its application from the side of Government, and the other preaching it from the side of the people. It will openly differentiate the lawful and peaceful passive resister from the party of political violence on either side.......... By a strange irony of fate, Mr. Gokhale and Mr. Krishnavarma have found in each other exceedingly useful allies in helping forward the propaganda of political violence in India. Both in their own way are rendering incalculable service to the Indian bureaucrat worried to death by the patient and plodding ways of the implacable passive resister, and eager to get through the whole business as quickly as possible. And we want a strong organisation to fight this strange dual alliance. But there is an internal need of it also. Without an organisation the whole movement will split up into small and eccentric groups working frequently at cross purposes. How to bring about such an organisation is not perhaps a very easy question now. But we are in a difficult position, and we shall have to work against terrible odds, whatever we may have to do. Nor is it necessary to have an elaborate organisation. All that is needed now is to have a register of all Nationalists who are willing to pledge themselves to the line of lawful activities laid down in Srijut Aravindo Ghose's Open Letter, and to submit to the discipline of their own men, elected by them, to form a Central Executive Committee. No itinerary, no meetings, no public demonstrations, nothing of an elaborate nature is necessary to compile such a register and elect such a Committee. We know who are the leading Nationalists in different centres, and they may well collect the names of the Nationalists in their own localities. The organisation of the Central Committee also will not be difficult after these registers are collected. All that is needed is for two or three men commanding the confidence of the people to set to work about it, to draw up a well-considered Memorandum of Association, and then circulate it among leading Nationalists in the different provinces. When these are collected, we shall have the register we want, and the register will practically form our Association. All that will be necessary after this will be for the Executive Committee to send out Circulars pointing out the duty of the party in reference to particular measures or situations, as these arise from time to time. This is, it seems to me, our immediate work at home. The second part of our work, as suggested in my last letter, should be the organisation of a Bureau authorised to represent our party in England. At present we are not a party, but only a school of thought. The compilation of the register suggested above will give us the status of a party; and then our British Bureau will have the authority of our party behind it. Till then, it must be content to speak and act on behalf of the Nationalist School only."

Alleged tendency of Anglo-Indian opinion to treat the "Drain" Theory as seditious.
Oriental Review (13), 15th Sept.

16. "We have often referred in these columns to a tendency recently manifested to treat as seditious even theories about the economic poverty of India and the huge annual drain. These theories were first clearly expounded by Mr. Dádábhái Naoroji and have never been satisfactorily refuted. They were not vague and baseless charges founded upon fiction, but upon figures and statistics taken from the records of the Government. It was not their object to excite racial hatred, but to draw the attention of the British public to the economic miserable condition of the Indian people and to persuade them to take steps to lessen the heavy burden. It was an attempt at clearly elucidating one of the greatest grievances of our countrymen....... If the unrest in India is to a great extent economic in its nature, it ought to be the prime care of the governing authorities to explain the financial and economic policy, and to remove the cause of complaint wherever it exists. If the economic drain is founded on facts, and almost all the Indian politicians concur in saying that it is, let the Government take steps to put a stop to this drain, for surely a prosperous India is as much to the interest of the Government as to the interest of the people. And yet many of our Anglo-Indian contemporaries have of late chosen to represent the drain-theory as seditious."

The repressive policy pursued by Government is making the people stronger.
Ráshtramat (48), 17th Sept.

17. It scarcely requires to be told that Government have inaugurated their policy of repression with a view to put down the new awakening and to overawe the people by an exhibition of their superior strength. Their repressive measures have no doubt trampled upon public opinion, but at the same time it must be pointed out that the esteem in which the Government were hitherto held has well-nigh disappeared. Short-sighted officials have unfortunately proceeded to add fresh weapons to the executive armoury of Government and to give extra powers to the police though their dark deeds have been lately exposed by the law courts. Moreover, public meetings have been stopped, popular leaders sentenced for sedition and circulars for strict discipline in schools issued. But the more difficulties have been placed in their path of progress, the stronger the people have become and the more firmly they are prepared to stand by the cause they have espoused. The financial loss caused to England by the boycott movement has exasperated the Anglo-Indian Press even more than an open revolt would have done and they have raised an outcry against the movement. As the bureaucratic officials follow the lead of the Anglo-Indian Press, we would not be very much surprised if a new law is passed penalising the preaching of the boycott or directly or indirectly helping the movement. We nevertheless feel sure that before such a law is passed, the principles of boycott will be so deeply rooted in the hearts of the people that they will put their convictions into practice without making any noise.

Better resort to boycott than waste money on a Congress session in London.

Sami-Sánj (91), 17th Sept.

18. Holding a session of the Indian National Congress in London at a cost of some lakhs of rupees will not open the eyes of the authorities to our demands. In touching the pockets of the British people and striking terror into the hearts of the British merchants lies our only chance of salvation. *Swadeshi*, boycott and national education are our three weapons that are to be wielded without in any way breaking the law of the land. Indians must seek the path of regeneration by exercising control over their minds, by discriminating between right and wrong, staying in the country and suffering all troubles with fortitude. If they make it a rule to comport themselves in this manner, their rulers will be assured of their fitness for self-government.

Alleged efforts of the Executive authorities to clear the Police from the blame laid on it by the Judiciary.

Oriental Review (13), 15th Sept.

19. Commenting on the Punjáb case of alleged police torture (Gulab Banoo's case) the *Oriental Review* says:—"The Judges criticised the conduct of the police in strong language and asked the Government to inquire into it. The report of the Government is now published and exonerates the police altogether from any blame.......... There is a tendency recently manifested on the part of the Executive authorities to uphold the actions of the police against the criticism of the Judiciary. We have seen this in Madras, in Bengal and in the Punjáb. While the Chief Justice of the Calcutta High Court condemns in no uncertain language the conduct of the police, the Lieutenant-Governor praises the police for their work. Such a tussle between the Judiciary and the Executive is not conducive to good administration. The faith of the people in British justice ought to be maintained at its high level. We fear this will not be the result of the reports of the commissions appointed to inquire into cases decided by the Judiciary. Commissions, if their reports are to prove convincing, ought to be formed differently from the way in which they are constituted now......... We think such commissions ought to be presided over by a member of the Judiciary and a member of the Executive, both of whom must not be even indirectly connected with the parties into whose conduct the inquiry is to be made. We are told that under the new *regime* the voice of the people is to be more and more acknowledged. The Government may well act upon this principle and appoint a non-official member also to such commissions."

Alleged unequal treatment by the Madras Government of Indians and Anglo-Indians as regards participation in political movements.

**Mahrátta* (11), 19th Sept.; *Dnyán Prakásh* (46), 16th Sept.; *Ráshtramat* (48), 16th Sept.

20. "Our readers are aware that Government have been, during the last two or three years, very careful to keep Government officers and servants, including pensioners, away from the least contaminating touch of the so-called poison of political agitation. Government have suddenly begun to exhibit an unusual amount of grandmotherly solicitude for their employés in the matter of what books and newspapers they read or subscribe to and what meetings they choose to attend: as if Government employés have, by consenting to serve Government, bartered away their body, conscience and soul to the absolute disposal of Government. One could tolerate even this harsh, unjustifiable and almost cowardly procedure, if that had been applied impartially to Indian and European employés of Government. The Madras Government are not only scandalously partial in this respect, but they have been found to actually encourage their European and Eurasian employés to take part in political and racial demonstrations. The Anglo-Indian Association of Madras is an avowedly political body; nevertheless the Governor of Madras, the Councillors and Magistrates have honoured the Association by becoming its patrons, vice-patrons and vice-presidents! Not only that, but they have actually allowed, by a special Government Order,

a half-holiday to all their European and Eurasian employés in Madras city and the adjoining eight districts in order to enable them to attend the demonstrations associated with the 30th anniversary of the Anglo-Indian Association! Indian students and Government's Indian employés are not allowed a single hour's holiday in order to attend any political meeting, demonstration or gathering, such as Congresses and Conferences; Government have not the common courtesy to receive a President of the Congress officially and receive through him the resolutions, passed at its session; but they can, with a clear conscience, allow provincial Governors and Councillors to become patrons and vice-patrons of admittedly political and racial public bodies! Such unjust and mischievous partiality on the part of Government for their white kinsmen has been openly legalised by law and practice in the case of the right of trial by Jury, the Arms Act, Volunteering, &c. Under these circumstances it is no wonder that the Madras Government should give facilities to their white and semi-white employés to attend political demonstrations." [The *Dnyán Prakásh* remarks:—We do not see why the rule that Government servants should have no connection with political institutions and with political agitation should not be rigorously enforced in the case of European Government servants also. The Government of India have expressed their indignation and have protested against prejudicial laws and regulations based on colour in the Transvaal. The Government of India may not be able to change the laws of that Colony, but it is perfectly within their own power not to make any distinction between European and coloured Government servants in this country. The Government of India may well ponder over the fact that the Colonists will not see any necessity of changing racial regulations when they themselves are guilty of preferential treatment on the score of colour. The *Ráshtramat* writes:—Is it not strange that Anglo-Indian servants of Government should be permitted to be present at political meetings while Indian servants should have to do so at the risk of losing their appointments? Why should Government be so indulgent towards the former and so harsh towards the latter? The only reply to these questions lies in the expression "colour partiality."]

Comments on the protestations of loyalty made by certain Native Princes.
Arya Prakásh (26), 12th Sept.

21. The loyalty of the Native Princes in India has been recorded by the Government times out of number. In times of trouble they lay all their resources at the disposal of the British Government. As if these protestations of loyalty are insufficient they have resorted to strange methods of exhibiting it. Petty Native Chiefs—holders of *Jághirs* worth about a couple of lakhs—have been enacting Explosives Acts in their States. Nothing like political agitation is to be experienced in these States. The very word "explosive" is unheard of by the people in these States. We are afraid that such measures will teach the people what they ought to be kept ignorant of. No one has been suspected in these States of entertaining seditious notions. Very important States have not felt the necessity of bringing such legislation into existence. These activities of the petty Native Chiefs are tantamount to instilling treason in the minds of their subjects. It will not surprise us if Government and the Residents have to say "Save us from our friends." The Mahárája Scindia of Gwálior has stopped the importation of certain important papers in his State. This means that Native Rulers are more loyal than the official class and that the latter are disloyal as they allow the publication of a paper like the *Amrita Bazaar Patrika*. The Residents are the political *gurus* of the Native Chiefs. But we cannot believe that the Residents are capable of thus advising the Princes. The Native Princes always seek pleasures, and leave their States to take care of themselves. They are always in dread of being deprived of their *gádis*. Hence it is that they make such meaningless declarations of loyalty. This will show to Government the worthlessness of these Native Chiefs.

Comments on Mr. Jessáwálla's petition to the Viceroy for the preservation of cattle.

Arunodaya (107), 13th Sept.; *Rást Goftár* (40), 12th Sept., Eng. cols.

22. Commenting on the letter addressed by Mr. Kharshetji Sorábji Jessáwálla to the Viceroy for the preservation of cattle the *Arunodaya* writes:—The British Government deserves not a little blame for the enormous destruction of domestic cattle in India in order to feed the European soldiers. It is a patent fact that the cow is worshipped by the Hindu, and though the East India Company in its early treaties with Hindu potentates promised not to slaughter cows, later on when its position became secure, it threw overboard the solemn pledges, and at present over a million of cattle annually die under the butcher's knife. Mr. Jessáwálla has treated the question from economic and scientific standpoints and has by convincing arguments shown that the increasing sterility and the consequent poverty of Indian soil is in a large measure due to the wholesale destruction of cattle. Mr. Jessáwálla has also shown that the appalling death-rate among infants is due to the impure and inadequate supply of milk. Most of the children that die an early death, we feel sure, would be easily saved if milch cows are prevented from going to the slaughter-house. We do not object to the European soldiers indulging in a beef diet, but wish that the beef may be imported in refrigerators from Australia as suggested by Mr. Jessáwálla so that our cattle may be saved from extinction. The Amir of Kabul when on a visit to India asked the Muhammadans not to slaughter cows, but our Government are so careless of Hindu sentiment that they do not hesitate to injure the religious susceptibilities of the people even at the risk of spreading disaffection among them. It is hoped that Mr. Jessáwálla's attempt to dissuade the English from the indiscriminate destruction of cattle may not meet the same fate as other attempts made heretofore. [The *Rást Goftár* writes:—"The slaughter of cows for food forms the subject of a well-worded protest addressed by Mr. Kharshetji Sorábji Jessáwálla to His Excellency the Viceroy. In India the cow is venerated as a sacred animal, and the killing of one is looked upon as the most heinous sin which a Hindu can conceive of.......... To non-Hindus this form of animal worship may appear as a superstitious sentiment, but when the great law-givers deified the cow, they did it with a purpose.......... On the preservation of kine depends the prosperity of the cultivators—and as the latter constitute about 80 per cent. of the population, we may say of the whole of India.......... Moreover, milk forms an essential part in the dietary of the Hindus, who, besides partaking of it in the natural state, consume it in the shape of ghee. The slaughter of cows should be, therefore, prohibited by legal enactments, as the case for their preservation is not less strong from a practical than from a sentimental stand-point, though even the latter is a valid argument for a discontinuance of the practice of cow-slaughter."]

Government make profit even out of prisons.

Ráshtramat (48), 17th Sept.

23. The English are a nation of shop-keepers and they are always bent upon making profits out of everything in which they are engaged, and though they have now become our rulers this innate tendency of theirs is to be seen in all their measures. Prisons are established to bring the sinful to the path of virtue and they should be the last place to make profits from. But the latest report on the prison administration of the Madras Presidency shows that even prisons are being turned into profitable concerns. A clear profit of over Rs. 200,000 has been made from the jail administration of the Madras Presidency to which the Coimbatore jail alone contributes Rs. 63,000. The profits show an increase of Rs. 50,000 over last year. The increase is mostly due to the extensive use of prison labour for gardening purposes. Government, strange to say, have praised their officials for their services in this direction! We are, however, of opinion that excessive sickness and high mortality in prisons is due to the prisoners being overworked like beasts and we hope Government will have some pity on them by ordering their officials to check their profit-making tendencies.

Patriotic verses.

Bhárat Jivan (67), for June.

24. One Bháishánkar Kuberji Shukla contributes some verses to the *Bhárat Jivan* of which the following is the purport:—O Lord! Look kindly upon the manifold woes which have befallen the Indians. Alas! Why has the Goddess of Wealth left India in misery and kept her weeping children wandering? O Lakshmi! Didst thou not feel pity? Why didst thou pass into the hands of others? Although we worship thee every year with great éclat, thou hast forsaken India. Thou hast abandoned the children of this sacred land to wretchedness, and they are wringing their hands. O mother Lakshmi! Stop now because this is too much and look graciously on us. [Elsewhere the journal publishes verses by one Maganlál Chaturbhái, declaring that even in this *Kali* age heroes will rise in this land, who will shake this world with their valour and patriotism and will regenerate the country, and who becoming self-reliant and fearless, will spurn all selfishness, and the country which is now resounding with the wails of misery and famine will resound with the soft and sweet melody of auspicious music and send forth great heroes who will teach other countries better principles of governing. In another places, it publishe some verses by Vasant, the purport of which is as follows:—Having given up the jewel of the house to another you quietly gave away your wealth in exchange for dust! Having exchanged a necklace of pearls and gold for stones and glass, why do you rejoice? Why do you, shutting your eyes, burn yourselves like moths in the fire of the hollow hypocrisy of the aliens? You have covered your body with foreign-made clothes. Every town is lighted by their lamps. Your medicines and your food are foreign. Your very speech and seats are those of the foreigners, and your mind and body are pervaded by foreign things. There is nothing which is your own on your person: you continue in the darkness that you have long been in.]

Comments on the prohibition of the entry of Mr. Bepin Chandra Pál's *Swaráj* into India.

Rájasthán (89), 11th Sept.; *Shakti* (93), 11th Sept.

25. Under the powers conferred upon them by the Customs Act Government have prohibited the entry into India of Babu Bepin Chandra Pál's *Swaráj*, while Mr. Modak's appeal against his conviction for the sale of the journal is still pending before the High Court. This hurry on the part of Government is unseemly and cannot fail to be injurious. It will create a belief among the public that the prosecution against Mr. Modak was ordered simply in order to have some plausible pretext for the prohibition of the paper. Government appear to have followed the precedent set by the Gwálior State, but this prohibition is derogatory to the prestige of a mighty Government with an army of three lakhs at its beck and call. Boycott is the mute weapon of a powerless subject race, but it does not beseem a powerful Government. We cannot, therefore, understand why Government have boycotted the *Swaráj* and thereby immortalised the word "Boycott"! Government have committed a grave blunder in placing the *Swaráj* on a level with anarchist journals like the *Indian Sociologist*. [The *Shakti* also deprecates Government's action and writes:—The desire of officials that the word *swaráj* should not exist even in writing for the people of India appears to be satisfied. But really speaking, their efforts are futile. However much the word *swarájya* may be prevented from meeting the eyes of the people, it has stamped itself on their hearts, and no order or enactment of Government will ever be able to blot it out.]

Mr. V. D. Sávarkar's repudiation of the authorship of the History of Indian Mutiny the entry of which into India has been prohibited.

Kál (126), 17th Sept.

26. Mr. V. D. Sávarkar writes from 41 German Plan, Brighton, to the *Kál* as follows:—'My attention has been drawn to the orders issued by the Government of India under the Customs Act, prohibiting the entry of a History of the Indian Mutiny alleged to be written by me, into India. It may be legal to suppress a book even before it is published. But certainly it can never be just. The Governor-General of India has mentioned my name in this connection without any inquiry and thereby laid himself open to censure. If the evidence in the hands of Government was reliable, they should have informed me of the charge and heard me. If proper evidence was not forthcoming, it was the moral duty of Government to ask me to enter on my defence before condemning me. But it appears that Government are pleased to attack me unawares. Under such circumstances, I can only declare that I have no connection with any book of such a nature as is indicated in the orders of the Government of India.' [Mr. Sávarkar subscribes himself as a humble servant of Mother India.]

Comments on the proceedings of Bengal Provincial Conference.

Indu Prakásh (47), 11th Sept., Eng. cols.

27. "What a chaos the absence of a constitution causes has been best exemplified by the Conference in Bengal, the one province where the bulk of the leaders are not completely reconciled to the new constitution of the Congress. The Hooghly Conference should teach the Bengal Moderates by bitter experience the lessons they badly needed. From beginning to end the proceedings have been disorderly and unbecoming......... The President, Babu Vaikunth Náth, had to bear with interruptions and hootings and hisses. One day there was an organised breaking of tea-cups and saucers. There was confusion and disorderliness during the proceedings arising from several who were neither delegates nor visitors putting forth claim to admission without tickets. They evidently looked upon the Conference as a street gathering open to all and amenable to no discipline. That is the bad pass to which 'union of all parties' has brought so solemn an assemblage as a Provincial Conference in Bengal. Are we to allow the Congress too to again degenerate into a pandemonium? Let those who pray even for one sitting of the Congress on the old lines of *carte blanche* deeply ponder and answer......... We note that Babu Aravindo Ghose is one of the members of the committee to whom the mission of reconciling the two parties has been entrusted by the Conference....... The policy of his party is to refuse to co-operate with Government until Indians are given an effective control over Indian affairs. Its policy is an absolute and thorough-going boycott of everything British......... His declarations practically make a United Congress of all parties absolutely impossible. Constitutionalists may digest a boycott of British goods for Bengal. They cannot swallow the same for all India...... And as for the doctrine of a declaration that we won't co-operate with Government, to be candid, it is, in our opinion, absolutely unconstitutional......... If amongst the Extremists there is a large party holding Mr. Aravindo's views, that party at any rate must not be in the Congress if the constitutionalists are to join it."

Gujaráti (30), 12th Sept.

28. The Extremists and the Moderates joined hands at the Bengal Provincial Conference. Attempts were made by the leaders on either side to bring about a reconciliation between the two parties. But a regrettable attitude was assumed towards the President, Mr. Sen, who made a striking pronouncement. Contemptuous references were made to the Curzonian *regime*, and the policy of Government in regard to the Partition and the deportations was strongly disapproved. References were also made to *swadeshi* and "boycott." *Swadeshi* was praised, but "boycott" was considered objectionable, and the audience were asked to drop it. This was too much for the Nationalist—Extremists of Calcutta who advocate economic as well as political "boycott." If the Provincial Conference were to hold up "boycott" to contempt, their hopes would be frustrated; hence they hissed out the statement of the President. Economic "boycott" is synonymous with *swadeshi*. We have not yet been able to achieve much in the direction of carrying on economic "boycott" with success. To talk of political "boycott" then is ridiculous; it only signifies that we sadly lack the qualities of patiently and perseveringly achieving one object at a time. Political "boycott" should be resorted to if we fail to gain our points by the help of economic "boycott". The spread of *swadeshi* tends to awaken the people and make them ponder over their condition. There is a danger in carrying on a double crusade. We do not believe that political "boycott" will do so much benefit to the country as economic "boycott". On the contrary, the former will prove injurious to the interests of the country. We do not object to Aravindo Ghose's principles, but the present situation does not admit of these being translated into practice.

Praja Bandhu (39), 12th Sept., Eng. cols.

29. "It must delight all friends of Indian progress to know that Mr. Aravindo Ghose at the Bengal Provincial Conference has been able to see things in their true perspective. The great need of the hour is the union of all patriotic men. If we can show a united front, our best aspirations will be materialised at no distant date. Violence, such as was used at Surat, for enforcing particular views, is a national sin of the first magnitude. We can never work with those who will resort to physical force to compass their aims. In the words of our Grand Old Man, "all resort to violence should be avoided.' It is a great step in our political education that even Mr. Ghose has perceived the weight of this sound maxim. The duty of obeying the chair and preserving order is a matter of similar importance. In a healthy state of growth there will be differences of opinion, but these ought to be received with tolerance and charity. Our aims being identical, the differences can only relate to methods of work, or the pace of progress. In these things, men will continue to hold diverse views, but we are all agreed that our course will be constitutional and legal. Passive resistance of the kind indicated by Mr. Ghose is, of course, within the law. That, however, need not imply that it is suited to all times and circumstances. Men accustomed to take long and practical views of things recognise that our methods have to be fitted to our surroundings and our means. We for our part think that the next step to be taken after the Reforms are in full swing is to do our best to make the scheme successful as far as we can, and nothing will conduce to the wished for success so much as the support of the masses of our people for whom we are all working. This suppot can only come of knowledge, and thus the duty of educating the masses ought now to be our first concern."

Appeal to Indians to boycott Mauritius sugar as being stained with the blood of their own countrymen.

Praja Bandhu (39), 12th Sept.; *Sudhákar* (159), 11th Sept.

30. Indian labourers working in sugar factories in Mauritius are subjected by their superiors to treatment before which the tyranny of the Assam tea-planters over coolies pales into insignificance. Mr. Brindávan, a Punjábi, and himself a victim, published the fact more than a year ago. Attempts were made to falsify his statements; but other facts that have come to light have only strengthened them. There are over two lakhs and a half of Indians in Mauritius of whom over a lakh have been the victims of malaria, pneumonia and kindred illnesses. A death-rate of 42 per cent. has never been recorded in India even when plague or cholera was raging furiously. This death-rate goes to show that these labourers are housed in unhealthy places which are the homes of fevers of all kinds. The food given to them, besides, must be of a very coarse kind. Slaves under tyrannical Muhammadan rulers are better off than these helpless Indians. It is a slur on Western civilisation and culture that these labourers who help to fill the coffers of the factory-owners should still be subjected to such cruelties. In spite of their heavy sacrifices these Indians get an annual income of about a hundred rupees only. Are not Government bound to free them from oppression? Nothing has yet been done for them. If Government continue to be indifferent in the matter, it will lend colour to the doubts agitating the public mind with reference to Transvaal affairs. Those who import, buy and sell Mauritius sugar should ponder over the condition of their brethren in the island. These Indians who are for preserving all animal life must know that the use of Mauritius sugar means consuming not only the blood of cows and oxen but that of their own countrymen. It behoves them, for these reasons, to boycott it and stop its importation into India. This step will lead the factory owners to disband the Indian labourers and thus save them from destruction. [The *Sudhákar* writes:—Lála Brindávan after his escape from Mauritius has on several occasions described to his countrymen his experiences about the real state of affairs on the sugar plantations in the island and the

cruel treatment Indian coolies receive at the hands of the planters. It will, therefore, be superfluous for us to add anything more of our own about the miserable lot of the Indian coolies. Those who have remained uninfluenced by the disclosures of Lála Brindávan and have not yet given up consumption of foreign sugar have now an opportunity to learn of the real state of affairs prevailing in the island from official reports. Their perusal will induce them forthwith to declare a boycott against Mauritius sugar. It appears from the report that there are 23,520 Indian coolies drudging in the sugar plantations of the island, and the most appalling tale of these slaves is that the mortality among them last year amounted to as much as 43 per cent.! Is this not enough to break the hearts of the patrons of Mauritius sugar? Are they not still ashamed to patronise this slave trade?]

Advisability of celebrating the Ganpati festival.
Ráshtramat (48), 18th Sept.

31. The Ganpati festival is celebrated in India from times immemorial. Indians have now taken to it with gusto as India is being visited with successive disasters of late. We were getting accustomed to dependence on foreigners for everything we required. Foreign rule rendered us devoid of any responsibility, and we lost sight of our duty and abandoned ourselves to a life of ease and enjoyment. But we have been taught the lesson of self-reliance. It is not possible for foreigners to sympathise with us in such a movement. The utmost that a foreign Government can do in the matter is to remain indifferent. But whatever our feelings may have been in the past, we have lost all hopes of even such an attitude from the bureaucracy. They did not view with favour the awakening of India and tried to suppress the new ideas springing in the minds of the people. The deceitful bureaucrats could not, as of old, drain the blood of the nation without the knowledge of the Indians. Up till now they deceived the people in industrial matters, by preaching maliciously false doctrines of history and philosophy. It is no wonder that the bureaucrats bereft of their prey began to harass the people. For the last four years, doctrinaires and their disciples are being persecuted in India. Ganpati, the destroyer of all difficulties, is, therefore, being invoked all the more persistently of late. We spent our days till now in seeking the sympathy of Government. If we spend one-fourth that period in the service of God, our objects will be fulfilled.

Comments on His Excellency the Governor's speech at the Police sports at Poona.
Indian Spectator (7), 18th Sept.

32. "The excellent advice given by His Excellency the Governor to the police at Poona, after the annual sports this year, reminds one of the maxims laid down for the guidance of the 'new Police' in England by a Parliamentary Commission in Sir Robert Peel's time. .... The advice, such as His Excellency gave on Monday last, must be acted upon. Every policeman must take a pride in his service, must feel an interest in its reputation, and must consider it a sin to do anything which would tarnish its fair name. His Excellency laid stress on the fact that the main object of the police is prevention, rather than cure, and he asked them to remember that they were not only guardians of law and order, but also of public liberty. If this enlightened notion of the duties of the police had prevailed in this country, we should have heard less of the police scandals in Bengal at the present moment—scandals which now and then occur on different scales all over the country."

Comments on His Excellency the Governor's speech at the prize distribution of the Poona Islámia School.
Bombay Samáchár (69), 15th Sept.

33. Presiding at the prize distribution ceremony at the Poona Islámia School His Excellency Sir George Clarke has been pleased to take the Muhammadan community into his confidence in regard to the Government policy in certain matters affecting the education of Moslem children. In view of the fact admitted on all hands that the question of primary education is much more important to Muhammadans than to others the managers of the Islámia School deserve high commendations for the unique success they have met with during the past two years. They have contributed their quota in the present educational regeneration of their vast community, and we wish their example may be emulated by their co-religionists in other parts of the country. Guided by their experience they have raised two important questions and consequently greater importance is attached to His Excellency's reply thereto. Although His Excellency's comments may seem disappointing to those who have broached the subject, we have no doubt that if the Moslem leaders take the trouble to draw the necessary moral therefrom they cannot but alight upon a short and straight way leading to the attainment of their object. It is natural for Muhammadans to entertain a desire to educate their children through the medium of Urdu, and as declared by His Excellency, Government have not lagged behind to see to the fulfilment of their desire as far as possible. But rather than there being any cause for Muhammadans to grumble for want of Urdu Schools there is ample ground for Government to complain against the apathy and tardiness of Moslem parents in availing themselves of the existing Schools for the instruction of their children. Not only in the mofussil but in Bombay as well this apathy has been marked. The attendance of Muhammadan children is not only meagre and irregular, but only a few of them continue their course till the end. Thus experience distinctly shows that the education of Moslem children does not solely depend upon the existence of Urdu Schools. As we know full well, Urdu is not the mother-tongue of a large number of Muhammadans in various districts of the Presidency and so the need of Urdu Schools has not been so keenly felt as is made out by Moslem leaders. We are inclined to believe that by insisting upon the necessity of Urdu Schools for Moslem children the Muhammadans themselves are accentuating the double language difficulty much to their own subsequent embarrassment.

Alleged necessity of the Municipalisation of the liquor traffic.

Mahrátta (11), 19th Sept.

***34.** "While Government are seriously thinking it worth their while to contest the claim set up by Temperance bodies in favour of local option, it would seem almost extremism to ask for the municipalisation of liquor-shops in India. But *excelsior* is the watch-word of progress, and there is nothing improper, in our opinion, in inaugurating a systematic demand for the higher ideal of the municipalisation of liquor-shops even before the lower ideal of local option is achieved......... There are always two things to be considered in connection with the liquor traffic—the power of licensing liquor-shops and the revenue derived from the liquor trade. At present in India both these things are absolutely vested in the Government. The natural result of this state of things is that the considerations of revenue always dominate over the considerations of administration; and the latter as a rule is carried on in such a fashion that, consistently with a decent and seeming attention required by the welfare of the people, the revenue returns may not be affected. Government are never willing to admit that they care for the revenue derived from the drink traffic; they always try to make out that the revenue is a minor consideration; it is only the desirable bye-product of a necessary evil; and as for administration of the license-law they must keep it in their own hands simply because the legitimate consumer of drink would be otherwise oppressed and tyrannised over by the fanatical but influential leaders of society, who would not stop at abusing the power of local veto for the covert purpose of total prohibition. We now all know that this is mere sophistry; we also know that all things considered, time has come when the two things, *viz.*, revenue and licensing administration, which have a fatal fascination for each other, must be divorced, and Government should be asked to make their choice. What seems but reasonable is that Government and local bodies should have a common interest in the liquor traffic and should share the revenue as well as the administration between them. The excise administration and excise revenue should, in a word, be decentralised......... In these days of decentralisation surely it must be a grievance that Government monopolise the whole of the profits. Surely they can, if they mean to take local bodies as their partners and teach them to administer the licensing laws under their own supervision and control. Are our local bodies too slow or too stupid to learn the business? Is it impossible to conceive a system of supervision by which local bodies will be kept straight and within reasonable limits in the matter of this new business of administration? On the other hand, as regards revenue, is it not but fair that local bodies should have new heads of revenue allotted to them, considering that the claims upon their purses arising out of matters of compulsory expenditure are growing larger and larger every day while there is a natural limit to the capacity of the municipal tax-payer to pay taxes?......... And certainly it is but fitting that Municipalities should be allowed to share in the excise revenue raised in the Municipal area as the revenue comes mainly from the Municipal population."

Grievances of the Bandra (Thána) fishermen.
Jám-e-Jamshed (34), 13th Sept.

35. A correspondent from Bandra writes a long letter to the *Jám-e-Jamshed* complaining that a few of the literate among the fishermen of Máhim and Bandra have monopolised the right of fishing in the Bandra creek with the result that their illiterate brethren are deprived of their means of subsistence and the Bandra people get a meagre supply of fish. The correspondent prays the authorities to do justice to the poor fishermen.

Comments on the Punjáb Government Resolution on the Guláb Bánoo case.
Ráshtramat (48), 14th Sept.

36. The tendency of the executive to humiliate the judicial officers is growing day by day. The Punjáb Government had recently made a sorry exhibition of themselves in commenting on a police torture case. They have repeated their blunder in their resolution on the Guláb Bánoo case. They have absolved the police of all allegations against them. Disbelieving the Civil Surgeon who had conducted a personal examination of Guláb Bánoo, the Punjáb Government have relied on the opinion of two other Doctors who had not examined Guláb, because they have favoured the story of the police. They have ignored the decision of the Punjáb Chief Court and come to the conclusion that Guláb Bánoo had introduced some irritant in her private parts herself in order to discredit the police evidence. Poor Punjáb police! The people are needlessly blaming them. Even women and children deceive them and committing outrages themselves fix the responsibility on them! All has ended well because Sir Louis Dane is at the head of the Punjáb Government. Otherwise, it would have gone hard for the innocent police to defend themselves. The attempt of Sir Louis Dane to give a *carte blanche* to the police is foolish. To sit in judgment on the Chief Court Judges is only to discredit the British Government. It is quite an unstatesmanlike move.

Comments on the decision in the Kachar (Assam) rape case, acquitting a European tea planter.
Khabardár (131), 13th Sept.

37. Commenting on the decision in the rape case against a European planter recently tried by the Deputy Commissioner, Kachar (Assam), in which the accused was acquitted, the *Khabardár* writes:—The accused in the case was a European manager of a tea plantation, while his victim was a little girl, the daughter of a native coolie under his control. The trying Magistrate has based his judgment on very foolish grounds and let the accused go unpunished. The medical authorities who examined the girl declared that the girl's age was about eleven, but the Magistrate, on his own authority, thought it to be twelve. He did not rely even on the girl's own evidence. He also was of opinion that had the girl been at all outraged, it must have been done with her consent. Our readers need not be amazed at the above decision, for it is in keeping with the present times. How can a European Magistrate convict an accused of his own community, a dear son of Christ, speaking nothing but the truth? He, therefore, set the medical evidence at naught and acquitted the accused

though the poor little native girl was bleeding for twelve hours! Who would dare to call in question the Magistrate's decision under the circumstances? But we should like to ask one question. Had the position of the parties in the case been reversed, would the Magistrate have indulged in the same farce of a trial? We leave it to our readers to answer the question.

Comments on the Bombay High Court's decision in a reference by Mr. Clements, Sessions Judge of Belgaum.
Ráshtramat (148), 14th Sept.

38. Mr. Clements, Sessions Judge of Belgaum, in a reference to the Bombay High Court, in a murder case, commented disparagingly on the religious beliefs of the jurors. The Bombay High Court acquitted two of the accused and sentenced two others to transportation for life. The decision itself reflects lucidly on the judicial ability of Mr. Clements. The presiding Judges have also severely reprimanded Mr. Clements for his uncalled-for remarks on the jury. They said that 'remarks reflecting on the jurors on account of their religion ought never to be made in a judicial document, whether it be a judgment or a reference. Jurors, whether they be Brahmins or Christians, are in the trial of a case discharging a duty as much as the Judge and they are entitled to the same consideration due to the latter.' We are afraid that Mr. Clements does not possess a conscience sensitive enough to appreciate these remarks. Mr. Clements has deliberately insulted the jurors. It is in short a contempt of the Court and it is necessary that Mr. Clements should be adequately punished. Though the High Court has not taken any steps against the Judge, the jurors can if they like. We are of opinion that Judges like Mr. Clements whose minds have been vitiated by prejudices are unfit to discharge their duties properly. They should be transferred either to the Abkári or Forest Departments. We should not pocket such insults. The more we do so, the more will they insult us. If possible, Mr. Clements should be hauled up before a court of justice and taught that he is not empowered to criticise the religion or faith of the jurors.

Comments on the conviction of Mr. Barve of Násik by the District Magistrate.
Arunodaya (107), 13th Sept.

39. From the conviction of the editor of the *Desh Sevak* of Nágpur for commenting humourously on the Honours List, it appears as if complaints about the growing poverty of India by Indian papers will in course of time be also punished as seditious. Be that as it may, we fail to understand how Mr. Barve of Násik can be considered guilty of sedition for posting, at the request of some other person, leaflets in the Tamil language which he himself did not understand. We think that the District Magistrate of Násik has dealt unjustly with Mr. Barve who has evidently been made a cat's paw by others. Can a blind man be punished for unconsciously making use of a sword given to him as a stick by some rascal? Perhaps the authorities did not want to see Mr. Barve free for some time, and hence his conviction.

Comments on the removal of Mr. Baptista's name from the J. P. list.
Ráshtramat (48), 17th Sept., Eng. cols.

40. "We congratulate Mr. Baptista for the honour conferred upon him by Government in removing his name from the list of the Justices of the Peace. Few patriots have such honour bestowed upon them......... If, however, Mr. Baptista ever felt injured at the action of Government, he must have realised how lightly people hold the possession of such titles from the great ovation he received at the Town Hall meeting. People are quick to appreciate services rendered in the cause of the country. If nationalism, advocacy of *swarájya* by peaceful means, or presiding at Tilak's anniversary disqualifies a man from being numbered among the Justices of the Peace, it is difficult to believe how any self-respecting individual can continue to hold the office. If Government are right in removing Mr. Baptista's name on *ex-parte* reports without even hearing him or intimating to him the contemplated action, the tenure of the office is precarious indeed. Such **arbitrariness is**

indefensible and iniquitous when the honour is conferred unsolicited......... Mr. Baptista's public work reveals his character. It is evident that neither fear nor favour will make him deviate from the path he deems right......... The ovation at the Town Hall is possibly a revelation of the strength of Mr. Baptista's following in Bombay. In the mofussil we know he is a recognised leader of Nationalism."

Alleged prevalence of brigandage in the Hyderabad District (Sind).
Musáfir (56), 4th Sept., Eng. cols.

41. "The cry is still they come. The brigand is unusually busy and brigandage rampant. In the Hyderabad district, the dacoits and thieves do not seem to be afraid of the police at all.......... The Hindu population are the sufferers generally, and in the mofussil they are utterly demoralised.......... The demoralisation of the village Hindu population will, however, not be cured by the arrest and conviction of a few ruffians. The villagers ought to be made strong in themselves. They ought to be forced to learn the art of self-defence and the use of the weapons the brigand is known to use. Government ought to establish an 'akhára' in every village where the elders worthy to be trusted by Government should be given arms. Barring this all other methods will fail to be of permanent use."

Complaint about the assessment of income tax in Sind.
Lárkána Gazette (55), 11th Sept., Eng. cols.

42. "The way in which the authorities in Sind assess Income Tax is, to say the least, most unsatisfactory. No enquiry worth the name is made at all. A dishonest Tapádár or a Supervising Tapádár is usually the only person who is consulted in the matter. Now, how can a Tapádár or a Supervising Tapádár know the exact or probable amount of income, when the banias themselves before they have settled their accounts are not in a position to say what their income would come to? Is it not, therefore, absurd to expect any other man, much less a stranger like a Tapádár, to give the exact or probable figure of his income? Under the circumstances it is highly unfair that the Mukhtyárkár should rely on his information alone. If the banias are over-assessed, the burden of proof that the figures of income are incorrect lies upon them and not on the Government. But then we ask why the accounts and witnesses produced by the assessees are not believed. If the Government suspect witnesses to be tutored and accounts to be fabricated, will it not be desirable to pass a law requiring all tradesmen to keep their accounts in a prescribed manner or supply them with paged and sealed books to write their accounts? We do not know whether there are any confidential orders from above to the effect that the amount of tax should in no case show a falling off, or such orders are simply the outcome of unsympathetic native officials' imagination!"

Protest against the order directing the omission of the names of pleaders in Sind from the Civil List of the province.
Sind Journal (20), 9th Sept.

43. "The fiat has gone forth that the pleaders of Sind except such as are Barristers or Solicitors must in future be excluded from the Civil List. Whatever may be the motive or the reason for such action, the authorities have chosen a very unfavourable time for carrying out their decision. We are still sorely agitated over the degradation of the legal profession which the new pleadership rules are calculated to effect and we have actually resumed the agitation for the modification of those rules. At such an hour the proposal to remove the bulk of pleaders from the official list cannot but be regarded with suspicion and as a further insult to the members of a profession which by its independent conduct in public affairs has done so much to expose the shortcomings of Government and to discredit bureaucratic methods. We are unable on any other ground to understand the action of the authorities. If the principle is that pleaders not being Government officers have no right to be included in an official list, then surely Barristers and Solicitors have as little claim to be so included. Rightly does the Karáchi Bar contend that either all must be included or none at all."

Want of an elected Municipality and a Government High School for Lárkána (Sind).

Lárkána Gazette (55), 11th Sept., Eng. cols.

44. "Lárkána having a population of over 15,000, there is no earthly reason why we should not get the right of electing our city fathers without any more delay. Another crying want is that of a High School.......... The absence of a High School in the district town—surely an anomaly in Sind, nay in India—is a stumbling block in the way of many students going up for higher education. Rumour has it that Government are seriously thinking of abolishing the High School at Hyderabad where need for it no more exists. In that case we would earnestly urge upon the Director of Public Instruction to transfer that High School to Lárkána. Even if the rumour be without any foundation, will not Government see their way to establishing a High School in Lárkána?"

Legislation.

Alleged injustice of the education cess proposed by the Bombay Government to be levied by District Boards.

Praja Bandhu (39), 12th Sept., Eng. cols.

45. "It appears that the Bombay Government has suggested to the District Boards to levy an education cess on the agriculturists. This suggestion is made with the evident object of furthering the spread of primary education among the masses. No one can say that the object is not praiseworthy, for the illiterate agriculturists cannot have too much of education. We are afraid, however, that the new burden will heavily tax the all too slender resources of our cultivators. Not only that but the suggestion seeks to shift the burden from shoulders that ought to bear it to those that cannot do so without a severe pinch. We say so advisedly, because in every civilised country the duty of educating the masses lies entirely on the State, and it is not easy to understand why the case should be quite different in India. We should not be, therefore, surprised if some of the Boards did not take kindly to the suggestion for reasons that are too obvious to need a mention. The burden borne by the agriculturists is, as it is, heavy in all conscience, and it would be sheer cruelty to saddle any more taxes on them."

Education.

Alleged neglect of duty by Mr. Wright, Educational Inspector, Sind.

Sind Journal (20), 9th Sept.

46. "Mr. Wright, Educational Inspector in Sind, has followed the policy of *laissez faire* with regard to many schools under his charge. It would be interesting to know how many schools in the Local Board areas he has visited during the last four years. Our information is that during this period he has generally visited stations on the Railway line or very near the Railway line. And yet Mr. Wright is, we believe, in receipt of a permanent travelling allowance. Again how very hurried, as a rule, are his inspections of the High and Anglo-Vernacular Schools that he visits.......... What a contrast to the activity of the late Mr. H. P. Jacob! We cannot help thinking that a salutary effect would be exercised on Mr. Wright if the permanent travelling allowance were done away with and *bhatta* allowed according to the Civil Service Regulations. We would even suggest that the returns of work sent to Bombay should show how many hours were devoted to this or that inspection."

Protest against the proposed abolition of the Hyderabad (Sind) High School.

Sind Journal (20), 9th Sept.; *Karáchi Chronicle* (9), 12th Sept.

47. "They want to wipe out of existence the venerable institution which has been the nursery of our Dayáráms, Navalráis, Teckchands and Hiránands.......... In Sind there are six districts and we shall shortly have a seventh, but the number of Government High Schools is only three. It is clear, therefore, that the number needs to be increased instead of reduced.......... We cannot, therefore, understand what could have prompted the extraordinary proposal to remove the

Government High School from a place where, if anything, there is room for one more High School......... It is true that some time ago the school had ceased to enjoy its traditional reputation. But this was due in great measure to Mr. Wright, the Educational Inspector's policy of withdrawing from the school the best teachers for the Inspectorial line.......... Taking things at their worst, the Hyderabad High School supplies a distinct actual want by itself in this large and important town with its large and enlightened Amil community and the more respectable section of the Bhaiband community sending every child of theirs to school as a matter of course. The two private High Schools, of which the city may be justly proud, are over-full and unable to meet all requirements.......... It would, therefore, be a calamity in more ways than one if the Hyderabad High School is abolished. We wonder that such a monstrous proposal should have at all been seriously mooted at this time of day. Not only the guardians of the present pupils of the High School, but the whole thinking population of Hyderabad should protest strongly, as they did in the early nineties, against violent hands being laid on the dear, old institution .... The abolition of a Government High School from a city is pre-eminently a matter on which the people have a moral right to be consulted. Their wishes can be ascertained both through the Municipality and otherwise. It will not do to decide the matter behind the curtain." [The *Karáchi Chronicle*, on the other hand, approves of the proposed abolition of the Hyderabad High School and suggests that the savings effected thereby should be distributed amongst the private institutions.]

Municipalities.

Adverse comments on the appointment of the Secretary of the Surat Municipality as its Chief Executive Officer.
Indu Prakásh (47), 17th Sept., Eng. cols.

48. The *Indu Prakásh* in the course of a contributed article says:—" On Tuesday last the Surat City Municipality was called upon to decide on a question most vitally affecting the future of the Municipal administration of the City, *viz.*, the appointment of a Chief Officer. Great powers are conferred upon him under the Act, which he will exercise on his sole judgment independently of any committee or the Corporation. Therefore it was essential that for a large city Municipality like that of Surat a really first-rate man with University training and practical administrative experience should be appointed to that important post, and it was to that end that in February last the Corporation deliberately decided to have one such officer either from the Indian Civil or from the Provincial Executive Service. Till the last meeting but one nobody questioned the wisdom of the resolution. It was at that meeting that the Collector-President for the first time suggested the advisability of enlarging the field of selection by including the grade of the Mámlatdárs in it; and it was at his suggestion that the Government was moved to that effect.......... Till then the Collector-President seemed neutral. If he had then expressed his predilection for the present Secretary, the Corporation would not have perhaps gone through the idle farce of asking Government to suggest names of competent officers.......... What such an expression of opinion means is well known to those who are familiar with the constitution of mofussil Municipalities. Competent men have been passed over with one single remark that they had not Municipal experience! If that was so, why was all the farce gone through of requesting Government to suggest names from among the Deputy Collectors and Mámlatdárs? Everybody, the Collector included, knew that they had not the Municipal experience of the present Secretary! But that experience is, men equally competent to judge have found, next to nothing. It is an anomaly that exists in the Surat Municipality alone! It has an L. C. E. for its Engineer, an L. M. & S. for its Sanitary Superintendent and yet it has for its Secretary, now its chief officer, a man who has not seen the portals of a college—who was a mere Inspector of sanitation and vaccination drawing Rs. 60 or 80 in 1897 and who without any brilliant parts would seem, by the sheer art of pleasing others, to have risen to his present position. If one wants to know his proficiency in the English language and his ability to make a decent report as well as the extent of his information and grasp of details—he has only to turn to the latest report on the scheme to introduce a Light Railway for the removal of the night-soil, &c. from Surat. One will at once be satisfied from it as to what an uninforming and unintelligent report he is capable of making. His supervision is of the weakest kind and to verify the truth of that statement one has only to remember the memorable words of Dr. Shillidy in one of the meetings of the Corporation when he characterised the Sanitary Committee as the most insanitary one. We, however, hope that the Commissioner, N. D., and the Government will not sanction the appointment."

Adverse criticism on the deputation sent to the Collector in favour of retaining the General Ward of the Surat Municipality.
Shakti (93), 11th Sept.

49. The *Shakti* adversely criticises the deputation that on Monday last waited upon Mr. Mead, Collector of Surat, for the purpose of impressing upon him the necessity of retaining the General Ward in the Municipal elections. The deputation was headed by Ráo Bahádur Khandubhái Gulábbhái Desái and was composed, among others, of Messrs. Ishwardás J. Store, Chandráshankar Bhimánand and Chunilál Mánecklál Gándhi. The paper refuses to regard this deputation as a representative or an authoritative one as it was not sent by the Surat District Association. The paper is inclined to believe that the more eager supporters of the General Ward had arrogated to themselves a certain representative character and assumed the *rôle* of spokesmen of the city. The paper observes that the deputation is really meant to throw dust into the eyes of Mr. Mead, and to prevent him from being influenced by the arguments advanced by the other side against the retention of the General Ward. The paper characterises the conversation of Mr. Chunilál M. Gándhi with Mr. Mead as one-sided and brimming with statements untrue to a degree. In regard to the question of enlarging the franchise, the deputation, the paper remarks, made some irrelevant, indiscreet and misleading statements. It hopes Mr. Mead will not be taken in by all that has been said by the self-styled leaders of the city in view of the fact that a very strong case has already been made out by the other side in favour of the expansion of the franchise and the abolition of the General Ward.

Alleged dilatory ways of the Ahmedabad Municipality.
Gujaráti Punch (32), 12th Sept., Eng. cols.; *Praja Bandhu* (39), 12th Sept., Eng. cols.

50. "It seems as if matters Municipal were growing worse and worse. A desire for discussion and obstruction appears to have completely taken hold of some of the members......... When we found it our duty to write on these matters some time back, the Government communication through the Collector had not been received. And yet, even after the receipt of it, we find the Councillors obliged to sit up to the small hours in the morning in order to decide that applications should be asked for the new appointment to be made!......... If after a serious reflection passed by Government on the working of the Board, the conduct of the members continues to be the same, time must indeed be near when its fate will be sealed. We hope that the President and other able and experienced Councillors, both elected and nominated, will move in the matter by private conferences and remedy the evil ere it be too late." [An anonymous correspondent writes to the same effect to the *Praja Bandhu* as well as to the *Gujaráti Punch*.]

Alleged incompetency of the Secretary of the Shikárpur (Sind) Municipality.
Sindhi (59), 4th Sept., Eng. cols.

51. "Times out of number we have been hearing complaints against the Municipal Secretary of Shikárpur. Mr. Screwvála is an incapable man both as an engineer and as a worker at the desk. The muddle he seems to be making in his office has been bordering more or less upon scandal and is not a secret to anybody. His drafts in office correspondence are not spoken of as those of a man who knows much of English. His engineering work is said to be extremely poor......... Only recently Mr. Screwvála prepared certain plans and estimates for the City Magistrate's Office. This is a work which an ordinary Sub-Overseer does without committing mistakes. Mr. Harrison, the Executive Engineer, is said to have detected 29 mistakes in the plans and remarked that it was so completely past correction that the preparation of new plans would take less time than correcting the ones sent up. If this state of things is true, it is time for the authorities to question under what credentials Mr. Screwvála has managed hitherto to pass himself off as an Engineer.......... He is getting a salary of Rs. 420 a month—a salary which falls to the lot of a Government servant of tried merit and ability after years of service. Has Mr. Screwvála secured this salary by dint of merit, or by tactics so successful in a Municipality like that of Shikárpur where the civic fathers are always engaged in fighting out their own squabbles?"

Comments on the recent fire at Kálbádevi Road, Bombay.

**Pársi* (38), 19th Sept., Eng. cols.; *Bombay Samáchár* (69), 18th Sept.; *Sami-Sánj* (91), 17th Sept.; *Jám-e-Jamshed* (34), 16th Sept.

52. "Last Tuesday's disastrous fire at Kálbádevi Road brings into painful prominence the fact that there is a good deal rotten in the Building Laws obtaining in this city. The building which was the scene of the tragedy was five-storeyed, with a height of more than eighty feet. It was honey-combed with small rooms and narrow passages, and the tenants may be said to have been literally living within a maze. And yet, this big structure had but one stair-case and that, too, a wooden one. Had there been another stair-case, or had the one existing not been wooden, the lives lost could certainly have been saved." [The *Bombay Samáchár* writes:—The fire at Bhángwádi affords one more instance of unsatisfactory and perfunctory inquiries held about such fires. The public have been kept in the dark as to why proper help was not forthcoming at the time of the fire to save the victims. In the case in point, is it not likely that the two men who are missing might have perished in the fire? As nobody has raised any inquiries about them, it may be that they came from the mofussil and were known to nobody in Bombay. It is not safe to believe that they must have effected their escape. The third who lost his life by leaping down might very well have joined them to save himself. It would have been creditable to the police had they inquired into the matter and published a satisfactory explanation. The fire-brigade have given very lame excuses for their neglect of duties. Criminal delay was caused in getting a ladder and fixing it. The public are not allowed to interfere with the police and the fire-brigade when they are on duty. On that account the public have a right to be definitely informed whether both the bodies acted in a satisfactory manner. The Bombay Municipal Corporation should take up the question in the interests of the public. No delay should be caused in introducing the system of holding independent police inquiries. The *Sami-Sánj* after commenting in a similar spirit suggests that an improvement should be made in the ladders used on such occasions. The *Jám-e-Jamshed* draws attention to the fact that a huge building like the one which was destroyed was fitted up with only one wooden stair-case which, when on fire, prevented the unfortunate victim from effecting his escape.]

Alleged insanitary condition of Dákor, due to Municipal mismanagement.

Gujaráti Punch (32), 12th Sept.

53. Commenting on the mal-administration of the Dákor Municipality, a correspondent of the *Gujaráti Punch* observes:—It is to be highly regretted that though the Municipality commands a balance of Rs. 25,000, which will very probably be increased this year by nearly Rs. 25,000 more, the grievances of the people are scrupulously disregarded. The roads, which are in the worst possible condition, are allowed to be covered up with dirt and filth at the time of the fairs and not the slightest attention is paid to the sanitary requirements for the preservation of public health. Considering the great number of pilgrims who will visit the place next month and the present filthy condition of the town, there is every likelihood of the plague or cholera breaking out here. We hope the authorities will shake off their lethargy and begin to take proper measures before it is too late.

Native States.

Comments on His Highness the Gáekwár's speech at the Baroda College prize distribution.

Indian Spectator (7), 18th Sept.

54. "**While the greater part of His Highness the Gáekwár's very instructive speech at the Baroda College was addressed to students, the future citizens, public servants and leaders of the people in the State, there were references in it to the unrest in British India which were of a very suggestive nature......... One of the objections to the Imperial Advisory Council proposed by the Government of India was that Native Princes might not care to trouble themselves with questions affecting British India, or with the British Indian** aspect of questions affecting both. His Highness the Gáekwár's speech does not lend any support to that objection, whatever other and more serious difficulties could be urged against the creation of an Imperial Council. His Highness' outlook generally extends much beyond his State, and one feels when reading his speeches that it did not make much difference whether he was formally a member of an Imperial Advisory Council or not. Several Native Chiefs have already lent their moral support to the Government of India in the suppression of anarchical crimes. His Highness the Gáekwár added the weight of his opinion last week to the proposition that it is the duty of every civilised Government to stamp out crimes of the nature of those which have recently startled all lovers of peace and good government under British rule. In Baroda itself, as His Highness remarked, no seditious movement had made its appearance. That fact throws much light on the causes of political agitation in British India. Baroda imports British Indians for the highest posts in the State, but the natives of the State do not seem to feel the grievance very keenly. The reason may be that the State does not supply the demand as in Mysore."

Indian Social Reformer (6), 19th Sept.

***55.** "Whether one agrees or not with all that the Gáekwár says, His Highness must be given credit for not talking cant as many of his fellow-Chiefs are in the habit of doing. His recent speech at the Baroda College was full of sound sense. Referring to the allegation that the progress of education is responsible for the feeling of political unrest, His Highness said: 'That there should be discontent is not necessarily an evil. For as education broadens men's ideas and as educated men will necessarily form high aspirations which they will strive to realise, there will be discontent with present conditions.'......... The remedy for the present discontent is not less but more education. It is only men of little education that believe that progress can be achieved by physical violence and murder. The more one knows of the world's history, the more one realises the truth that moral forces are the most tremendous natural forces in the Universe. While on this point, we ought to say that the depreciative remarks about the study of metaphysics which His Highness indulged in, are true only on a very superficial view of that science of sciences. If the example of ancient India is too remote, the example of Germany might have reminded the Gáekwár that a period of great metaphysical activity is often the prelude to a great national upheaval, while a nation which has lost its hold of the Unseen is, in spite of all appearances, on the high road to decay and dissolution."

Rást Goftár (40), 19th Sept., Eng. cols.

***56.** "Several Native States have set their back against sedition, and issued orders about newspapers which outside their territories would be christened arbitrary and absolute. The boycotted journals have retaliated by ridiculing this action as a servile deference to Political Residents. As, however, they have always given His Highness the Gáekwár credit for the courage of his convictions, his estimate of sedition as an abuse of education will cause them a rude awakening. The Gáekwár's pride at the immunity of his State from seditious movements is, properly speaking, not his exclusive claim.

Other Native States enjoy the same freedom from sedition, for reasons that are not far to seek.......... Prosecution against sedition is not clogged in their territories with cumbrous and complicated processes of law, and executive action is often brought into play in lieu of legal procedure where rough and ready measures for its suppression are needed. If the Native States have co-operated with the British Government, they are as much impelled by a sense of obligation as by a consciousness of self-preservation. The announcement by the Gáekwár may be taken as an assurance that the soil of Baroda will not be let for the raising of a seditious harvest. His statement that the appearance of anarchical movements should occasion diligent search into its true explanation and the removal of its root causes is liable to an interpretation which he perhaps never implied.......... We do not believe it was meant to convey an idea that the authorities in British India have failed to look for an explanation of seditious disturbances within their territories, or that there are radical causes underlying the growth of anarchy in India which, if properly treated, would lead to its ultimate extinction, or that his own subjects are peaceful, law-abiding and self-engrossed because he has not allowed these causes to grow and fructify.......... There is no remedying anarchical crimes but by the correction of the individual, and by means of deterrents for those likely to follow him in his devious pathway. 'It is obviously the duty of civilised Governments,' as the Gáekwár said, 'to stamp out such crimes'."

Pársi (38), 19th Sept., Eng. cols.

***57.** "It was a statesmanlike deliverance, and we recommend it for the earnest perusal of all—the people and Princes of India like.......... The brief reference which Mahárája Sayájiráo made to discontent and sedition stands in lurid and magnificent contrast to the hysterical series of manifestoes lately issued by some of our Chiefs.......... The student problem has ever been a very difficult question in every country.......... The question is exceptionally difficult in India. We do not believe they are as intractable as they seem or are made out to be. If they are only led gently, and not dragged somewhat roughly, we are sure they will prove to be docile creatures. We are equally sure that this is a task which Government should not be expected to undertake. If they do, they are bound to fail. It is the duty of the leaders of the people and of the parents. And those Indian Chiefs, who talk about sedition and loyalty, should remember that their cry will be absolutely ineffective unless they themselves act as the parents of the rising youths of their territories. Because the Mahárája Sayájiráo has ever been this, he could proudly say last week: 'There has been no trouble in Baroda; sedition and anarchy find no place in my State, and my subjects are peaceful, law-abiding and engrossed in their own occupations'. And now we approach the last, but not the least important, portion of His Highness' speech—his remarks about the existence of discontent and sedition. His words ought to give food for reflection alike to the rulers and the ruled. We are relieved to see that the Mahárája has taken a sober, practical and absolutely candid view of the whole matter. We cannot do better than quote the actual words: 'That there should be discontent is not necessarily an evil. For education broadens men's ideas and as educated men will necessarily form high aspirations which they will strive to realise, there will be a discontent with present conditions'.......... All the talk about education being at the bottom of the present discontent is undiluted nonsense. It is not due to education but to its abuse. There is only one panacea for the evil. In His Highness's words, it is that 'one must look for its true explanation, and remove its root causes.' In the opinion of many the best way to do it is by broadening the basis of government by giving the people a larger share in the management of the affairs of their country. The sober section of the Indian people have so gratefully welcomed the reforms of Lords Morley and Minto, mainly because they believe that these two high-minded statesmen have realised the principle enunciated above, and that what they are giving now is only an instalment, an earnest of much more that is to come. This will be the real solution of the great problem."

Ráshtramat (48), 15th Sept., Eng. cols.

58. "We witness now-a-days the uncommon phenomenon of some of the prominent Chiefs making some statements regarding the present unrest in India. Men who never opened their lips by way of public speech are coming to the front as champions of the British Empire to preserve it from so-called sedition and anarchy.......... The people of the country know their Princes much too well to believe in the possibility of their parading their loyalty unless they were goaded on to it by people who want to take a mean advantage of their utterances. It is by no means an agreeable fact that most of the Princes should have exposed themselves to such influences, but agreeable or otherwise, the fact remains. The Mahárája Gáekwár of Baroda, however, is a ruler of rare ability and uncommon administrative capacity.......... It was a very important speech that His Highness made at the Baroda College. The Mahárája indeed spoke on the burning topic of sedition and anarchy, but unlike some of his brother Chiefs did not run into hysterics over the subject and was not weighed down into the dust by the weight of assumed loyalty to the British Government. Every right-minded person knows that it is the primary duty of every Government to stamp out such crimes, and the Gáekwár recognises this duty. But as a sensible gentleman and a capable ruler he refuses to indulge in an indiscriminate mowing down of the innocent and the guilty. His Highness would much rather diagnose the causes and remove them than be vindictive in his punishments.......... His Highness is a believer in the Government of the people through the people themselves, and deplores the modern centralisation of power in the hands of the Government. The Gáekwár rightly styles the *swadeshi* movement a commendable and patriotic partiality for home manufactures and recognises that it has given a great impetus to manufacturing industries all over India. This is a weighty pronouncement the purport of which his brother Chiefs and the Government of India alike would do well to lay to heart."

**Mahrátta* (11), 19th Sept.; *Káthiáwár Times* (37), 17th Sept.

59. "The remarks made by the Gáekwár in the course of his speech bespeak true statesmanship and robust good sense and reflect great credit on His Highness. It is most happy to note that by his tact and sympathetic relations with his people, the Mahárája Gáekwár of Baroda has been able to keep perfect peace in his dominions. While several Native States are deeply engaged in enacting repressive measures against real or supposed political crime, it is a relief to see the Gáekwár making every attempt steadily to make an advance in the progress of his people. Evidently he has not succumbed to the wave of repressive policy passing over other States in India. The remarks of the Mahárája might be perused with advantage by the British Government who are at present busy in passing off their repressive policy as having the weighty support of the Native Princes in India." [The *Káthiáwár Times* also speaks of the Gáekwár's speech in terms of high praise.]

Bombay Samáchár (69), 15th Sept.

60. The speech delivered by His Highness the Gáekwár of Baroda on the occasion of the prize distribution ceremony in the Baroda College is worthy of perusal and reflection. Speaking on the aspirations of College students, he tried to prove to the students that the chances of their rise lay in the employment of their powers in the raising of the masses. He exhorted them to strengthen their character and to broaden their aspirations. After asking them to make a good use of their student life, he tried to kindle the noblest instincts of his hearers as to the course they should adopt after their student days were over and when they entered upon the struggle of life. He urged them to take more to commerce than to service, and cited the instance of graduates in America who preferred the business line to service. We ourselves have time and again expressed a similar opinion in our columns. The present time is exceptionally opportune for industrial enterprise. Government as well as the public are in a mood to support those trying to undertake new enterprises, and if people do not come forward to take advantage of this favourable state of affairs they will have themselves to blame. In course of time the industries of the country are bound to expand and its conditions sure to improve; the part which the educated people of the rising generation have to play in this development is no unimportant one. His Highness's definition of *swadeshi* as a commendable and patriotic partiality for home manufactures is worth reflecting upon equally by those who are deprecating and those who are entertaining extravagant ideas about it. He also correctly pointed out that the strength of Government lay in imparting sound education to as large a section of the public as possible. The educated class forms one of the strongest supports of Government.

Alleged gross abuses in the Bardáshi Department of the Porbandar State.
Káthiáwár and Mahi Kántha Gazette (80), 12th Sept.

61. The *Káthiáwár and Mahi Kántha Gazette* criticises the conduct of the Administrators of the Porbandar State in overlooking the abuses in the Bardáshi Department and observes :—If in their zeal to shield certain persons, the Administrators had not abandoned the inquiry which was instituted into the accounts of the Bardáshi Department, many abuses which have crept into the Department through the peculations of certain officers would have been clearly brought to light and the officers concerned would have been taken to task for their dishonesty instead of being rewarded in an unprecedented manner. However, when they have shown so much leniency and generosity in the case of their favourites, they should have behaved in a better manner in the case of Ráni shri Surajba, the favourite and much loved Ráni of the late Mahárána. Their conduct towards her is positively unjust and reflects but little credit on themselves. We earnestly wish that the Administrators would, after so much criticism, cause an inquiry to be made into the accounts of the Bardáshi Department and set an example by punishing the offenders.

Disapproval of the rumoured succession of the uncle of the Chief of Aundh to the *gádi* in supersession of the claims of his younger brother.
Prakásh (148), 15th Sept.

62. Conjectures as to the probable succession to the *gádi* of Aundh have followed quickly in the wake of the thick rumours of the permanent deposition of Nána Sáheb, the present Chief, before the expiry of the term of punishment inflicted upon him. We are very much surprised at the news of the likely succession of Bálá Saheb, a graduate of the Bombay University and uncle of the present Chief, in supersession of the claims of Bháu Sáheb, the younger brother of the Chief. The recent departure of Bálá Sáheb from Poona with his retinue for Aundh lends additional colour to the rumour. We hope, however, that Government will respect the laws of inheritance in deciding upon the succession to the *gádi* of Aundh and at the same time give reasons for taking such a serious step, so that their action may not appear arbitrary in the eyes of the people.

Intelligence extracted from the Press.

Appeal to the public to help the Gangnáth Bháratiya Sarva Vidyálaya (Baroda).
Gujaráti Punch (32), 12th Sept.

63. While reviewing the second Annual Report of the Gangnáth Bháratiya Sarva Vidyálaya, the *Gujaráti Punch* expresses its satisfaction at the able management of the institution which it believes to be a model one, and appeals to the public to help it as best they can.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 23rd September 1909.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st July 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	......	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnadas Mahashankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Waman Sadashiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	......	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	......	...
23	Swaráj	London	Fortnightly	Bepin Chandra Pál.	...
	ANGLO-GUJARA'TI.				
24	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
25	Apakshapát	Surat	Weekly	Bai Manek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
26	A'rya Prakásh	Bombay	Do.	Maganlal Rajaram Vyas; Hindu (Rrahmin); 41.	1,000
27	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
28	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
29	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
30	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
31	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
32	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
33	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
34	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
35	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
36	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
37	Káthiáwár Times	Do.	Bi-weekly	Jamnadas Mahashankar; Hindu (Nagar) ; .	600
38	Pársi	Bombay	Weekly	Jehángir Sorábji Toleyárkhán ; Pársi ; 34	2,000
39	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
40	Rást Goftár	Bombay	Do.	Byramji Furdonji Marzban ; Pársi ; 70	1,200
41	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Ghándhi ; Pársi ; 43.	4,200
42	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
43	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
44	Dnyánodayá	Bombay	Weekly	Rev. J. E. Abbott	660
45	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
46	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
47	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
48	Ráshtramat	Do.	Do.	Shrinivas Bhicaji Sir Desai.	9,000
49	Subodh Patrika	Do.	Weekly	Vasudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
50	Sardesái Vijaya	Sáwantvádi	Do.	Pandurang Balkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	......	...
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandas Bhawandas ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolaram Menghraj ; Hindu (Amil) ; 22	500
59	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
60	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lalchand ; 37	400
	ANGLO-TELEGU.				
61	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Rao ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
62	Hind Vijayá	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

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	ENGLISH, PORTUGUESE AND CONCANIM.				
63	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
64	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
65	Amrit Mani	Rájkot	Monthly	Manishankar Mulshankar Acharya.	
66	Baroda Gazette	Baroda	Weekly	......	...
67	Bhárat Jivan	Bombay	Monthly	......	...
68	Bhárat Vijaya	Baroda	Weekly	Jivanlal Chhaganlal ; Hindu (Audich Tolákia Bráhman) ; 28.	About 500
69	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	......	...
72	Cutch-Kesari	Bombay	Weekly	Dámji Rávji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Nathalal Rangildas (Bania).	200
74	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bapuji ; Hindu (Visa Khadayata Bania) ; 23.	600
75	Hind Swarájya	Bombay	Do.	Purshottum M. Pandit ; (Hindu).	1,000
76	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Daud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
77	Jain Vijaya	Bombay	Do.	Mohunlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
78	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
79	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand ; Hindu (Jain Bania) ; 56.	120
80	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
81	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
82	Khabardár	Bombay	Do.	Abdul Vahed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
83	Loka Mitră	Do.	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
84	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
85	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
86	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
87	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
88	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
89	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
90	Samalochak	Bombay	Tri-Monthly	Manilal Chhabaram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
91	Sami Sánj	Do.	Daily	Pirozshah Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
92	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrai Madanrai Rayji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Vasant	Ahmedabad	Monthly	A'nandshankar Bapubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gauri shankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
99	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
100	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
101	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutalik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
102	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
103	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
104	Karnátak Vritt	Dhárwár	Do.	Krishnaji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
105	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
106	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
107	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
108	A'ryávart	Dhulia (West Khándesh).	Do.	Damodar Laxman Upasani; Hindu (Yajurvedi Bráhman); 53.	500
109	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
110	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
111	Bhagwa Zenda	Wái (Satára)	Monthly	Dattatraya Ganesh Agashe; Hindu (Chitpáwan Bráhman); 27.	700
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kamat; Hindu Shenvi; 35.	800
116	Dharma	Wái (Satára)	Fortnightly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
122	Itihás Sangraha	Bombay	Do.	Dattátriya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordan & Co.	500
125	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
126	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
127	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
128	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
129	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
130	Kesari	Do.	Do.	Krishnaji Prabhakar Khadilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
131	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divakar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharinath Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
134	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Baburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
135	Madhukar	Belgaum	Weekly	Janárdhan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
136	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
137	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
138	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
139	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
140	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
141	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
142	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
143	Paisa Patti	Bombay	Monthly	Mahadev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
144	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
145	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
146	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
147	Pragati	Kolhápur	Do.	Bhau Babaji Lathe; Hindu (Puncham Jain); age 45.	400
148	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
149	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
150	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
151	Samálochak	Hubli (Dhárwár)	Monthly	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaivi Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahadev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattatriya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanath Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant, Kolhápure; Hindu (Sawasta); Bráhman; 35.	100
162	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
163	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
164	Vijayee Mahrátta	Kolhápur	Weekly	......	...
165	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni	...
166	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Ragunath; Hindu (Gaud Sáraswat Bráhman).	700
167	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
168	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
169	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Appa Sharma Ráshivadekar.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Mánghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlávi ; Muhammadan ; 55.	1,200
177	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Shed Yakubali Muhammadan ; 50.	500
178	Habib-ul-Akhbár	Do.	Do.	Munshi Hazmat Baig Hamzal Meghal Baig ; of Canpore ; 40.	1,000
179	Kashful Akhbár	Do.	Do.	......	
180	Mufid-e-Rozgár	Do.	Do.	Hazi Mahmood Hussain.	...
181	Liberal	Do.	Do.	Munshi Muhammad Yusuf Nazim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
182	Shamsher-i-Hind	Do.	Do.	Dawood Ali ; Muhammadan ; 36	...
183	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid ; Farrukh Dehálvi Muhammadan ; 55.	300
184	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
185	Jain	Bombay	Weekly	Bhágubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
186	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
187	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
82A	Lohána Samáchár	Ahmedabad	Weekly	Bápubhai Kánji ; Hindu (Lohâna) ; 30	500
91A	Satsang	Surat	Do.	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
95A	Udbodhan	Ahmedabad	Monthly	......	...
	MARATHI.				
48A	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái ; Hindu (Chitpáwan Bráhman) ; 49.	2,500
149A	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
150A	Ráshtrodaya	Poona	Do.	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; about 30.	200
	PERSIAN.				
169A	Esláh	Bombay	Weekly	......	...

The Editor of No. 5 is Prof. P. B. Váccha ; Pársi ; 42.

The Editor of No. 18 is Rev. Seither, S. J., German ; 45.

The Editor of No. 22 is Prof. P. A. Wádia ; Pársi ; 35 ; 400.

The Publisher of No. 23 is Ganesh Balvant Modak ; 44 ; Hindu (Chitpáwan Bráhman) ; 42 ; 1,000.

The Editors of No. 44 are Rev. J. E. Abbott ; Rev. R. S. Hume Rev. Tukárám ; (Christians) ; 48, 28 and 55 respectively.

The Editor of No. 53 is F. P. Fernandes ; Goanese ; 25 ; 1,000.

No. 65 has become quarterly.

The Editor of No. 66 is Javerbhái Dadabhái Patel ; Hindu (Patidar) ; 39 ; circulation 1,000.

The Editor of No. 67 is Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36 ; 800.

The Editor of No. 71 is Jivanlál Amarshi Mehta ; Hindu (Dasa Shrimali Bania) ; 34 ; circulation 1,250.

No. 75 has now ceased to be published.

No. 91 occasionally publishes English articles.

The Editor of No. 165 is Hindu (Saraswat Brahmin) ; 21 ; 150.

The Editor of No. 178 is Amjadbeg ; Muhammadan (Moghal) ; 40.

The Editor of No. 179 is Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.

The Editor of No. 180 is Mahomed Husein Hássomya ; Muhammadan (Sunni) ; 44.

Politics and the Public Administration.

Comments on the rejection by the Sydney Congress of Chambers of Commerce of a resolution demanding repeal of the excise duty on Indian cotton manufactures.

Jám-e-Jamshed (34), 21st Sept., Eng. cols.

1. "Reuter states that a Resolution of the Upper India Chamber of Commerce, submitted to the Sydney Congress of Chambers, demanding the repeal of the excise duty on cotton cloth produced by Indian power looms was rejected. If the demand for so simple a measure of justice to India could find no supporters in an assembly like this, wherein lies the hope of India's being ever treated with fairness or justice by either the Colonists or the mother country?......... The rejection of the Resolution emphasises the utter hopelessness of ever bringing the Whites to treat India and her claims on principles of justice or equity. 'Do unto others as you would that others should do unto you' is clearly not a motto that they would care to follow in their dealings with India; and it is to be hoped that the enthusiastic spirits who wish the country to enter into a partnership with the British Colonies against the world will take this action of the Sydney Congress to be a sufficient and most convincing proof of the impossibility of her bettering her prospects or promoting her prosperity through that partnership. 'Heads I win, tails you lose,' is the principle on which those Colonists would treat India in this as in other matters."

Bombay Samáchár (69), 23rd Sept.

2. A suggestion was made by the representative of the Cawnpore Chamber of Commerce at the annual Congress at Sydney of the Chambers of Commerce in the British Empire that a resolution be passed pressing Government to remove the excise duty of 3½ per cent. on Indian made cloth, but it was negatived. This proposal would not have been rejected if the Congress had been actuated by motives of impartially safeguarding the interests of all parts of the empire. We can easily imagine the outcry that would have been raised if a similar duty had been levied in Australia or Canada. This is one more instance of the selfishness of the Colonials. It has shown us once more that they have no sympathy with us. The only moral we have to draw from this is that we should not fail to express our strong opposition against joining in the crusade at present waged by Mr. Chamberlain and his followers for Tariff Reform. Tariff Reform would result in limiting India's exports as well as imports to England and the Colonies. The evil effects of such a system were experienced by us when some days back Russia prohibited the import of Indian tea into her markets.

Alleged white-washing of the character of the Police by the Bengal and the Punjáb Governments.

Mahrátta (11), 26th Sept.

*3. "The defects and faults of the Indian police are so well-known that it is needless to comment upon them. But when responsible authorities, who may be expected to be fully aware of these short-comings, attempt to exonerate the police from judicial exposures and censures, one is bound to take their assertions with more than ordinary meaning. It was an official Commission that passed scathing strictures on the whole Indian police force when it held its inquiries about half a dozen years ago. Recent judicial decisions, especially in Bengal and the Punjáb, have brought to light the misdoings of the police. But Government, feeling quite uneasy at the merciless manner in which the Judges of the High Court and the Chief Court were exposing the misdoings of the police, attempt to exonerate them by resolutions. In the well-known case of Gulab Banoo in the Punjáb, the Chief Court passed severe censure on the police who were in charge of the prosecution.......... And now here comes out a Government resolution exonerating the police from the judicial censures! The Calcutta High Court severely condemned the police doings in the Barrah Dacoity case, the Natore Mail Robbery case, the Midnapur Bomb Case and other cases. To white-wash the reputation of their police force, both the Governments of Bengal have issued resolutions showering praise on the police. But no white-washing on the part of the officials will serve to mitigate or remove the shortcomings of the police. Since the inauguration of the policy of repression by the Government, the police force, being the ultimate instruments to carry out the policy, have been allowed a large measure of liberty of action; and naturally enough abuse of power is frequent. Indian members in Parliament are pestering the authorities in England by pointing out the judicial exposures......... To save themselves from these censures, the Government issued resolutions exonerating their police, as against judicial strictures. Such attempts of the bureaucracy to set aside the judiciary are injurious to the prestige of the judiciary and reflect no credit on Government themselves."

Praja Bandhu (39), 19th Sept.

4. Commenting on the resolution of the Punjáb Government on the Gulab Banoo Case, the *Praja Bandhu* observes:—It would be considered presumptuous on our part to doubt the truth of the resolution of such a divine personage as the Lieutenant-Governor of the Punjáb. But then, whom are we to believe, the Judges of the High Court or the Lieutenant-Governor? In England at least, the public would give more credit to the verdict of the Judges than to that of the Government. Surely then, the Indian public who are quite familiar with the vile methods of the police cannot be expected to be such dupes as to do otherwise. It seems that all the different Provincial Governments have banded together and resolved to defend and thereby to encourage the police in their vile methods, even at the expense of British justice.

Verses apostrophising Indians to be brave and warlike.

Gujarát (74), 18th Sept.

5. The *Gujarát* publishes the first instalment of contributed verses the substance of which is as under:—Do not be merely showing off your wisdom. Devise some means. How long, O sons of Bhárat, will ye continue in slavery! Raise the warrior's battle-cry! Revive the spirit of independence lost by you! Having defeated the enemy hoist the banner of victory! Awake! O mighty warriors! You have fallen even lower than females and have become slaves to bad habits. Though you have lost kingdom, honour and wealth, still you are not forsaking your habits. Dead is the warlike Ráni of Jhánsi! And you have fallen far below that lady! Do not hesitate to lay down your lives. The sun of happiness has set and you are all wringing your hands! All those that are brave march forward to conquer in the battle; India boasted of great warriors in the days of yore; but now the lustre on your faces has vanished and you bear blows like donkeys. Your brethren have fallen into misery. Lend them a helping hand! Assist them with all your might and fill the land with gold by means of your industries.

An Englishman's imaginary reply to India's complaints.

Gujaráti (30), 19th Sept.

6. The *Gujaráti* publishes an imaginary reply by 'a representative of the English public' to an imaginary letter published in its previous numbers detailing the hardships of the Indians, the substance of which is as under:—You have committed an initial mistake in your letter in addressing us as 'brethren.' We are your masters and you ought, therefore, to have addressed us as 'Lords'. You complain that we do not understand you. But we understand you too well. We could not, otherwise, have put round your necks those collars of slavery which we put round the necks of black puppies. We know too well that you are meek like cattle, and ready like oxen and donkeys to lift burdens for others. It may be that we do not understand your unpractical philosophy, but we understand you well enough in those matters which are necessary for ruling over you. When we came to you as merchants you were such foolish and senseless simpletons that you could not make us out under our saint-like disguises; by that very thing we knew you, we made you fight among yourselves, and made our rule permanent by means of our keen intelligence. Still, fools that you are, you say that we do not know you. You tell us to mix with you and to act like you so that we may fully understand you. To be like you, and then to clean the boots of foreigners for five or seven rupees per month? To vilify our own brethren, to flatter big people in order to win the favour of superiors for the contemptible hope of petty reward? To give up all industries and join in the bondage of service—

slavery? To starve our family and to give up our all to outsiders? We will give you a fuller reply later on, but meanwhile, beware of section 124A if you go too far.

British subjects on the Afghan frontier should be freely given arms to protect themselves from the raids of the wild tribes.
Rāshtramat (48), 22nd Sept.

7. **The strong garrison on the frontier is of practically no use whatsoever.** It cannot protect the people from the raids of the wild hill tribes. It is a thousand pities that the mighty British Government should leave their subjects at the mercy of the dacoits and allow a conviction to grow amongst them that the British Government is impotent to keep them from harm. Heart-rending stories of brutal raids on the frontiers have of late been reported and more atrocities will be committed unless a military expedition is undertaken. The tribesmen are fully aware of the defenceless character of the British subjects under the Arms Act and so they fall on them like wolves. Under the circumstances, therefore, we would ask our rulers to allow their subjects living near the frontiers the use of arms to defend themselves from the enemy. We feel sure that if the people are fully armed the tribesmen would cease to molest them.

Alleged adoption of a "divide and rule" policy by Government.
Rāshtramat (48), 21st Sept.

8. General Sir Edwin Collin's adverse criticism of the military administration of Lord Kitchener as Commander-in-Chief in India is a proof of the deep rooted conviction entertained by a majority of Anglo-Indian politicians that India can only be ruled by fomenting race hatred between the different communities inhabiting the country. General Collins does not like Lord Kitchener's amalgamation of the Provincial armies into one organised body and he regards the formation of class regiments as harmful to the best interests of the Empire. Our officials have long since adopted the *Divide et impera* policy and are in the habit of alternately favouring the Hindus and the Muhammadans. But such a policy will not serve to maintain the hold of British supremacy over India in perpetuity, nay not even for a few centuries. The Indian people like other nations of the world can be governed for a long time by wise and conciliatory methods alone, and it is sheer folly on the part of our rulers in these days of enlightenment to rely on the old and exploded theories of Government.

Alleged attempt of Government officials to expand the scope of the sedition laws.
Kāl (126), 24th Sept.

9. Mr. Rees, the salaried buffoon in the House of Commons, drew the attention of the Master of Elibank to the dangers of the boycott movement as represented by the Anglo-Indian Defence Association. The Under Secretary of State replied that the Lieut.-Governor of Bengal had full powers to deal with the movement, if it proved to be a tyrannical one. This is not the first attempt to stigmatise the boycott movement. The *Statesman* and the *Englishman* have been crying themselves hoarse for a law declaring boycott to be seditious. State prosecutions in India prove that the police are always on the heels of those who preach boycott in India. Even the Moderates have been won over by the Anglo-Indians and they preach that they can allow industrial boycott, but that they can never tolerate political boycott. They forget that the Government of India do not stand at present in any need of co-operation from the people. They have many tools of their own in the public, and their opposition to political boycott is only a feigned one. All Anglo-Indians have not become so shameless as to declare that Indians should not encourage *swadeshi* and give up foreign goods. Though they may think so, they are not prepared to avow such doctrines publicly. They want, therefore, to stamp boycott as seditious. The bureaucrats are swayed by the selfish notion that boycott would endanger home trade. In old days, it was not considered seditious to criticise the actions of the bureaucrats and the policy of Government. But now every sort of criticism is dubbed seditious, and the bureaucrats seem to be bent upon not tolerating any opposition to their power. **The Nāgpur Magistrate, Mr. Brown, seems to go still further. He holds it to be seditious to**

ridicule titled persons and to declare that the material condition of India is growing day by day more dangerous. Mr. Aston, Chief Presidency Magistrate, Bombay, argued in the *Swaráj* case that to try to connect the outrages of Madan Lál Dhingra with the repressive policy of Government was seditious. The bureaucrats do not like the exposure of their tyrannical acts and of their mistaken policy and they are showing a tendency to hold all such criticism to be seditious. The people hold that bureaucrats who were so long their masters should now be their servants, and it is but obvious that the bureaucrats will never be willing to part with their privileges and rights. Their attempts to put down the movement in order to preserve all the loaves and fishes to themselves are censurable. Fore-sighted British statesmen are trying their best to check the repressive laws and a time may come when the tyranny of the bureaucrats may be put a stop to. But at present the bureaucrats themselves are the judges in the struggle between them and the people. They will try to expand the seditious laws so as to include everything calculated to encourage the boycott movement. They may at times even abuse their powers with a view to putting down the movement. But Indians should continue their movement despite all difficulties with the belief that it is based on truth and justice.

A lecture on the present condition of India.

Kál (126), 24th Sept.

10. The *Kál* publishes a report of a lecture by Mr. Shankar Lawáte at Poona of which the following is the substance:—Once upon a time we were in a very good condition. We have been now reduced to beggary. There is nothing to be surprised at in such a state of affairs. Taxes should usually be spent on the people who pay them. But in India, only 14 cut of 80 crores of taxes realised are spent on the people. What nation would not be reduced to a poverty-stricken condition, with such a drain of wealth to face every year? 80 per cent. of our population live on agriculture. A hundred years ago, land was owned by agriculturists. But now they are mere tenants-at-will. Under the Peshwas and Moguls, the rayats were called upon to pay the revenue only in case their fields yielded any produce. But now whether they have any crop or not, they are required to pay assessment. If the revenue falls in arrears for one year, the fields are sold to meet the assessment. The annual income of the agriculturists per head is Rs. 20 only, and with this he has to feed a family consisting on the average of four members. The condition of his cattle is not in any way superior to his own. In old days, every village had its grazing ground. Now, for our own good, these grazing grounds have been added to reserved forests, but no benefit has accrued to us by this arrangement. The agriculturists have no sufficient food to eat and cannot maintain cattle. Crores of them live on half meals. In the Konkan, the condition of the agriculturists is worse than that of those on the plains. 150 years ago, many Indians used to maintain themselves on hand-looms. But laws were framed to strangle this industry. I rely for this statement on books written by the British people themselves. Indian made cotton goods had a good market in foreign countries. But the English taxed these goods, fined heavily buyers of them and prohibited their entry into their country. English goods, on the other hand, were allowed to enter into India duty-free. The same story has to be narrated of every other industry. Wholesale trade is in the hands of foreigners and we have to content ourselves on the crumbs thrown to us from their dishes. Goods are carried in foreign bottoms and large profits are realised by foreigners. Even land communication is in their hands. The whole country is covered by a network of railways, and we eke out our existence by performing the duties of porters and signallers. Even nectar is turned into poison in our case. Railways which have conferred lasting good on other countries have proved a bane to our country. They are instrumental in carrying food-stuffs out of the land. The number of Europeans getting salaries above Rs. 10,000 is is 2,388 to 60 of that of Indians. Indians have to lose four crores on this count only. The increasing rate of mortality proves our wretched condition. Thirty years ago it was 24 per thousand, but it has now risen to 36. In England the rate is 16. Indian emigrants are also treated contemptuously everywhere. In our own Empire, we are prohibited from moving from one place to another. We have to die in India itself. Morally and intellectually also, we have deteriorated. Nations under foreign domination are always demoralised. We have become weaklings because we have had to give up arms. An armed man, even if weak, has some daring in him. Even a strong man is mentally weak, if he does not know how to wield arms. Under foreign domination, there is no free scope for intellectual and moral qualities to develop, tall poppies being at once lopped off. Under the Peshwa Government, the villages enjoyed *swarájya*, but now the village communities have been destroyed. The recent outrages are in a sense due to the fact that Government did not make any provision for religious education. The educated classes are mostly in the shackles of Government service. It was in 1891 that Government servants were first prohibited from participating in political matters. In 1896, the regulations were again enforced and now even teachers in private schools have been subjected to the same restriction. Even the sanads issued to pleaders have been burdened with a new rule. The position of newspaper editors has become so delicate that even to describe Government titles as hollow brings them within the clutches of the law. It is possible that even those who follow peaceful ways of agitation may be tyrannised. But though the officials may persecute, we should so act that their conscience may bite them.

God Ganpati is bringing on difficulties on the nation to uproot the imbecility of the people.
Karnátak Vritt (104), 21st Sept.

11. For the last ten years the Ganpati festival in honour of our national deity is being celebrated in Maháráshtra. Since we began to hold the festival with a reverential spirit, extraordinary awakening of the nation has taken place. The history of the last ten years is but the history of the rise of our nation. Soon after the introduction of the festival, the nation was clouded by many difficulties like the imprisonment of our leaders, the forging of new laws destructive of national good, the attempt to restrict our freedom of speech and freedom of the Press and the contemptuous treatment of public opinion by the enactment of the Land Revenue Amendment Act which lay the axe to the root of our natural rights. Some may object that Ganpati is thus not the destroyer of difficulties, but the creator of them. Their suspicious attitude is, however, without any foundation. How was it possible for the difficulties to range themselves against the nation when it was in a stupor? When there are no difficulties how can Ganpati destroy them? Difficulties attend every action. It is of no use to prevent them from occurring. Real manliness lies in resisting and overcoming them. The Hindus have to learn this principle first of all. Dominated for centuries, they are quite helpless in face of difficulties. Ganpati heaped difficulties on us in order to uproot the imbecility of the heart. Did he not endow us with courage and enable us to fight our way? We are marching rapidly in spite of the repressive policy of the bureaucrats. The first lesson we ought to learn from the Ganpati festival is that we should not lose our heart and that we should uplift the nation by persistent adoption of constitutional methods of agitation. We should not give up our ideals though people ridicule and despise us. The great saint Arabindo Ghose says that Anglo-Indians are after us like hounds. We have to learn from the elephant-headed god that we should not be disturbed by such petty things and that we should follow our own way, treating them contemptuously. Everyone should worship Ganpati and pray to Him to save us from many impending dangers. We are having now the first taste of difficulties. Who is there to protect us but Ganpati?

Verses about the hardships of the Transvaal Indians.
Gujarát (74), 18th Sept.

12. The *Gujarát* publishes a poem by Mr. Ardeshir F. Khabardár bewailing the hardships of the Indians in the Transvaal in the course of which he says:—Our hearts are boiling and our eyes streaming with fire. We will not back out of this calamity. Should we be dubbed black natives? Should we not then call you 'white negroes'? Our souls will flash forth in lustre while being scathed in the fire of oppression. O Boers! This fire will consume your stony hearts.

Even if all the elemental powers would be in an uproar, we, the brave ones of Gujarát, will not disgrace our motherland. We will sacrifice our bodies and belongings, but we will not give in! Then only shall we be called true Gujarátis.

Verses in praise of Mr. Tilak.
Ráshtrabodha (149A), for Sept.

13. Rámkrishna Dattátraya Parádkar contributes to the *Ráshtra Bodha* some verses of which the following is the substance:—Gracious Tilak! You laboured hard for your people, but they abandoned you in your trouble. You wore out your frame to win a place of honour for fallen India, but your efforts have proved fruitless! Qualities admired by the whole world are now-a-days looked upon as faults in this land of Bharat. Wicked persons are made much of in these evil times, while good men labouring for the welfare of the people are brought into trouble. Tilak graces the forehead of Hind like the auspicious mark, which those holding the staff of authority try hard to rub out. But the mark grows in refulgence like the sun in summer and its enemies are unable to bear its lustre. His aged frame has been undermined by disease. How has it been snatched away from our midst by British justice! Even the God of Death would be ashamed of such a deed; therefore, fie on him who administered this justice so lightly! O Tilakráya, our only prayer to you is that you should ever be present with us in spirit, if not in body.

A story showing how bomb conspiracies are alleged to be got up by the Police.
Ráshtramat (weekly) (48A), 20th Sept.

14. The weekly *Ráshtramat* publishes a short story intended to illustrate the alleged haughty behaviour of European Police officials towards their Indian subordinates, the cringing attitude of the latter, the crooked methods resorted to by them to trump up false cases and the consequent hardships and misery entailed upon the unfortunate individuals who happen to incur the displeasure of the police. The story begins with an officer of the Criminal Investigation Department deputing a Sub-Inspector to trace a reported bomb conspiracy. The Sub-Inspector on arrival at a Railway station orders a tall, well-built and athletic Brahmin lad to be arrested for having refused to vacate a tonga for the Police Officer. A scuffle ensues, and the Brahmin lad is ultimately overpowered and is arrested along with a Maratha youth who came to his help. A net of conspiracy is then woven round the Brahmin boy by a bundle containing a dagger and a revolver being stealthily introduced into his baggage. Harrowing treatment is meted out to the two men while in custody, and the newspapers are flooded with reports of the plucky arrest of the ring-leaders of a conspiracy. In the prosecution that ensues the real facts are brought to the notice of the Magistrate by the Station Master and the tonga driver and at length the men are let off.

Political prisoners deserve better treatment than ordinary criminals.
Kesari (130), 21st Sept.

15. It is despicable to treat educated political prisoners as ordinary criminals. A good deal of difference is made in England itself between the treatment to be dealt out to political and ordinary offenders. The two printers of Shyámji's *Indian Sociologist*, though convicted of abetting political outrages, have been placed in the first division and are being treated differently from other criminals. But our rulers in India have a different way of dealing with political offenders. Mr. C. J. O'Donnell says in *India*, "I cannot help thinking that we are making martyrs, if not anarchists, of the large number of editors and writers now undergoing imprisonment in India. It is difficult to have an idea of the effect which a sight of a man like Mr. Kolhatkar with handcuffs and leg chains must have on even the most loyal native of India, be he student, peasant or soldier." The *Morning Leader* while agreeing with Mr. O'Donnell has also warned Government that unless the treatment of political prisoners undergoes a change the Reforms will have no effect on India. Is it not strange that the Government of India should lose sight of even human feelings, in its haste to parade a repressive policy carried on according to the counsels of tell-tales?

The *swadeshi* movement and the Anglo-Indian Press.

Oriental Review (13), 22nd Sept.

16. "'He who laughs last laughs the best.' This wise saying was neglected by the Anglo-Indian Press which ridiculed and laughed at the *swadeshi* movement at its inception. Representatives of this Press were pleased to adduce figures and statistics (generally a pliable item) to prove the failure of the *swadeshi* as an economic, let alone a political force. The glut in the warehouses of the Indian ports was ascribed by them to famine, to the general depression of the world's trade, in short to anything but the *swadeshi*. This blind faith in the failure of the *swadeshi* was not to be dispelled even though the President of the Manchester Chamber of Commerce acknowledged the force of the *swadeshi* in reducing the exports in piece-goods from Great Britain. But now it seems the movement has persisted long enough at least for the Anglo-Indian Press to understand that it will not be snuffed out, but has come to stay, a virile and potent factor in the development of the Indian nation. Some have begun to welcome it tardily, others known for their rabid and anti-Indian attitude have begun to excite against it distrust of the Government and of the British people. The *Englishman* has naturally begun the campaign. It points to the glutted warehouses of the Calcutta port, lack of any fresh orders for British goods, failures of Márwári firms and the heavy loss to British merchants. It could have safely omitted every other item but the last, for it is that which forms the real reason for all this campaign. According to the profession that the Anglo-Indian Press is a supporter of 'honest *swadeshi*,' the *Englishman* ought at least, in all outward appearances, to support the *swadeshi*. So it uses the word 'boycott' to hold the movement as an object of condemnation. A majority of the Indian people are against the use of the word 'boycott.' They feel that the *swadeshi* serves all the purposes without having the evil odour of the other. At the Bengal Provincial Conference, Mr. Surendranáth Bannerji and the President of the Reception Committee were also in favour of the substitution of the word *swadeshi* for boycott. .... This harmful agitation set up by a section of the Anglo-Indian Press needs careful watching. It is even suggested that the excise duty should be increased to crush the *swadeshi*. Such shamelessly selfish suggestions put forward in all seriousness by a leading Anglo-Indian paper will not, we hope, be given any countenance by Government. The development of the indigenous resources of a country rests with the people themselves, and they ought to be free to carry it on, though it may be injurious to the interests of foreign merchants."

Comments on the activities of the "*Swadeshi* Mitra Mandal" of Ahmedabad.

Gujaráti Punch (32), 19th Sept.

17. The *Gujaráti Punch* praises the enthusiasm and the success with which the "*Swadeshi* Mitra Mandal" of Ahmedabad has, during the last year, helped *swadeshi* and many other popular movements, and welcomes the *Gujarát Paisa Fund* which is about to be started under the auspices of the Mandal, to help popular educational institutions, libraries, gymnasiums, etc. It earnestly appeals to the public to contribute their mite to the fund.

Comments on the proceedings of the Bombay Town Hall meeting in connection with the Transvaal question.

Gujaráti (30), 19th Sept.

18. It was a great obligation on the part of Sir George Clarke's Government to have lent the Town Hall for the use of the meeting, for if they had not, what would the public have been able to do? Sir Pherozeshah rightly criticised Government's opinion regarding the Sheriff's attitude towards such a meeting. Two of our Anglo-Indian contemporaries have raised an outcry against this criticism, but we would ask them what wrong there is in Sir Pherozeshah's expressing his views on the rights of the public. Is not any and every one entitled to criticise Government if they are slow to defend the rights of India? The criticism of the present action of Government is much milder than in the case of a similar action in the *regime* of Sir Richard Temple. It is a pity that neither the Bombay Government nor the Anglo-Indian community have shown any sympathy with Indians in their present sufferings. Do Government and the British Parliament hold that while Indians are bound to show loyalty to their rulers, Government are not bound to show active sympathy with their sufferings? The *Bombay Gazette* advises the Transvaal Indians to respect the laws of the country: we would ask, supposing Germany to obtain sway in England and to frame repressive laws for Englishmen, would the latter be prepared to accept them meekly, or would they rise to break the heads of the Germans? No nation would be prepared to accept any laws without being allowed to enjoy the ordinary rights of citizens.

Hindu Punch (121), 22nd Sept.

19. Did you hear the silly talk of the parrot? Grandpá is quite touched to the quick by the twaddle. A monster meeting of the Bombay citizens was held at the Town Hall the other day to protest against the treatment meted out to the Transvaal Indians. Our reporting buffoon describing the gathering informs us that it reminded him of a harem wherein the Sultanas had dressed themselves showily to draw the attention of their Imperial Lord. He adds that he also thought them to be the decked bulls of a showman. We have told the fool many a time not to utter such thoughts though he may entertain them, but he does not listen to us. The men assembled at the Town Hall were neither women nor bulls. They may rather be termed stunted nurslings under the shade of the British Empire. The admirers of the Honourable Mr. Gokhale, the most beloved creature of Grandpá, are dancing with joy over his oration at the Transvaal meeting. We also admit that had it not been connected with the name of Mr. Gokhale, we would have had to describe the speech as one delivered by a patriot. But the very fact that it was delivered by Gokhale proves that it was a sham. If indeed Gokhale feels so much for the handful of Transvaal Indians, what have the Indians done to him or his that he should set them down as a pack of anarchists? The Transvaal Indians are following the policy of passive resistance and the Indians are doing the same. The tongue that declared that the Extremists were screening themselves behind passive resistance to save their skin, is now wagging itself freely over the Transvaal affair. But everybody knows the roguery of Gokhale to save his own skin and his firm belief that the Transvaal Government cannot proceed against him for spreading sedition against it in India. Is Gokhale willing to go to the Transvaal and fight under Gándhi's banner? But he whose courage oozed out at the smallest threat at the Bombay harbour can hardly be expected to start for the Transvaal. Gokhale may be dismissed as a convenient bard who is required now and then to sing the praises of heroes. Gokhale is intelligent and accomplished. But he is not made of the stuff of which heroes are made. Why should he then attack others? If others retaliate, why should he complain? He must reap as he has sown.

Arunodaya (107), 20th Sept.

20. The Honourable Mr. Gokhale's speech at the Transvaal meeting held in Bombay clearly proves that prayers and petitions have been of no avail in this matter. Of what avail then is the cringing resolution he has moved again at the said meeting? The British Government does not desire to or dare not go against the Transvaal Government. We do not at all approve of appealing still to the British Government. When we have been kicked out, it is contemptible to fawn again and again. As we have no strength to establish our rights, the British Government is indifferent to them and does not listen to us. Why should we waste our words? We should try first to see that we are strong enough to have our word respected and then we should make a request. Till this is done, the Transvaal question will remain unsolved. The Honourable Mr. Gokhale is strong in his speeches while out of India, but as soon as he touches the Indian shore, he is ready to apologise. He wishes to save his skin. Similarly, he has allowed himself freely to eulogise the passive resistance inaugurated by Mr. Gándhi. Mr. Gokhale praises passive resistance as carried on in the Transvaal, but attacks it tooth and nail if tried in India. The theory is all right. But should not Mr. Gokhale set an example? But Mr. Gokhale has always been an Extremist in speech and a coward in his action. Have the Colonies become so arrogant as to refuse to accede to the desires of the Imperial Government, as contended by the *Times of India*? If so—the story seems to be true—the Imperial Government, delighting in carrying on a high-handed autocracy in India, should be ashamed of itself. The *Times of India* says that the British Government can do nothing in the matter and that Indians had better look to their interests themselves. Is it not time for our countrymen to think so, too?

Transvaal Indians should return to India rather than carry on a hopeless struggle with a selfish government.
Bhála (110), 21st Sept.

21. An independent country is another heaven on the face of the earth. For, man can therein enjoy all heavenly pleasures. In this respect it is superior to heaven itself for the latter's existence is a matter of conjecture. An enslaved country is similarly worse than the nether world. Even poet Moropant says that slavery harasses a man in a hundred ways and that annihilation is far better than slavery. But it is possible for an enslaved country to become independent one day or other. The unhappy inhabitants of an enslaved country can make it free and thus the motherland, whether free or enslaved, is superior to heaven. Every one should, therefore, resolve to raise the motherland and not forsake it. We are prompted to think of all this owing to the persecution of our countrymen in the Transvaal. Prior to the Boer War, there were fifteen thousand Indians in the Transvaal. But their number has been reduced now to six thousand, and it will decrease still more. The Transvaal problem would never have arisen, had these people not left their mother country. They were not faced with any religious persecution in India, and India which supports 30 crores could easily have maintained six thousand more. Those whose country yields food-stuffs enough to maintain them have no business to emigrate to foreign countries and to be kicked out. Those only should leave their shores for other lands whose motherland is free. There is no power without independence, and without power nobody cares for any in foreign climes. Oh what sufferings do our countrymen undergo in the Transvaal! They have to give thumb impressions like *badmashes* and like lepers they have to live far from the city. They are not allowed to use the trams or walk on the footpaths. The only cause of their persecution is that they are not backed by an independent India. The silly Transvaal Indians think themselves to be British subjects, and that English people will protect their rights and privileges. The British would have long ago supported them, had the colour of their skin been white. Black emigrants and a white Government are ill assorted. Nothing can come out of the desperate union. The British Government waged war with the Boers to protect the rights of their white countrymen, and they are washing their hands clean of the affair, when the question of the civil rights of the Transvaal Indians comes up for settlement. If Indians were independent, the Boers would have had to fight again. The English people do not feel one hundredth of what we feel on the Transvaal question. When the mighty Government do not support us and when our countrymen are weak, the best course would be to return to the mother country. They have now sent a delegate to India. Monster meetings may be now held in all the principal cities in India and resolutions protesting against the treatment of Indians in the Transvaal may be passed. But God knows what such weak resolutions can achieve. Though every one from Cashmere to Cape Comorin sets up a cry simultaneously, it would be as useless as howling in the Shimga festival, if not supported by the roar of guns. Oh Transvaal Indians, on whose support have you begun the struggle against the Boer Government? Many of our leaders have been by this time sent to prison. Is the Boer Government brought down any bit? They should now, if possible, give up passive resistance and try other measures. All the Transvaal Indians should now come over to India. They will be accommodated here. The Boers are as strong as they are selfish. Therefore, it is idle to expect that the condition of the Transvaal Indians would improve. You request them once again and say to them: "Brethren, return to the motherland." You will leave India once again, but that will be when we attain the present political position of England. Till then let us concern ourselves with India.

A warning to South African Colonists.

Gujaráti Punch (32), 19th Sept., Eng. cols.

22. "If the Imperial Government take into no account the great injustice that is done to British Indians in the Colonies or consider themselves obliged to concur with the Colonial doings, we are afraid that their prestige in India, the fear of the loss of which is even now alarming them, cannot but be most seriously injured. When Hindus and Muhammadans, driven from the Transvaal come to India impoverished and miserable, and tell the people the whole history of the Empire's injustice to them, we do not understand how it will be possible for the people to retain their balance of mind and judgment. No people can always be kept in leading strings and no nation will consent ever to remain a nation of slaves or pariahs. The Transvaal and now the whole of South Africa is interested in crushing out of existence the whole Black and Brown population.......... If they are depending on big guns and bayonets and war-ships they will before long be disillusioned. God makes trifles of these things.......... But the Colonists had better think of the future when the more martial and fanatical races of Asia that are moving towards progress will find time and opportunity to speak. We do not say this by way of threatening. This is the soundest advice and warning which can be given them and which they do not at present hear."

Comments of the Honourable Mr. Gokhale on the Irrigation policy of Government.

Dnyán Prakásh (45), 21st Sept.

23. The Honourable Mr. Gokhale in the course of his presidential speech on the occasion of Ráo Bahádur K. R. Godbole's lecture on Irrigation in India delivered under the auspices of the Deccan Sabha at Poona on the 19th September 1909, remarked :—Government some years back did not realise the importance of irrigation in India, and it is only of late that they have come to appreciate its value. Still it is to be regretted that as much money is not yet being spent on irrigation works as has been recommended by the Irrigation Commission and that more and more funds are being spent year after year on railways. The Public Works Department is entrusted with the work of executing irrigation works in India while in Egypt the work has been done by contract and found to be very profitable. Indian Government, therefore, would do well to take a leaf out of the irrigation policy of the Egyptian Government. I do not approve of the suggestion of the Irrigation Commission to consider protective irrigation works on the same footing as the productive ones and to construct both out of loans, and therefore think the present policy of Government to consider the two kinds of work as distinct to be correct.

Comments on the election of the Honourable Sir P. M. Mehta as President of the Láhore session of the Indian National Congress.

Bombay Samáchár (69), 22nd Sept.; *Sánj Vartamán* (41), 21st Sept.; *Jám-e-Jamshed* (34), 23rd Sept.

24. The *Bombay Samáchár* hails with gratification the selection of the Honourable Sir P. M. Mehta as President of the forthcoming session of the Indian National Congress at Láhore. The ship of the Congress, the paper thinks, is still tossing on the tumultuous ocean of turmoil and party-strife and in order that it may safely be conducted into a haven of safety, an astute and far-sighted statesman is needed. Such a man, the paper opines, is Sir P. M. Mehta and so it trusts that his occupation of the Presidential chair will set at rest all the jarring elements hovering round the Congress pandal and thwart once for all the attempts made in certain quarters to wreck the Congress once again at Láhore. [The *Sánj Vartamán* writes appreciatively of the selection and observes that the present is the most opportune moment in the history of India when a man loved and respected alike by the people and Government should be at the head of the National assembly. The *Jám-e-Jamshed* in endorsing the above views remarks that the selection of an Englishman belonging to no party in India to fill the Congress chair at Láhore would have been more suited to the present juncture.]

Indian Social Reformer (6), 26th Sept.; *Pársi* (38), 26th Sept., Eng. cols.; *Gujaráti* (30), 26th Sept., Eng. cols.; *Ráshtramat* (48), 23rd Sept.

*25. "More than Sir Pherozeshah Mehta, the Punjab Reception Committee and the Congress party, we think, must be congratulated on the appropriate choice that has been made, and we trust that our friends in Bengal will, with the zealous patriotism so characteristic of them, unite with the rest of India in greeting the veteran leader. As for Sir Pherozeshah himself, notwithstanding all that is now and then said of his being autocratic, there is no man who better appreciates honest opposition, and the interests and sentiments of Bengal will be quite as safe—if not safer—in his hands as in those of any born Bengali leader. Bengal has now a unique opportunity for winning in a larger measure than ever the sympathy and admiration of the whole country and we earnestly trust that she will prove herself as loyal in co-operation as she has shown herself strenuous in protest." [The *Gujaráti* and the *Pársi* express satisfaction at the election of Sir P. M. Mehta while the *Ráshtramat* disapproves of it in the most emphatic terms.]

An appeal to His Excellency the Governor to sever his connection with the Anglo-Indian League.

Ráshtramat (48), 24th Sept., Eng. cols.

26. "'League' is a word of fertile import. A Hindu league could not survive six months. It would be suppressed by Government without much ado. But the Anglo-Indian League excites the affection of Government or at all events the patronage of His Excellency the Governor of Bombay.......... The League is apparently a limited liability company for the political advancement of the shareholders. Not at all a bad idea! This is the first time in political history that a political association of self-advancement is based on business principles.......... But the method of the League cannot be too severely condemned, and we are surprised that His Excellency the Governor has lent the weight of his patronage to the League constituted primarily for political self-aggrandisement.......... The sooner His Excellency the Governor of Bombay severs his connection with such a League, the better. Its racial exclusiveness and contempt even for 'Eurasians and Native Christians' is so pronounced that no Governor ought to be associated with it.......... Such sentiments lead to the lynchings in America and other hellish deeds; and yet our Governor is the patron of a League whose such doctrines are preached openly in India!......... We invite the attention of His Excellency the Governor of Bombay to the League, its organ, and its objects, and we ask him whether it is proper for him to continue his patronage, if he really be the patron of the Anglo-Indian Empire League as announced in the advertisement columns of the Anglo-Indian Empire. We have no hesitation in saying that such patronage is unbecoming in the Head of the administration and will certainly be disapproved by every right-thinking man."

His Excellency the Governor's speech at the Police sports at Poona.

Gujaráti (30), 19th Sept.

27. His Excellency the Governor made an excellent speech full of sound advice while giving away the prizes to Police officers who had distinguished themselves in sports. The relations of the people with the police are not of a very cordial nature. This is because of the fact that executive officers, including the Police officers, exercise authority over the people after the fashion of autocrats. The police are maintained by the public. Naturally the latter should be their masters. They are maintained just to protect the people. But the police do not seem to realise this. Hence their behaviour towards the people is anything but polite. The political growth of the people has led the people to brook under no circumstances the misbehaviour of the police. The police while discharging their duty have to respect the law. His Excellency advised the Police officers not only to maintain law and order but to protect the independence of the people. They are to inspire confidence among the people about public safety. These words of advice must be instilled into the minds of the subordinate Police officers. During the times of political unrest the general complaint is that the police are guided more or less by prejudices. They have a difficult duty to discharge in these trying times.

Advisability of Government's reserving some appointments in the Bombay Provincial Civil Service for distinguished University graduates.

Dnyán Prakásh (45), 22nd Sept.

28. The Government of East Bengal and Assam have reserved two appointments in their Provincial Civil Service for distinguished graduates of the Calcutta University and have empowered the Syndicate of the University to suggest two names for the purpose. While here in Bombay, since Government have abolished the Provincial Civil Service Examination, there has been left no opening for brilliant and capable *alumni* of the Bombay University to enter the superior grades of service. The principle now adopted by the Bombay Government for the appointments in the service is selection instead of examination. We really fail to understand why our Government should not follow in the line of East Bengal and Assam. Government would thereby secure the best men, and intelligent graduates will have a good field before them to shine in.

Alleged bribery of European officials by the late Dwárkádás Dharamsey in order to get honours.

Gujaráti (30), 26th Sept.

***29.** The suicide of the late Dwárkádás Dharamsey has given rise to many rumours, one of them being that he had lent or given away large sums of money to some Europeans for obtaining the shrievalty for him and for trying to get him the honour of Knighthood. It is widely known that he was very solicitous for such honours and was freely spending money for increasing his influence in European circles. We have also reason to believe that his name had been recommended for Knighthood in place of the late Sir Harkissondás, and the man who admitted in his dying letter of having committed a horrible deed would have been knighted! He had no great quality to boast of, and yet it is quite true that he was a great favourite of the Europeans. What was this due to? Was it money? It is rumoured that among those to whom the late Dwárkádás had lent money there are some high officials, some of whom have retired while some are in active service. We hesitate to believe the names that are freely mentioned; but when we look to the seriousness with which they are given out, the high favour he enjoyed in English circles, and his habits of flattering Europeans, we are inclined to believe that after all there may be some truth in the rumours. Does there not exist a crying necessity for Government to investigate the matter for the sake of the purity of its service? The property of the deceased is in the hands of a receiver, and his books and accounts already in Court. They would supply the necessary requisites for this much needed inquiry.

Comments of Mr. Mead's report on the Salsette development scheme.

Indian Spectator (7), 25th Sept.

30. Commenting on the recommendations of Mr. Mead the *Indian Spectator* writes:—"Interference with the ordinary rights of land-owners may be justified if there is a certain prospect of the land being utilised for building on a large scale. Even then to prohibit building in the interests of the sanitation of the neighbourhood is one thing: to prohibit building in order to put indirect pressure on the land-owner to pay a certain tax is another. The tax might as well be directly levied. Much depends upon the popularity which the area is likely to attain for residential purposes, even on the principle of doing a little wrong for the sake of a great right, which was commended by Portia to Shylock. Mr. Mead has consulted many persons, but his judgment after all represents the wisdom of one head. As in the case of the factory labour legislation the preliminary inquiry by an expert was followed by a Commission, in this case also a similar procedure may be adopted."

Alleged necessity of the municipalisation of liquor traffic.

Mahrátta (11), 26th Sept.

***31.** "In our last article (*vide* paragraph 34 of Weekly Report No. 38) we have stated the general considerations in favour of the municipalisation of liquor-shops in this country. It is generally supposed that there are certain very manifest objections to this. It is argued that as local bodies already are or soon will be so constituted that elected members would be in a clear majority, the principle of Local Option will be so extended as to prohibit nearly all liquor traffic within the municipal area.......... The disappearance of drink, even supposing that it is brought about by such a rule of the majority over the minority, is hardly such an evil that it may be contemplated with alarm or horror.......... In some of the self-governing States of the West the will of the majority has been so allowed to prevail and the local veto carried to its logical conclusions though the legitimate consumer is certainly not absent there. But apart from this extreme feature of the case, the common sense view, that is likely to be readily admitted, is that the apprehensions about the tyranny of the Temperance man over the legitimate consumer are not likely to be ever realised. For our acquaintance with the principles and the art of local self-government has sufficiently trained us to show the proper degree of defence for the wishes of the minority.......... For instance, meat-markets and fish-markets have been recognised to be permanent features of Municipal administration though the majority of the municipal representatives have been in most instances non-flesh eaters.......... What would happen, in case the administration of the licensing laws was entrusted to the Municipalities, is only this. The liquor-shops would not be allowed to be multiplied beyond the real needs of the people, a sobering influence would be exercised over the needs themselves, and the local veto would be exercised with a zeal creditable to the reputation of a people who are as a rule non-drinkers, both by virtue of their religion as well as by habit.......... Temperance men, on the other hand, argue that municipalisation of liquor-shops would result in the spread of drink as Municipalities would not be able to resist the temptation of revenue. .... We think those who urge this argument put themselves out of court. If they cannot trust themselves to resist the temptation of revenue, why should they expect Government to achieve the impossible?.......... We think the fears about Municipalities falling a victim to the temptation of revenue are not justifiable.......... The Temperance men who oppose the municipalisation of liquor-shops are strangely inconsistent with themselves, because they are at the same time advocates of, and believe, in local veto....... The Corporations may be depended upon having a more human interest in their regulation of the drink business than Government.......... The only disinterested men in the upper ranks of the official hierarchy, who have the heart to see these evil effects, and also the power to check the spread, of liquor, if they mean to do it, live far away from the scenes of those effects, while those who live near enough to the drinking population are mere lifeless tools of a policy, not having powers of initiative themselves. They dare not invoke the powers in those who possess the same. The case of self-governing local bodies is different. They are at all times in touch with real public opinion and can be made to adopt a policy which accords with that opinion."

Comments on the recent orders of Government *re* grazing fees.
Mumbai Vaibhav (138), 25th Sept.

32. The recent resolution of the Bombay Government about grazing fees, though not satisfactory in all respects, shows that the grievances of the people respecting the harshness of the Forest regulations have reached their ears. We may, however, tell them that until the agriculturists' cattle are allowed to graze free outside reserved forests and the grazing fee levied from milkmen is reduced by half, the grievances of the people in this connection will remain unredressed. If Government be unable to do this, they should restore to the people the old village grazing lands which have been taken up by the Forest Department.

Suggested improvements in the working of the Civil Courts in the Ahmedabad District.
Praja Bandhu (39), 19th Sept., Eng. cols.

33. "At present we have no Sub-Judge's Courts at Sánand, Prántij, A'nand and Kálol. The Sub-Judges of Viramgám, Kapadvanj, Dohad, Dholka, Dhandhuka and Kaira are being sent on deputation elsewhere, and we are told this will be done every year. It is, however, quite pertinent to ask if it is not possible to put the whole of Sánand under Viramgám, and instead of sending the Sub-Judge at Viramgám on deputation to Ahmedabad to ask him to work at Sánand for a certain number of days, say, every two or three months, and arranging for hearing the cases of the Sánand people at Sánand. Similarly the Kapadvanj Sub-Judge may be asked to work at Prántij, the Dohad Sub-Judge at Kálol, and the Kaira Sub-Judge at A'nand. If this arrangement be carried out, Sánand and Prántij will no longer be under the jurisdiction of the First Class Sub-Judge's Court at Ahmedabad, and the work in that Court will be consequently lighter, and while Viramgám and Kapadvanj Sub-Judges will have more work, the people concerned will have Courts nearer their homes. Besides this, a Court at A'nand for a few months every year will, in our opinion, relieve the congestion of work at Umreth and Borsad. Another suggestion that we desire to offer is to give the subordinate civil courts jurisdiction under some of the special Acts. That will relieve congestion of work in District Courts and save costs to litigants. One, indeed, fails to understand why jurisdiction under the Guardian and Wards Act, the Trust Act, the Probate Act and such other Acts cannot be given to selected Sub-Judges. The third suggestion that we wish to make is to increase the pecuniary jurisdiction of a Second Class Sub-Judge from Rs. 5,000 to Rs. 10,000. The Sub-Judges are as a class now highly trained officers, and they have a reputation for integrity and judicial independence. We think, therefore, it is time to increase this limit which will be well warranted by the experience of the last 40 years."

Comments on the decision in the *Desh Sevak* case of Nágpur.

Mahrátta (11), 26th Sept.

*34. "In his judgment in the *Desh Sevak* case the Magistrate is forced to admit that there is 'no avowed and direct attack on Government.' So he has to fall back upon the usual hackneyed device of 'the tone' and 'the insidious attack' of the articles in question. The Magistrate writes: 'There is .... something very distasteful in the exertion of so much malice and ingenuity in the deliberate effort to wound those whom Government had just honoured.' Tasteful or distasteful, is beside the point; the question is whether it is such as to come within the purview of section 124A of the Indian Penal Code....... There is nothing very ingenious in the arguments used by the Magistrate. Already the sedition law has been made very elastic by Government. It is being strained in all possible ways. The Nágpur Magistrate gives a judicial decision implying that criticising title-holders of Government is nothing short of sedition. One wonders whither these stretchings of law will lead and to what ridiculous extent will the sphere of the sedition section be expanded. It is an elementary principle of justice that the law should not be strained too much lest grave injustice should follow from it; and it is necessary, we think, that the judiciary in India should keep it in mind in their zeal to increase the elasticity of the law. It is high time that Government should turn their attention to the whims of their judicial officers, which are sometimes bordering on the ridiculous."

Change in the present system of police patrol in Bombay and suggestions to the Commissioner of Police to remove houses of ill-fame from the city.

Sánj Vartamán (41), 22nd Sept.; *Jám-e-Jamshed* (34), 22nd Sept.

35. We are satisfied to note that the Commissioner of Police has seen the advisability of introducing reforms in the system of police patrol in Bombay City. It was not up till now the practice to ascertain whether a policeman on watch over an area discharged his duties efficiently. We are glad the system has now been introduced. We offer the Commissioner our congratulations on his zeal to introduce such changes. We hope that he will also put an end to all corrupt practices of the policemen. A policeman is accustomed to levy blackmail from all the petty hawkers in his beat. He has also to be taught how to regulate traffic on the road. May we also ask Mr. Edwardes to suppress the houses of ill-fame existing in many parts of Bombay inhabited by respectable people? The feelings of thousands of young men and women who pass these places daily are shocked at such disgusting sights. If such places are at all to exist, they should be removed to some quarter out of the city. At Golpitha houses of ill-fame are located near a High School and a Parsi fire-temple. We invite the attention of the Commissioner to these houses and to others near the new bridge constructed at Girgaum. Some such houses are also to be seen near the new roads constructed by the City Improvement Trust at

Chowpatti. The locality is inhabited by Parsis and there is a Hindu temple as well there. The Commissioner would be rendering excellent services to the inhabitants of the locality were he to remove these houses. [The *Jám-e-Jamshed* writes :—It is doubtful whether the existing police force satisfies the growing needs of the city. The work done by the police force does great credit both to the force as well as to the Commissioner. Still we cannot help saying that the time has come for the City police to be re-inforced. Complaints about thefts in Mazagon, Khetwadi and other districts are rife. The existing system of police patrol is not efficient enough to stop crime. The change introduced will prove a check on suspicious characters loafing about at night-time.]

Protest against the proposed erection of a theatre near a Fire temple at Grant Road, Bombay.
Rást Goftár (40), 26th Sept., Eng. cols.

***36.** "The Parsi community will learn with regret that Mr. S. M. Edwardes is inclined to grant permission to a Muhammadan gentleman to build a theatre next to Ranji's fire-temple at Grant Road. It appears that, in the beginning of August last, Dastur Kaikhosru Jamáspji and Dr. K. E. Dádáchanji presented a petition to the Commissioner of Police, requesting him not to grant permission to the Muhammadan gentleman to erect the theatre.......... In the beginning of this month, the Commissioner of Police replied to the petition, remarking that looking to the present nature of the locality in which there are already seven other theatres he felt that he could not equitably forbid the erection of the theatre, particularly as the objections raised in the petition would apply with almost equal force to Mr. Bálliwálla's and Mr. Appoo's theatres at present existing in the neighbourhood of the Agiary. We regret to notice that there is a lamentable misapprehension in the Commissioner's reply as to the main points of the petition. The grounds mentioned by the Commissioner are all side-issues, which do not meet and can have very little bearing upon the main question. Had there been a mosque instead of a fire-temple next to the site proposed to be built upon, there would surely have been a riot and a serious disturbance of the public peace as an inevitable consequence of the proposal to build a theatre......... It is an indisputable fact that Mr. Bálliwálla's and Mr. Appoo's theatres are at a considerable distance from the fire-temple when compared with the extreme proximity of the proposed theatre. They do not in the least disturb worship in the fire-temple or interfere with the performance of religious ceremonies. A consideration of these circumstances ought to protect a law-abiding and peace-loving community like the Parsis from the indignity cast upon them, and from having their religious feelings hurt by the erection of the proposed theatre."

Comments on the alleged collision between the villagers of Nera (Poona) and certain Military officers.
Ráshtramat (48), 24th Sept.

37. The Indian, like the earthen pot in Æsop's fable, invariably suffers whenever he comes into contact with the European. The other day some Military officers from Poona went out for shooting to the village of Nera and while trying to bag a rabbit happened to hurt a villager in the eye. The valiant sons of Mars were thereupon surrounded by the villagers and were only let go through the intercession of a Brahmin. The villagers meant to file a complaint against the officers, but the latter having got scent of this, themselves lodged a complaint against the villagers for assault and unlawful detention. A police party was thereupon immediately despatched to the village and arrests made. A few of the villagers will, of course, be sentenced after the formality of identification is gone through. Our villagers have yet to be taught how to treat their conquerors with due decorum and respect. Had the villagers in question been wise, they would have allowed one man to suffer instead of risking the liberty of several.

Alleged necessity of embankments to save from ruinous floods lands adjoining the village of Diva (Broach).
Sánj Vartamán (41), 17th Sept.

38. A correspondent of the *Sánj Vartamán* complains that owing to the embankments erected by Government twenty years ago, at the request of the villagers of Pungám, the waters of the Amri creek and the river Narbada, when flooded, deluge the fields of the village of Diva and ruin the crops. This year, the floods in the Amri creek have again ruined cultivation, and the farmers are in consequence placed in a very deplorable condition. He, therefore, prays Government to erect embankments near the village of Diva to prevent the floods from doing damage to the adjoining lands.

Comments on the removal of the King's portrait from the Ratnágiri Library and the consequent order of the District Magistrate.

Dnyán Prakásh (45), 23rd Sept.

39. A Ratnágiri correspondent writes to the *Dnyán Prakásh* to the following effect:—'In the month of May last a portrait of Mr. Tilak in the local Library was removed in compliance with the District Magistrate's orders. But the police made a report to the effect that portraits of the King and the Queen had also been removed along with that of Mr. Tilak. The only ground for this report was that portraits of the King and the Queen were found by the police on the top of a cupboard in the Library. As a matter of fact, however, they did not belong to the Library, but to the neighbouring social club and being spoilt had apparently been some time back deposited in the Library by the late Secretary of the Club, who was also then the Secretary of the Library. The matter having thus been given a political aspect, the statements of the members of the Managing Committee of the Library and other respectable gentlemen were taken by Mr. Khároghát, the District Judge, who having been convinced of the above facts, reported accordingly to the District Magistrate. The latter, however, was not satisfied with the explanation of the matter and issued the following order: "The King's portrait has been dishonoured with seditious intention, and the statements made in the matter cannot be relied upon. Government servants should, therefore, cease to have any connection with the Library." It thus appears that statements of Educational officers and other Government servants have been considered less reliable than those of the Police, coolies, &c. This will indeed serve to strengthen the people's confidence in the British sense of justice!' [Commenting on the above, the paper says:—It is impossible to believe that the King's portrait could have been intentionally removed in an institution which owes its very existence to the patronage of Government servants. It moreover seems utterly surprising that statements of officers like a Deputy Educational Inspector and the Head Master of the High School should be considered unreliable. If these officers are considered untrustworthy, they ought to have been compelled to retire from service long before. It was at least not proper to continue them in service after their statements had been considered unworthy of credence. If Government fail to correct in time the blunder that seems to have been committed, the incident will serve to give rise to discontent in the Ratnágiri District. Government ought to remember that the effects of such incidents are a hundred times worse than those arising from vapourings of the Extremists.]

Adverse comments on the removal of Mr. Joseph Baptista's name from the list of the Justices of the Peace.

Sami-Sánj (91), 20th Sept.

40. It is improper for Government after bestowing a title on a person to dispossess him of it. In our humble opinion the removal of the name of Mr. Joseph Baptista from the roll of the Justices of the Peace is not a step in the right direction. But the authorities are responsible to none in such matters! It is just like recalling of alms after giving it. Where is the guarantee that others will not share the fate of Mr. Baptista? Where is the harm of a J. P.'s accepting the chairmanship of a society for the good of the public? The attitude of Government towards Mr. Baptista will make him loved more by the people. There is no doubt that those who are loved by the people will be eventually rewarded. Snatching away of a University degree or a title does not heighten the prestige of a Government. That only impels a man to display his latent talents. This consideration should receive special attention in the future.

Rumoured annual grant by Government to the Servants of India Society, Poona.

Sami-Sánj (91), 22nd Sept.

41. It is rumoured that Government are to give annually to the Servants of India Society a grant of Rs. 8,000. If there is any truth in the rumour, people are entitled to know of any special good done by the Society either to Government or the public. We would like to know how Government could afford to spare such a sum annually for the Society when they are bringing forth the plea of want of money whenever the

Educational Department is to be aided. Of course, Government are competent to help any institution. If the public could be enlightened as to the good work done by the Society that is alleged to have elicited the help from Government, other societies will follow in the wake of the Servants of India Society and thus deserve help from Government.

Alleged expensive parties to retiring or transferred officers in Sind.

Sind Journal (20), 16th Sept.

42. "We wish to draw the attention of the Commissioner in Sind to what may aptly be called the epidemic of 'photo' and other parties. Every little occasion is availed of for a huge *tamasha* by the friends and subordinates of every officer of a certain standing....... It is not only officers like the Collector and Assistant Collector, who are thus demonstratively honoured, but Mukhtiárkars and the P. W. Overseers, whose number is legion, are also lionised—and every one, or almost every one of them too. What is worse still, the promoters do not rest content with an unpretentious garden party, but besides a grand entertainment, must have the transferred officer photographed successively with his office, the Local Board School staff, the Municipal Councillors, the Zamindárs, the Puncháyats.......... Now each of these functions means money, and together they constitute a heavy tax on the purses of those engaged in them. Some people are too poor to pay a quarter of what they have to pay. The most serious objection to these continual parties is that they demoralise officers as well as the public, inasmuch as the distinction between good and bad officers has now ceased altogether. If some officer does not get a party, he takes it as an insult, because, he says, everybody has been getting it......... Such a mischievous and extensive abuse of the 'right to honour the worthy' must be suppressed, and we hope no time will be lost in doing the needful. It is a veritable scandal now."

Education.

Comments on the correspondence between the Government of Bombay and the Bombay University in connection with Medical education.

Indian Spectator (7), 25th Sept.

43. "The upshot of the correspondence between the local University and Government is that the University will have control only over that part of the medical education which leads up to the M. B. degree. The L. M. & S. Examination will be abolished, and whatever may take its place and any other diplomas that may be granted will have no manner of connection with the University, and will perhaps be under the supervision of a General Medical Council. The University, while expressing its inability to accept Government's proposals, did not suggest any modifications. The Senate merely stated that the question of medical education and degrees had been discussed often enough, and they were in no mood to be disturbed and worried once more about it......... Government rightly regret that it did not occur to the Senate to ask for any explanation or to seek any conference.......... The throwing away of the possibility of a compromise hinted at by Government does not add much to the credit of the University.......... The attempt to prove inconsistencies on either side gives to the correspondence an appearance of altercation, which is, of course, not essential to the interests of medical education."

Alleged injustice of the education cess proposed by the Bombay Government to be levied by District Local Boards.

Gujarát (74), 18th Sept.

44. We are sorry we cannot sympathise with the pitiable position of the Bombay Government who, they say, are forced to neglect education in spite of all their good intentions to spread it all over the Presidency. If spending money on measures of lesser importance means 'good intentions,' certainly Government would deserve credit for entertaining them. While every civilised Government acknowledges it to be its duty to bear the cost of educating the masses, the Bombay Government think otherwise and have proposed to the Local Boards to levy an education cess on the cultivators who are already groaning under a very heavy taxation. Government have been posing of late as the true protectors of the agriculturists and have legislated to safeguard their interests from the Sávkárs. We cannot help saying that the laws they have passed for the purpose have simply made their condition worse. The real cause of the poverty of the agriculturists lies in the heavy taxation and not in the existence of the Sávkárs. But have Government done anything to lower it? On the contrary, by shifting the burden of education from their shoulders to those of the Local Boards, they are trying to increase it. We are glad the agriculturists of Nariád are thinking of protesting against the measure which is detrimental to their interests.

Bombay Samáchár (69), 25th Sept.

45. The principle underlying the draft Bill prepared by the Government of Bombay authorising Local Boards and Municipalities other than those within the limits of Bombay City and Aden, to levy an additional cess to be devoted to educational purposes of the district, is a noble one, and the entire Bill with the exception of a single section will be generally welcomed. The objectionable clause endows the Municipal and Local Boards with discretionary powers to transfer, with the sanction of the Commissioner, a portion of the income derived from this cess to purposes other than educational. This is evidently objectionable, and we are afraid the powers vested thereby will be misused as was the case with the income from the license tax. The history of the tax supplies us with a vivid example how dangerous such powers to transfer the income from a tax to other than its legitimate purpose become at times. We would, therefore, urge His Excellency to delete the clause from the Bill.

Protest against the proposed abolition of the Hyderabad (Sind) High School.

Sind Journal (20), 16th Sept.; *Al-Haq* (54), 18th Sept.; *Sindhi* (59), 18th Sept.

46. "It is understood that the immediate cause of the monstrous proposal to abolish the Hyderabad High School is the fact that Government have to erect a new building at a cost of Rs. 86,000 and in order to avoid the expenditure of such a large amount the Educational Department want to abolish the High School.......... It is a great pity that Government should be so very niggardly in the matter of spending money on their own institutions when they are making good grants to aided schools.......... The Bombay Government are maintaining a High School with a European Head Master at Poona, at a very great cost, in spite of the fact that there are a good many aided High Schools there, and the school is by no means in a flourishing condition. There is, therefore, no valid reason why the Hyderabad High School which has fully justified its existence should be abolished." [The *Al-Haq* and the *Sindhi* also write against the proposed abolition of the school.]

Municipalities.

Comments on the recent fire at Kalbadevi Road, Bombay.

Gujaráti (30), 19th Sept.; *Sánj Vartamán* (41), 20th Sept.

47. It is natural that grave results should follow when the only stair-case in a five storeyed building catches fire. Had ladders high enough to reach the highest building been available or arrangements made to spread sheets or nets to catch people seeking escape, the three men who, it is said, have lost their lives would have been saved and the Bombay Municipality would not have been held responsible for their destruction. It is a question why the chief of the fire-brigade should not have brought the fact to the notice of the Municipality. Will the Municipality make efforts to create an efficient fire-brigade that can be relied upon in times of emergency, or will the corporators lose time in fruitless discussion over it? [The *Sánj Vartamán* considers it a scandal that the Engineering Department of the Municipality should be careless in these matters. The paper is of opinion that there should not only be more than one stair-case, but that at least one of them should be proof against fire. The paper expects the Corporation to request the Commissioner to submit a report in connection

with the fire and also to call for special information on certain points. It hopes that some corporator will bring this before the general body at the earliest opportunity.]

Oriental Review (13), 22nd Sept.

48. "The recent fire at Kalbadevi Road which ended in the loss of one life and supposed loss of two or more lives ought not to be passed over as a mere incident, but ought to draw the attention of the representatives of the rate-payers in the Corporation. We are confronted with two important questions in connection with the fire. The building was a recently built one. We understand that the Municipal authorities enforce providing of all high-storied buildings with more than one stair-case. How was it then that this building was provided only with one stair-case, and that too a wooden one?......... The other thing to which the attention of the authorities may well be drawn is the want of a safety ladder of sufficient height in the fire-extinguishing department. It appears that there is at present a safety ladder of about 60 feet, and this was naturally useless at the time of the last fire when the height of the building was 75 feet."

Comments on the proposed abolition of the General Ward in the Surat Municipality.

Gujaráti (30), 26th Sept., Eng. cols.

***49.** "Mr. Bonus, at whose recommendation the local Government have abolished what is called the General Ward in Surat, did not like the interference of pleaders in Municipal affairs. He himself knew very little about the working of the Surat Municipality. He does not seem to have enquired how the constituency of educated voters had exercised their franchise for so many years in the past. But the influence of pleaders was a bugbear to him. He, therefore, recommended the abolition of the General Ward. According to the usual official practice the Commissioner, N. D., accepted the recommendation as a matter of course and according to long-established traditions the Bombay Government, without consulting the Municipality or the constituency which was proposed to be abolished, issued a resolution sanctioning the abolition of the General Ward and depriving the educated community of Surat of a privilege they have enjoyed for nearly twenty-five years along with the cities of Ahmedabad and Poona....... What is there special about Surat that its case should be differentiated from that of Ahmedabad or Poona? What solid grounds did Mr. Bonus put forward in support of the recommendation he made and which the higher authorities blindly accepted? The present is a typical instance of the manner in which the decision of important questions is influenced by the whims and prejudices of an individual officer, and the higher authorities allow themselves to be misled by local officials in dealing with those questions. In 1885 the Bombay Government declared in a special Resolution on the subject that 'there is no objection to allowing in the case of Surat the same educational electoral privilege as has been accorded in the case of Poona.'......... One naturally likes to know what circumstances have now come into existence to justify the reversal of a policy deliberately accepted by Government years ago and acted upon for such a long time. The reason advanced by Mr. Bonus is altogether flimsy. To allow a limited and privileged electorate to elect three out of fifteen would, in his opinion, place a large controlling power in the pleader class. Upon such a fragile ground Mr. Bonus succeeded in inducing the Bombay Government to upset the deliberate decision of Lord Reay's Government and to pronounce a condemnation upon their policy. Mr. Bonus never attended the meetings of the Surat Municipality except on one occasion. He scarcely knew or came into close contact with even the prominent Councillors and he was never in close touch with the municipal affairs of Surat, and beyond his personal predilections and foregone conclusions he had no sure ground to go upon. Had he cared to inquire into the history of past municipal elections, he would have known how his apprehensions were not at all warranted by actual facts. At the first, second and fifth elections, only one out of three seats was secured by a pleader, at the third and the fourth not a single pleader was returned, at the sixth and seventh only two pleaders were returned, and at a bye-election the gentleman who was elected was not a lawyer but the head of a leading mercantile firm! There are only 51 lawyers out of a total electorate of 885, which gives a percentage of 5·7 only!......... This constituency has supplied the Municipality with Vice-Presidents, Chairmen of various Committees and leading advisers and spokesmen in the Corporation. Why should such a constituency be deprived of a privilege which it has so usefully and honourably enjoyed for so many years? Surely there ought to be forthcoming some weightier reasons for such a step than the petty-minded prejudices of a local officer against the pleader class. It is not very edifying to find that he should so easily succeed in inducing Government to condemn their own principles and policy deliberately adopted years ago on a ground which cannot bear any serious examination. We hope the Bombay Government will re-consider their decision and not create anomalous or inconsistent precedents and needless dissatisfaction amongst the educated voters of Surat by their hasty and ill-considered decision."

Indu Prakásh (47), 21st Sept., Eng. cols.

50. "It would seem that on the report and recommendation of Mr. Bonus, the late Collector of Surat, and without the Municipality itself being given any opportunity to speak out its views, the liberal Government of His Excellency Sir George Clarke has thought it fit to promulgate new election rules which are clearly illiberal and retrograde. They take away from the Surat Municipality the right of forming its own electorates in the Municipal District, and deprive the most intelligent part of the population of the much-valued right of sending three representatives to the Corporation from a ward called in Surat 'the General Ward.' This right the said educated electorate had enjoyed for the last twenty-three years, with no detriment to Government interests, but with immense advantage to the Municipal interests of Surat. The chief reason for thus depriving the educated community of Surat of their most cherished right is the unholy desire of preventing the controlling power from passing into the hands of the pleader class!......... The General Ward is apparently to be abolished in order to strike at the influence wielded by the pleader class which caused much discomfort to local executive officers.......... The Government of His Excellency Sir George Clarke is now in possession of the case of the other side, ably presented in the petition, and we doubt not that it will receive due consideration at the hands of His Excellency in Council and that orders will be passed re-instating the educated class in its right .... In no way did the class show that it was unworthy of the privilege, and worthy of the unmerited slur that its disenfranchisement casts upon them. If anything, the educated community of Surat has provided the Surat City Municipality with chairmen and vice-chairmen of the Corporation, the Managing Committee and various other committees. In face of all these facts it is really inexplicable why the Government of Bombay decided to abolish the 'General Ward' in Surat while it is allowed to exist in other important towns like Poona and Ahmedabad, and while its existence is in consonance with principles acknowledged everywhere as sound and true.......... In connection with this subject we may observe that we are sorry we cannot stand by and support the Surat District Association's objection to the lowering of the property qualification for electors.......... That the gharriwalas and prostitutes will get the franchise is no argument against extending the suffrage. Prostitutes and other such undesirables may be excluded by specific rules and regulations. Because a gharriwala is a gharriwala, he is, therefore, none the less a citizen."

Oriental Review (13), 22nd Sept.

51. "Some time ago we approved of the action of the Government in abolishing the General Ward and increasing the number of voters in Surat. This is a truly democratic step and ought to have been hailed as progressive by the public. And indeed the public of Surat has evidenced its approval by holding mass meetings supporting the Government. But a section of the public, whose interests would be affected by the abolition of the General Ward, have chosen to oppose the resolution of the Government. Some of the members of the deputation sent by this section to Mr. Mead, the Collector, plainly confessed that there would be no chance of their being elected were the General Ward to be abolished. The fact is that the General Ward was constituted when the Government was diffident about obtaining properly educated persons for the Corporation from the other wards. Now that all the wards return as members men who are as alive to the sense of public duty as the representatives of the General Ward, there is no reason for retaining the General Ward. It is casting a slur on the electors of the other wards to say that they donot elect good representatives. The history of the last few years of the Surat Municipality shows that these wards also have almost always returned capable men to the Corporation. The opposition to the Government is, therefore, the struggle of an interested few who fear that they will have to clear out of their preserve if the General Ward is abolished. We extremely regret to see that an attempt has been made to misinterpret the struggle in Surat as one between the Extremists and the Moderates. We most emphatically say that it is disingenuous to deprecate the importance of the party in favour of the abolition of the General Ward by representing it as a party of Extremists. If it is a party of Extremists, one must think that the whole of Surat is extremist in its tendencies, for with a few exceptions, the public of Surat favours the abolition of the General Ward. Again, what kind of extremism is this which warmly approves of the action of Government? We refuse to believe that a party, which consists of the public of the whole of Surat and numbers among its ranks men like Dr. Dosábhoy and Khán Bahádur Burjorji Vakil, is an Extremist party. We trust that Government will not be misled by false misrepresentations, but will closely inquire into the matter and pursue the progressive policy of extending the electorate in Surat and doing away with the General Ward—a policy which was advocated strongly by Mr. Bonus, the Collector of Surat."

Native States.

Comments on His Highness the Gáekwár's speech at the Baroda College.

Praja Bandhu (39), 19th Sept., Eng. cols.

52. "The *swadeshi* movement has made such splendid progress in the country, an especially in Bengal, that the *Englishman* seriously recommends that it ought to be directly checked by the levy of still higher excise duties on Indian cottons. The expediency, not to say the morality of the step, would be a matter for serious consideration. The propriety of calling the movement boycott may be questionable, but there is no doubt that the Lancashire industry is bound in the end to go to the wall. It is fair that it should. It is our interest that it should perish as far as the Indian market is concerned. No power on earth can stop this inevitable consequence. As far as India is concerned, the cotton industry of Lancashire is unnatural. Its extinction is a mere matter of time. It is said the Márwári middle-man of Calcutta is losing heavily by dealing in Lancashire fabrics. Well, he is paying for his unpatriotic spirit. His Highness the Mahárája has very clear ideas on this subject. *Swadeshi* according to him 'means a commendable and patriotic partiality for home manufactures.' It is a grossly selfish and perverted mind that can see anything wrong in economic *swadeshism*...... Every Indian statesman will be delighted to find that such a cultured and practical statesman as the Gáekwár of Baroda is entirely at one with him on all fundamental matters. This fact will impart a degree of strength to the activities of our patriotic leaders throughout the land, and may, it is possible, inject a side ray into the chambers of the Supreme Government and the Secretary of State. Indian princes and Indian patriots are for once on the same platform as regards all fundamental questions. The British people cannot overlook or under-rate this broad fact."

Disapproval of the rumoured succession of the uncle of the Chief of Aundh to the *gádi* in supersession of the claims of his younger brother.

Kesari (130), 21st Sept.; *Kannad Kesari* (101), 24th Sept.; *Ráshtramat* (48), 22nd Sept.; *Sudhárak* (160), 13th Sept.; *Kál* (126), 24th Sept.; *Vijayer Marátha* (164), 23rd Sept.; *Dnyán Prakásh* (45), 21st Sept.

53. The news that we published a few days ago that Srimant Nánásáheb Pant Pratinidhi was finally deposed, has proved at last to be true. It appears that Government have negatived the Chief's right to the *gádi*, even before the period of his suspension was over and in spite of his good conduct at Dhárwár. It is not at all desirable that a notion should get abroad amongst the masses that the rights of the Native Chiefs are so very precarious under British Government. It is also given out that the uncle of the late Chief will be shortly installed as the Chief of Aundh, quickly over-riding the claims of the brother of the deposed ruler. Appasáheb is an able man, and it is good that the reins of the administration of Aundh will be entrusted to him. But politically it is an evil that in settling a succession to the State, the rights of heirship should be absolutely ignored. If this dangerous policy is to continue, it can be safely said that the Chiefs have been reduced to the rank of Mámlatdárs and District Deputy Collectors in the British territories, removable at pleasure. [The *Kannad Kesari* publishes a literal translation of the above. The *Ráshtramat* makes somewhat similar remarks. The *Sudhárak* says:—We have not the resolution of Government in the Aundh case before us and we are not in a position to know whether the relations of the suzerain power and the Native Chiefs have been materially altered in this case. But it appears that the Imperial Government have been for the last few years trying to establish their right to appoint whomsoever they please as Chiefs. In the Southern Mahrátta Country, many Chiefs died without leaving male issue. Those who succeeded them were first installed as Chiefs before the performance of the adoption ceremony. They were thus declared as Chiefs not because they were selected by the Imperial Government. Is it desirable thus to extend the powers of the Imperial Government and limit those of the Native Chiefs? Is the Chiefship also a Government appointment? Is the Chief also to be subject to dismissal just like an ordinary Government servant? These are questions which deserve to be settled by the Chiefs in order to maintain their status. In old days, the Peshwas were granted the office of the Peshwa by the Maháraja of Sátára and Shiváji himself thought it good to have the sanad of *Rája* issued from the Moghul Emperor. The suzerain powers had then full right to select their feudatories. But this discretionary power deserves to be limited. As to the selection of Bálásáheb, we have nothing but praise for the Bombay Government and we trust that Bálásáheb will justify his selection. While on the subject we cannot but note with pleasure the progress of the State under Mr. Jacob Bápuji. The *Kál* writes in a similar tone. The *Vijayee Marátha* remarks:—We think it is the duty of Native Chiefs and their subjects to protest against the principle of selection which is being brought into operation as against hereditary right. While the unrest resulting from the Partition of Bengal is yet unsubsided, we do not think it is wise on the part of the British Government to displease their native feudatories and their subjects. The *Dnyán Prakásh* writes:—We cannot reconcile the new principle of selection as applied to the *gádi* of the Aundh State with Lord Morley's repeated assurances in Parliament about respecting the rights and privileges of Native States.]

Alleged prohibition of the public celebration of the Ganpati festival in the Janjira State.

Kál (126), 24th Sept.

54. The State of Janjira has followed the other Native States in its attempts to stamp out alleged sedition within its boundaries. It has evidently taken its cue from the Collector of Kolába under whose direction the Magistrate of Mahád has prohibited cheers in the name of Messrs. Tilak, Paránjpe, Lála Lajpatrái and others during the Ganpati festival and also the sale of their portraits. The Kárbhári of Janjira has gone even a step further. He has

prohibited the celebration of the Ganpati festival itself in its public form on the pretext that it is not an ancient custom and that the *melas* are likely to give rise to unrest amongst the people, and has penalised any breach of this order. The order of the Kárbhári is evidently more high-handed than that of the Magistrate of Mahád. Such conduct on the part of the State authorities serves to strengthen the hands of the British bureaucracy at the cost of their own popularity with their subjects. The Chiefs cannot be ignorant of this, but naturally they prefer to take the side of the stronger party as against the weaker. But even amongst these puppets of the British Government an exception is to be found like the Gáekwár of Baroda, whose recent speech at the Baroda College should be deeply considered by all. How much we wish that other States too had Chiefs like the Gáekwár.

Intelligence extracted from the Press.

Reports of meetings held at Surat, Ahmedabad, Poona and other places to protest against the treatment of Indians in South Africa.

Shakti (93), 18th Sept.; *Bombay Samáchár* (69), 22nd Sept.; *Deshi Mitra* (29), 23rd Sept.; **Indu Prakásh* (47), 29th Sept.

55. A crowded meeting of two to three thousand citizens of Surat and the surrounding villages was held on the Báláji *maidán* at Surat on Thursday the 16th September for the purpose of protesting against the ill-treatment of the Indian settlers in South Africa at the hands of the Transvaal authorities and imploring the Government of India to interfere in the matter. Mir Muzaffar Husain Khan, the Chairman of the meeting, in opening the proceedings referred briefly to the condition of the Indians in South Africa and introduced Mr. H. S. L. Polak to the assembly. Several resolutions similar to those adopted by the Town Hall meeting in Bombay were adopted, and a number of speakers addressed the meeting referring in plaintive terms to the wicked and cruel treatment of their countrymen in South Africa and exhorting them to stand shoulder to shoulder without distinction of caste or colour in seeking redress of their grievances at the hands of the Imperial Government. Mr. Polak also spoke on one of the resolutions and made a stirring appeal to the audience to move in their countrymen's cause and maintain India's prestige. In response to an appeal made by Mr. Polak a fund to aid needy Indians in the Transvaal was started and nearly Rs. 200 were subscribed on the spot. [The *Bombay Samáchár* reports the proceedings of a similar meeting held on the 19th instant at the Premábhái Hall in Ahmedabad under the presidency of of D. B. Ambálál Sákarlál Desái where also Mr. Polak was present and addressed the assembly. The *Deshi Mitra* reports that a meeting for a similar purpose was held at Kathor (Baroda territory) under the presidency of Khán Bahádur Bamanji Edulji Modi on Monday last where Messrs. Polak, Ratilál Durlabhdás Kapadia and others from Surat were present. The *Indu Prakásh* reports a similar meeting at Poona on 27th instant under the presidency of Dr. Bhándárkar.]

Public meeting at Poona to request Government not to send the ashes of Buddha out of India.

Mahrátta (11), 26th Sept.

***56.** "A special meeting of the inhabitants of Poona was held in the Kirloskar Theatre in the City last Tuesday evening for the purpose of requesting the Government of India not to send out of the country the ashes of Buddha found recently near Peshâwar. Professor K. B. Páthak, a retired Professor of the Deccan College, presided......... It was decided to send the Government of India a resolution praying that the ashes of Buddha should not be sent out of India, but should be preserved in Buddha Gaya."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 30th September 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 40 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd October 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire ...	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian ...	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Vácha ; Pársi ; 42	...
6	Indian Social Reformer ...	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal ...	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50. ...	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32 ...	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpávan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40 ...	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Soheni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47 ...	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
23	Akhbár-e-Soudágar ...	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
24	Apakshapát	Surat	Weekly	Bái Mának, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser ...	Ahmedabad ...	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	3,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayá	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Portuguese and Concanim.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	Gujara'ti.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	……	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	Hindi.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayá	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayá	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta...	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár...	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Esláh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

The mission of the Nationalists in England and India.

Mahrátta (11), 3rd Oct.

***1. In another article Mr. Bepin Chandra Pál writes:**—"Two things must be clearly understood in connection with our British work. In the first place, we do not believe that we shall attain real self-government, either of the Colonial or of any other pattern, as a free and kindly gift from the British people.......... In the next place it should be recognised that as the British cannot give us what we are striving for as our ultimate end and goal, neither can they adopt in the twentieth century, with all the fierce light of a jealous world-opinion constantly beating about their administration, any fiercely barbarous measures for putting down our legitimate and peaceful activities. Every act of serious repression will have to be justified, some way or other, not only before civilised world-opinion, but even before a large and increasing section of the British public. Up to a certain point British public opinion itself will resist excessive official repression in India. We have had instances of this even during the last two or three years. The release of Lála Lajpat Rái is a clear illustration of it. The Indian Government left to themselves would hardly have let the Lála out so soon. It was the Parliamentary agitation on the subject which really led to his release; and the release of the present deportees, when it comes about, will be largely due to the increasing discontent in the rank and file of the British Liberals with these un-British methods, as they call them, of Lord Morley.......... Recent events in Bengal also seem to strengthen this contention. It is the fear of rousing a protest here, and more particularly, in the House of Commons that has evidently deterred the Government of Sir Edward Baker from following the advice of the Anglo-Indian merchants and traders for putting down the boycott demonstrations in Calcutta. At least this is what the Calcutta correspondent of the *Times* distinctly says. They stopped these in Bombay; because Bombay affairs have of late received but scant attention here. These are facts that cannot be gainsaid. The success of our propaganda of peaceful passive resistance depends almost entirely, at the present moment, upon our ability to reduce the rigours of official repression, which will kill peoples' faith in those moral forces upon which our movement stands. It will inevitably drive the movement beyond the moral plane. And a physical struggle between the Government and the people in India will spell utter ruin and disaster to our cause. The enemies of this cause are only too eager to rush it to physical revolt or revolution. It would be easier then to crush it altogether. Even a section of our own people are playing into their hands by giving them some show of justification to exhaust by excessive repression the patience of the people. This is their game. We have to do all in our power to spoil this game. The hand of repression must be stayed for this purpose; and it can only be done by influencing British public opinion. .... A few publicists in England have commenced to realise not only the futility but even the dangers of this repressive policy. It is our distinct duty to feed and strengthen this feeling. If we can convince the British public that the present policy of their Indian Government is creating the conditions of a prolonged and violent revolutionary struggle in India, a struggle which, whatever its ultimate fate, will, long before that fate is decided, practically ruin every British enterprise in that country, and inflict a tremendous economic loss on the nation which no political victory will be able to make good; they will at once rise up in arms against this policy and bring about an immediate reversal or modification of it. At present they do not realise these dangers. The British public must be supplied with information regarding the actual state of things in India.......... The British people know only of the weakness of India, not of her strength. They know only of her ignorance but nothing of her intelligence, only of her cowardice but nothing of her courage, only of her docility but nothing of her dogged determination. .... Our appeal will thus lie, not to British generosity, but to the enlightened self-interest of the British Democracy.......... If they are once convinced that the policy of repression inaugurated by the rulers of India will be bound to lead to serious difficulties and jeopardise both their immense commercial and industrial interests in that country, and their position before the world, they will not hesitate to abandon it, and adopt a more reasonable and conciliatory attitude towards our legitimate aspirations and efforts to be in our own country what other people are in their own."

A welcome to 'Deshbhakta' Bháskar Vishnu Phadke, late editor of the *Vihári*, on his release from prison.

Pudhári (150), 26th Sept.

2. All people will be glad to learn of the return of 'Deshbhakta' Bháskar Vishnu Phadke, editor of the *Vihári*, after having undergone a two years' penance for the sake of his nation. Baroda had the honour of first welcoming him after his release, and he was given *pán-supari* in the *akhára* of Professor Mánekráo. In the evening he paid a visit to the Ganganáth Vidyálaya where Mr. Sáthe, editor of the *Pudhári*, had some conversation with him. As many may be anxious to know something about the life of this extraordinary personage who has elected to undergo incarceration for the sake of his country, we give below a few particulars of his career. (Here follows a short account of Mr. Phadke's life.) But his writings in the *Vihári* constitute his real biography. The files of that paper alone will give some idea of Mr. Phadke's independence of thought and his sterling worth. The occasion of the release of men like Mr. Phadke from jail gives rise to the question as to why those who are striving not for self-interest but for the country, for society and for religion, should be sentenced and compelled to do hard labour in company of murderers and felons. Thoughts like these throw the mind off its balance. What is the secret of all this? Is God so wicked as to bring about these evil things? Certainly not. He is kind and loving and ordains everything for the good of man. The incarceration of patriots is their severe penance for the cause of the nation. These incarcerations are the stages on the way of the country's progress. The patriot can, at these stages, see how much the country has progressed and how many of his countrymen are keeping company with him. As for the people at large, one such incarceration is sufficient to impress their minds more than hundreds of newspaper articles. It gives a forward motion to the wheel of progress. The whole nation becomes awakened by it. The peril of one patriot suggests other ways to another. It is a signal to others to take up the burden and to impart a higher tone to their efforts. The incarceration of a patriot is also beneficial to the other prisoners in the jail. For their sins are reduced to ashes at the sight of the patriot, and they are able to imbibe ideas of patriotism by his presence amongst them. By God's grace they are enabled to partake of bread prepared from flour ground by the sacred hands of the patriot and to clothe themselves with clothing in the weaving of which he has had his share. Can all this be without any effect on the hearts of the prisoners? Whenever any patriot is menaced by dangers, he must understand that God Himself is doing it for the progress of the country and should prepare himself to face them with courage and resignation. Let his aims be pure and then he need fear nothing. We, therefore, give a hearty welcome to Mr. Phadke and thank Government for having been instrumental, by his incarceration, in giving a forward push to the country's wheel of progress.

The Nationalist movement, its objects and methods of agitation.

Indu Prakásh (46), 27th Sept.

3. Mr. R. G. Pradhán of Násik delivered a lecture in Bombay on the Nationalist movement as follows:—'The subject I have taken up to-day has been discussed many a time, but more discussion is still needed. I have no intention to deal with the objects of the movement. I shall only concern myself with the means we should adopt in achieving our objects. The movement we have begun is not meant to ensure the domination of any particular province or caste. The rights and privileges we may acquire in due course of time will be shared by one and all. Ours is not a Brahmanical movement. The object of our movement is to enable India to rank as one of the independent nations of the world. We are treated as worse than beasts abroad. If we are not treated with respect in our own country, why should other countries treat us well? It is our duty to see that respect is shown to us in India. It is not possible

for a nation to progress without the reins of power in its hands. Our movement is based on Truth and Justice. Counting as we do one-fifth of the whole human race, our progress is intimately connected with the progress of the world. The days of autocracy are gone. Indians demand that the administration should be entrusted to the educated classes. Castes and creeds have nothing to do with the growth of nationality. We should try to implant in the heart of every Indian, whatever be his religion, that India is his motherland. Babu Bepin Chandra and Aravindo Ghose advocate passive resistance and self-reliance side by side. We are thirty crores of human beings, but we are not united. The day we stand hand in hand will witness the accomplishment of our object. "No control, no co-operation," should be our motto. We should carry on our agitation tenaciously and courageously. Mazzini advises men to seek the protection of God. Our nation is our deity and we should make an attempt to uplift it.'

"The Social Conquest of the Hindu Race."
Jain (109), 26th Sept.

4. In an article, apparently based on that headed "The Social Conquest of the Hindu Race" appearing in the September number of the *Modern Review* the *Jain* writes :—The mere fact of subjection by itself gives rise to so many vices among a subject race that until they are removed it is impossible for the nation to raise itself. As long as a subject nation manages to keep alive its self-respect and dignity there remains a chance of its regaining its former position; but when it has lost them, it loses all ideas of political freedom or greatness. The conquerors of the subject race, too, try their best to destroy its sense of self-respect so that their rule might become stable. With this end in view, they are always dinning into the ears of the subject race that it is unfit for *swarájya*. These attempts to lower the self-respect of the conquered nation are confined not only to political matters but extend also to social and religious ones. Applying the above propositions to India we find that Indians had great self-respect before their conquest by the British. But now that self-respect has departed. All activities which were formerly dominated by respectable Hindus are now dominated by the British. The way in which and the extent to which the British have successfully undermined our sense of self-respect will be seen from the fact that the system of education which in the past was in the hands of the Brahmins is now entirely in the hands of the British. The science of medicine has similarly passed from the Brahmin to the European Civil Surgeon. Similarly they have entered into our religious stronghold. Mrs. Annie Beasant's dominating us as a religious apostle sounds the death-knell of our religious pride. There is such a dearth of far-sighted men amongst us that we have failed to appreciate the impossibility of the English being our friends. The Moderates and the Extremists should, therefore, unite to preserve this sense of self-respect in social and religious, if not in political matters.

England can continue her domination over India only by making concessions.
Ráshtramat (47), 26th Sept., Eng. cols.

5. The *Ráshtramat* publishes a translation of an article on Indian affairs in the *Socolo* newspaper of Milan in the course of which it says :—"What do the Hindus want? They only wish to be masters in their own houses.......... The English say that they are not mature, and limit themselves to petty reforms which they think ought to satisfy the restless Nationalists. But it is now quite clear that these petty reforms will not suffice. The whole country is agitated by a spirit of revolt. What will England do to keep in check three hundred millions of rebels, with the hundred and fifty thousand armed men which she maintains in India? That is the great problem which is beginning to disturb the minds of such Englishmen as think at all. 'We have conquered India with the sword, and we mean to preserve it with the sword' is what an English general has said. But it is a profound error, which could be rooted only in the brain of a military man by profession. Half a century ago it was still perhaps possible to rule a nation with the sword alone. Now it is not so, particularly in the case of Asiatic populations still thrilling at the recollection of the Japanese victories at Mukden and Tsushima. If England, mistress of the art of colonisation, wishes to preserve India, she will continue to adapt herself, as in the case of Canada, Australia and even Egypt, adandoning from time to time a part of her authority and making all the concessions that the Indians demand. On this condition alone will England succeed in prolonging her domination over India, until the day arrives on which the quondam colony, like all the other colonies for that matter, will detach itself from the tree like a ripe pear."

Indian poverty and the way Government can remedy it.
Arunodaya (108), 27th Sept.

6. Not only the lower classes, but the middle classes also have sunk deep in poverty in India at the present time of prosperous British rule. The old village institutions have been destroyed, and poverty has followed in the wake of their destruction. Most people have become dependent on agriculture, and thus the burden on the land has increased. Assessment thereon has also gone up, and it is levied even on lands lying uncultivated for years together by our Government which professes to be kind and paternal. The Márwári tendencies of the Government have also increased the cost of living owing to the various forest products being taxed. The export of grain has raised its price and added to our miseries. Since the destruction of our village institutions, the Taláti has become the all-in-all in the village, lording it over the Patel and the people. He is a fit representative of the present despotic system of administration. Government are responsible for this deplorable state of things, and they alone can remedy it in the two ways suggested by Mr. Dutt, *viz.*, protection of Indian industries and a permanent limitation of the State demand from the soil.

A story to illustrate the alleged spread of the patriotic spirit amongst the youth of the country.
Ráshtramat (weekly) (152), 27th Sept.

7. The weekly *Ráshtramat* publishes a story by Shri Raghunáth Dás of which the following is the substance :—Bábu, the son of a loyal Mámlatdár and a constant reader of the *Kesari,* takes part in the Ganpati festival against the wishes of his father, has a brush with the police, and is severely punished by his father for it. He is again taken before his father for picketing against foreign sugar shop-keepers, and is so severely belaboured that he falls ill. The father reports the matter to Government, is rewarded for his loyalty by promotion to a Deputy Collectorship, but the boy in the meantime dies of the injuries he has received at the hands of his father. The father at last retires on pension, repenting of the ill treatment which had brought about the death of his son.

Verses on '*Vande Mátaram.*'
Udbodhan (96), for Aug.

8. The *Udbodhan* publishes verses headed *Vande Mátaram* the substance of which is as under :—Being afraid of others you have let the whole country be despoiled. Alas for this disunion amongst ourselves, that we do not say *Vande Mátaram* ! Do ye shout *Vande Mátaram* and make others shout as well ; whenever you hear this sound, shed some tears. Give up 'Sahebji' and such other forms of greeting, and vow to say *Vande Mátaram* instead. By repeating *Vande Mátaram* you will be keeping up your prestige. *Vande Mátaram* is the refuge of the sinking, and it will win us our freedom. By uttering the expression, you are cleansed of your sins and are freed from your responsibilities. If you care for unity, give up foreign customs and heartily shout *Vande Mátaram.*

Verses eulogising Mr. B. G. Tilak.
Gujarát (73), 25th Sept.

9. The *Gujarát* reproduces an eulogy on Tilak published by the Hindi *Karmayogin* of Allahabad the purport of which is as under :—Hail, God Tilak, friend of India, learned, intelligent and possessor of a divine form ! Fearless like the lion, steady as the Himálaya, your pure fame shines like the sun. You have removed darkness and all crooked and cruel people are trembling before you. There is no brave spirit like you in the country. This fallen country, India, would have been completely ruined but for your God-like personality. It was you who brought into being *swadeshi*, boycott, *swarájya* and national education. It was you who revived the nation and roused the country and created a feeling of love for the country.

Duty of the people to follow the lines laid down by Mr. Tilak.
Kesari (131), 28th Sept.

10. In the course of a discussion on Mr. Barve's lecture on the 'Secret of life,' in Bombay, Mr. Phadke (late editor of the *Vihári*) said:—'Rámdás has given us the secret of life in a word. He has advised us so to act as to be able to leave footprints in the sands of time. The greatest good that one can achieve in this world is to follow the walks of life chalked out by Tilak, and lay down our life if necessary. Macaulay also expresses a similar thought in his Horatius:—

'How can man die better
Than facing fearful odds
For the ashes of his fathers
And the temples of his gods.'

The people of Mahárashtra a great living force with religious ideas superior to those of the civilised nations of the West.
Kesari (131), 28th Sept.; *Kannad Kesari* (102), 1st Oct.

11. Ráo Bahádur Ganesh Vyankatesh Joshi delivered a lecture on "General ideas on religion" during the Ganpati festival at Poona of which the following is the substance:—'May Ganpati release Mr. Tilak, the founder of this festival! The land we live in is called Mahárashtra or the great nation. It was at one time called the nation of gods as is evidenced by the grants issued by Samudragupta. Those who cavil and say that we are no nation had better bear in mind that 2,500 years ago, our social rules were formed with a view to permanency by our heroes and Rishis. We have had to oppose many contending forces, but still we are living. Ránade used to say that India was the chosen land and that Indians did not exist only to be censured. We live because we have a splendid moral backbone. We have had no slavery amongst us which makes men but brutes. The Christians who boast that they preach the fatherhood of God and the brotherhood of man had it. By the Peace of Utrecht the English were given the right of trading in slaves till then enjoyed by the Spaniards. We do not require an intermediary to acquire salvation. God and the devotee have a direct intercourse according to our beliefs. We are not after making proselytes. The other religions of the world address themselves to the individual. We have nothing to do with the individual. Our religion is for the society. For its protection and advancement, the caste system has been established. The education of our society has been entrusted to the Brahmins. The Kshatriyas constitute our standing army, though they have to give up their duties owing to the present circumstances. Our kings also had to swear that they would abide by the Constitution, and our religion enjoins further that if the king or anybody else tries to subvert the caste system and disturbs religion, even Brahmins should bear arms and set matters aright. We should be self-reliant and follow our religion. Success is then sure to attend on us.' [The *Kannad Kesari* publishes a *verbatim* translation of the above in Kánarese.]

Prohibition of volunteering amongst Indians will emasculate them.
Ráshtramat (47), 30th Sept.

12. The Resolution issued by the Madras Government granting special concessions to volunteers serves painfully to remind Indians of their disabilities in this respect. In our opinion the Proclamation of 1858 has been dishonoured by creating such race distinctions in India. The exclusion of Indians from the ranks of the volunteers is one of the chief causes of the prevailing discontent. Indians not being given any military training stand in danger of being completely emasculated. If the English want to perpetuate their rule over India, they should take the people into their confidence and place implicit trust in them. But alas! Indians have not the good fortune of enjoying the confidence of their rulers.

An Indian exile's prayer to the sea to carry him back to India from England.
Ráshtramat (47), 27th Sept.; *Kál* (127), 1st Oct.

13. Vináyak (presumably Vináyak D. Sávarkar) contributes from London some verses headed "An exile on the sea-shore," to the *Ráshtramat*:—'Carry me back to the motherland, O ocean, I am suffering agony. I daily saw you washing the feet of my motherland. You told me once that you would carry me on your back and return me safe home. I trusted in you. I left my mother telling her that I would

return soon after in uplifting her by experience of the world. But I have been deceived. How can I bear separation from my land for ever? The learning I have would be only a burden to me if it be not spent in the salvation of the motherland. There are many stars on the firmament. But one only is dear to me, the star of India. There are huge palaces here. But I love my mother's cottage. Why do you break your word? Why do you laugh at me? Are you afraid of England, the mistress of seas? Are you deceiving my mother, because she is helpless? But, fellow, England itself is afraid. My mother is not weak. She will tell all this to Agastya who once drank you dry, as if you were a thimbleful.' [The *Kál* reprints the above verses.]

Comments on Mr. K. S. Jassáwálla's petition to His Excellency the Viceroy against the slaughter of cows in India.

Pársi (37), 3rd Oct., Eng. cols.

*14. "In a well-reasoned memorial recently submitted to the Government of India, Mr. Kharshedji Sorábji Jassáwálla prays for the absolute prohibition of cow-slaughter in this country. Taking as he does his stand on the economic argument, Mr. Jassáwálla ensures for his case a patient hearing on the part of those who as a rule are repulsed by sentimental twaddle.......... As a compensating measure Mr. Jassáwálla suggests the importation of beef from Australia. This is a proposal well worth considering. As many as 146,000 cows are slaughtered every year in India for the food of European soldiers only. All this vast number would be saved if Government would import beef, from Australia, and the saving would be a great gain to the agricultural classes. Any trifling increase in expenditure which this might involve would be amply countervailed by the benefits that are sure to accrue to the country. A proposal of this nature, based on sound common sense and fraught with such far-reaching consequences, should appeal to the best minds in the country, and we have no doubt Government will pay it the attention it deserves."

Jám-e-Jamshed (33), 2nd Oct., Eng. cols.

15. "Mr. K. Jassáwálla's appeal to Government to stop the slaughter of kine in India and to provide Australian beef for the English soldier is based more on economic than on sentimental grounds, and hence it will receive cordial support from even those who, in spite of best of feelings in the world, feel shy, as a rule, to countenance such appeals, lest they might be counted amongst faddists and notoriety-hunters.......... Mr. Jassáwálla takes his stand on a rational ground; and his appeal undoubtedly deserves respectful consideration. We feel sure the authorities will not fail to give an encouraging reply to it if they think the idea to be practicable. With Sir George Clarke's speech before them, how can they ignore an appeal affecting so greatly the interest of the ryot and the agriculturist?"

Alleged vulgar and libellous character of the songs sung during the Ganpati festival at Poona and an appeal to Government to put a stop to them.

Dnyán Prakásh (44), 30th Sept.

16. Certain innovations introduced in the celebration of the public Ganpati festival during the last two years will not fail to give rise to a sense of anxiety in the mind of all true well-wishers of the country. No Hindu can possibly object to the Ganpati festival. The name of the deity is recited at the beginning of every auspicious ceremony amongst the Hindus. But fifteen years ago, a public, political and partisan character was given to this purely religious festival, which was till then celebrated privately. If the festival had only continued to be publicly celebrated instead of in private, nothing harmful would have resulted. But it is disgraceful that this religious festival should be utilised to gain political ends and that songs, malicious, spiteful and putrid in tone and libelling falsely and needlessly some individuals and exciting hatred against them, should be sung instead of *kirtans* being performed. This is disgracing religion and bringing political agitation into ridicule. For a few years in the beginning, the songs were directed against the Muhammadans. But great care was taken in their composition as the impression that Government sided with the Muhammadans and that the Muhammadans were a touchy race was abroad. As the Hindu-Muham-

madan question fell in the background, the *mela* songs began to deal with reformers. But they were not personal in tone. Plague rules and regulations served as a subject of criticism for a few years more. In the meantime, the political atmosphere of India became more disturbed and the semi-political character of the festival was changed into an out and out political one. But how long would intemperate criticism against Government continue? It cooled down partly on account of the *mela* licenses and partly by prosecutions against sedition and the last two years the *mela* songs have used every kind of billingsgate in abusing the Moderates and their recognised leader, the Honourable Mr. Gokhale. The character of the festival has thus been changed with a wicked motive, and it is not surprising that it should end in the vile abuse of Indians and in libelling them maliciously and charging them with vulgar, despicable and unthinkable offences. He, who has attentively followed the Ganpati festival in Poona, especially this year, will realise the truth of our remarks. For the whole of the last year, despicable and malicious charges were made against the Honourable Mr. Gokhale indiscriminately. The essence was extracted therefrom, and the Poona audience was made to drink it during this year's Ganpati festival. Amongst the *mela* songs composed this year, those written by Mr. Nilkanth Váman Bhide, B.A., LL.B., betray the worst form of vulgarity and are such as to provoke indignation and anger. They are unfit to be sung in any respectable society. Both Mr. Bhide and the Sanmitra Samaj who recited publicly his songs have ignored the laws of the realm. Mr. Bhide has openly committed a breach of good manners and of law. We do not know how to characterise the managers of public Ganpatis who allowed such songs to be sung in their pandals. In some places, in Poona, the songs referred to, and also some more mischievous songs which have not been printed for obvious reasons, were sung. The Poona people were incited thereby against some particular individuals. The public opinion of Poona has been vitiated and corrupted by these songs. The very fact that none protested against the debased vulgarity exhibited during the last week proves the truth of the statement. For the last twenty-five years Mr. Gokhale has devoted himself to the service of the country and evoked the admiration of the whole of India. How long should he bear patiently the persecution set up against him recently? There is some limit to his endurance. The Hononrable Mr. Gokhale can, of course, legally proceed against those who have maliciously libelled him. But this is not a question of a mere individual. The libel against him affects the whole Moderate party. It is not that though they may number less than the Extremists in Maháráshtra, they lose all rights of citizenship by the mischievous pranks of the Extremists. It is necessary to distinguish between libellers just as between individual thieves and gangs of robbers and dacoits. The libel that is committed by a strong article or a chance speech is of a mild character. But when some people begin a regular campaign against some individuals or a party, deliberately and maliciously and openly incite the mobs to commit breach of peace and that too under cover of religion and so as to vitiate the minds of young and innocent children, the responsibility of checking these excesses passes out of the hands of individuals. It is only the Government that can take up the work and if the Government neglects its duty in this matter, it may be said that it has ignored its responsibility of governing the subjects. Even more than the honour and reputation of an individual and a party, is the question of discipline involved in this matter. As the Ganpati festival appears outwardly to be only religious, boys and girls attend it and return home full of vulgar and indecent libels against respected leaders. Government have taken up in hand the question of the discipline of students. But it is idle to expect any improvement in the discipline of students, till these factories remain intact, turning out lawless boys. Therefore, if for no other reason at least for protecting the tender minds of young children from low and vulgar impressions, Government should appoint a committee and see that songs sung in the Ganpati festival are strictly moral and religious. Otherwise, Government would be ruining the interests of the rising generation with its eyes open. Similarly those who disapprove of such incidents should not keep quiet. They should hold a protest meeting and express their contempt for such indecency and devise means to prevent it in future.

Appeal to non-Hindu communities to institute "religio-national" festivals like the Ganpati festival.

Mahrátta (11), 3rd Oct.

*17. "The annual Ganpati festival, which commenced on the 18th September, was celebrated this year in Poona with great enthusiasm and success......... From the 19th September commenced the annual series of lectures in connection with the festival, and it extended even to last Tuesday, the last day of the celebration. The lectures delivered were concerned mainly with religious, national and social subjects and others of public interest. Among the lecturers were Ráo Bahádur G. V. Joshi, Ráo Bahádur C. V. Vaidya, Messrs. Kelkar, Bhopatkar and Dámle, Prof. Dharmánand Kosumbi and others. Besides this rich and extensive series of lectures there were the *melas* which used to sing songs on religious and national subjects. The religious side of the festival was duly celebrated in Puráns, Kirtans, Bhajans and chanting Vedic mantras. In Bombay too was the festival celebrated with great success; and among the lecturers were Messrs. Pradhán (of Násik), Bhide, Bháskar Vishnu Phadke (Editor of the *Vihári*, lately released from jail), Mr. Pángárkar, and others. The festival was celebrated at several other places in Maháráshtra with enthusiasm and energy. The Ganpati festival was given a national turn in the Maháráshtra along with the Shiváji festival about fifteen years ago....... The extinction of all racial distinction in public and national matters and the growth of a national spirit was one of the objects with which it was started. And it is in no way hazardous to say that this object has been fulfilled to a considerable extent. The festival has been giving for the last fifteen years or thereabout public education to the people in a manner responsive to their religious instincts and compatible with their traditions. The festival has been going on all along peacefully and progressively and has not witnessed any racial conflicts and has not set up feuds. The celebrations have been conducted in such a manner that the persistent efforts of Anglo-Indians to exploit the racial differences on the score of the festival have not met with any success...... It is time that other communities in India should institute similar religio-national festivals. Keeping their religio-social existence intact, they can at the same time contribute by these festivals to the growth of public spirit. For instance, if the Muhammadans celebrate their Moharrum festival in a manner suited to the preservation of their religious spirit and the evolution of the national spirit, they would be doing a distinct service. And we may safely assert that, if the Moharrum festival is celebrated in the manner suggested above, the Hindus will very enthusiastically take part in its national programme."

An Extremist view of the Ganpati festival.

Kesari (131), 28th Sept.; *Kannad Kesari* (102), 1st Oct.

18. The Ganpati festival was converted into an instrument of national awakening after the Hindu-Muhammadan riots in 1893. The Hindus were given a rude shaking by the riots, and the leaders of Maháráshtra took full advantage of the awakening. They began to discipline the forces thus created. For the first three years the bad blood created by the riots was in evidence in the festival. But the festival was purified of all questionable matter and for the last twelve years, it has performed the holy work of unifying religion and the nation. From 1896, we have had either to suffer from famine or plague or the wrath of Government. The only good thing was that the three evils never attacked us simultaneously. This year, we had a record monsoon, and the end of lean years seems to be in view. Plague also is decreasing. But the wrath of Government has not yet pacified itself. We hope that Ganpati will see to it and we believe that he will induce Government to take a better view of matters. The last year was the worst of all in this respect. But the Poona police were sympathetic and did not disturb the festival. But it is not good that the local officials at Násik, Ratnágiri and Mahád are taking drastic steps against it. It is natural for the bureaucrats to feel that Dhingra should not be glorified in the Ganpati festival. But prohibition by proclamation drives his name deeper into the public mind and undesirable things happen. It

would be to the good of both if things were settled by compromise with the public leaders and by keeping a vigilant eye over the lectures delivered and songs sung in the festival. The festival was celebrated by the middle classes. The *melawallas* were most of them good and well-to-do citizens. The bards were fired with the recent persecutions undergone by the people. The festival has awakened the Hindus through religious forces. As the middle classes devote themselves more and more to the festival, the wrath of Government also will be lessened. [The *Kannad Kesari* translates the above into Kánarese.]

Alleged highhanded Police interference with the celebration of the Ganpati festival.

Ráshtramat (47), 30th Sept., Eng. cols.

19. "The idea seems to have taken hold of the minds of a majority of the subordinate police and the magistracy that Government or at least some high officials who have charge of the ears of Government are best pleased with those subordinates in the public service who can put down, with means fair or foul, all political, social or religious movements amongst the people in their charge. They have been holding it as a doctrine and perhaps preaching it, too, to their friends, that the surest way of securing commendation and promotion is not so much an intelligent and honest performance of your legitimate duties but your aptitude to trace sedition in a public meeting or to find pretext for a 'breach of the peace' notice in a social or religious festival...... The scrutiny of the songs of the *melas*, by the wiseacres of the police, before their being allowed to be recited in public streets may have at least an appearance of sense in it. But issuing magisterial and police proclamations, stopping the shouts of *Bande Mátarám* or the utterance of the names of Shri Shiváji, *Srj.* Tilak and other patriots is really as provoking as it is meaningless and unlawful. It is such foolish orders and proclamations that are likely to create a breach of the peace rather than the acts these orders and proclamations are intended to prevent. The sale of the pictures of Shri Shiváji, *Srj.* Tilak, *Srj.* Aravind and others is forcibly prevented at certain places, and some Magistrates have gone the length of selecting for the people the pictures they should hang in their private apartments or their temples of worship and suggesting to them with a tone of authority what the decorations on the walls of their dwellings should consist of. Is this all law? Is this all justice? Is it not improper and unjustifiable harassment of the people? Will these methods succeed in eradicating any discontent that may be in the minds of the people? Will they not serve to increase it tenfold? Senseless and unwarranted interference of officers with the peaceful performance of certain festive or religious acts of the people may not lead to a direct disturbance on the spot when it is the Hindu populace you have to deal with. But it is sure to produce that feeling of sullenness amongst them which is never known to have given birth to love or affection. Harassment and provocation have never and nowhere succeeded in producing kindly feeling, and when they are wantonly used by unthinking underlings of Government only with the mischievous object of wounding the feelings of a meek, mild and patient people, they are certain to produce positive harm instead of any the least good.......... We cannot persuade ourselves to believe that these wild pranks and vagaries of the lower officers do not reach the ears of the responsible officers of Government. Whatever that be, such petty tyrannies have never before in the history of this or any other nation been productive of any good either to the rulers or to the ruled and are likely to bring none hereafter. If Government be determined to shut their eyes and ears against reason and common sense, they have, of course, their choice, but all this is neither wise statesmanship nor sound policy."

Ráshtramat (47), 26th Sept.; *Chandra Kánt* (114), 25th Sept.; *Arunodaya* (108), 27th Sept.

20. A Mahád (Kolába) correspondent writes to the *Ráshtramat*:— As was expected, the Mámlatdár and the Police Sub-Inspectors began their career of high-handedness even before the commencement of the Ganpati festival. The songs to be sung by the different *melas* were required to be submitted to the censorship of a Sub-Inspector and even Tukárám's songs had to be submitted to him for his examination! A notice was subsequently issued prohibiting the people from cheering in the names of Lajpatrái, Paránjpe, Tilak and Shiváji and from exhibiting their portraits. We certainly owe our heartfelt thanks to the officials for thus helping to indelibly impress on our minds the names of our national heroes, for, even if they succeed in controlling our outward actions, they cannot rule our inmost thoughts! A portrait of Mr. Tilak, hung at the local Gujaráti temple during the Ganpati festival according to the practice of the last twenty years, was forcibly taken away by the police in spite of protests! The *melas* were shadowed by the police during their processions, and even torches were snatched away from people as if they were lathies or other weapons. The inhabitants of Mahád must be congratulated on their having peacefully conducted the Ganpati celebration in spite of the vexatious interference of the officials. It is rumoured that the Devasthán allowance of the local temple of Vishnu is likely to be stopped for political reasons. [The *Chandra Kánt* says:—The promulgation of such ridiculous prohibitions has lost its interest of novelty. It is futile to hope that such things would stifle the national awakening among the people. On the contrary, these steps only betray the official disregard for public feeling. We do not feel sorry for what has taken place. For harassments like these are sure to raise the down-trodden people in public estimation. The *Arunodaya* remarks:—The measures which the Government is adopting for suppressing sedition are like the medicines which are prescribed by a doctor who has wrongly diagnosed a case. We are at a loss to understand how the cheers given in the name of Tilak and Shiváji can in any way bring the Empire in danger or give rise to seditious sentiments. The correct remedy for sedition would be a careful consideration of the people's demands.]

Alleged welcome change in the irreconcilable attitude of a section of the Bengalees.

Gujaráti (29), 3rd Oct., Eng. cols.

***21.** "It was only on the recent birthday of boycott that Bábu Bhupendranáth gave a death-blow to the wild and chimerical ideas of absolute *swarájya* and universal boycott so assiduously propagated by Bábus Bepin Chandra Pál and Arabindo Ghose by explaining in unmistakable terms the industrial nature of the boycott movement, the ideal of self-government on colonial lines and the need of popular co-operation with Government. One more and a stronger blow was dealt the other day by the president of the Hoogli Provincial Conference when he declared that he was ready to give up the word boycott which has been the cause of so much mischief. In that Conference Bábu Arabindo tried to force on the people his own interpretation of boycott as being not only industrial but universal, but it was rejected by a majority, and the president made it a point to declare the fact to the audience. The proceedings of the Conference were obstructed by the rowdy spirit displayed by some students. What is, however, to be noted specially is that some prominent Extremist papers in Bengal have held Bábu Arabindo responsible for having thus spoiled Bengalee youths and they have even gone the length of disowning him as a leader. The Conference is calculated to serve as an eye-opener to many deluded people that have been led into deifying crazy and unpractical men who have been posing as leaders. This change in the attitude of at least a section of the Bengalees is significant and vindicates the wisdom of those far-sighted leaders who gave a constitution to the Congress at the right time, and saved the movement from the dangerous manipulations of men of muddled brains and questionable motives."

The Anglo-Indians' agitation against boycott will next be turned against honest *swadeshi* also.

Vyápári (172), 26th Sept.

22. It has been recognised to be the duty of every citizen to encourage the industries of the nation to which he belongs. The manner in which Mr. Asquith was taken to task for Mrs. Asquith's including articles of French manufacture in her private exhibition some time back testifies to the existence of an intense patriotic sentiment in this connection among the English people. Though England is now a free trader, it did adopt protective tariffs when its industries were in their infancy. India has afforded a good grazing ground for Englishmen and they want to continue in the enjoyment of their gains by making India believe that her salvation lies in supplying raw materials to other countries and getting manufactured articles from them. Indians have now, however, been awakened to the fact that their poverty is due to their industrial dependence on other countries and they have in consequence appealed to Government to encourage industries in India, but in vain. For Government know full well that they would be sounding the death-knell of their own industries if they encouraged the industrial development of India. The boycott of foreign goods carried on by the Bengalis as a retaliatory measure for the partition of Bengal has been found to be a boon to India, and it has been adopted by other provinces of the country. But this boycott having incurred the hatred of the English, the Moderates have given it the softer name of *swadeshi*. As the new awakening in India has been confounded with anarchism, so also attempts are being made to strike even at the root of *swadeshi* calling it a disloyal movement. The attitude assumed by the *Englishman* shows the direction in which the wind is blowing. We hope that the Moderates will not be misled by the attitude of the Calcutta paper. For, they must know that if the powers that be once succeed in suppressing boycott, the Anglo-Indians will next turn their attention to *swadeshi* and will try to put it down also.

Comments on the situation in the Transvaal as revealed in a letter of Mr. Polak to the Press.
Indian Spectator (7), 2nd Oct.; **Pársi* (37), 3rd Oct., Eng. cols.

23. "In a letter addressed to the Press on the eve of his departure from Bombay Mr. Polak states that according to the information received by him from South Africa the treatment of Indians in the Transvaal has been growing worse since his arrival in this country to agitate on their behalf. It seems that the Registrar of Asiatics, who is a Police Superintendent, avowed his opinion in a case in open Court that 'it was the duty of white men to hunt Asiatics out of the Colony,' and the Magistrate rebuked him for talking in that manner. The Registrar, however, only spoke out his mind freely, while there are many white men who exercise a better control over their tongues, but are none the less of the same opinion as he. It seems that the law has made him almost a despot, and even the Magistrates before whom he has to prosecute Asiatics are held to act in their executive and not judicial capacity, and the Supreme Court has no power to revise their decisions. In the jails the Indians are treated worse than 'the most degraded savages of the country,' and we are not surprised to hear the allegation, for their passive resistance must have set up the backs of many of the officers of the jails. Attacks are made on the trading rights of Indians and efforts are put forth, it seems, to compel them to leave the country without obtaining compensation. All this is pitiable. What is the remedy? The absence of it, unless the stoppage of labour supply be a real remedy, is the most pitiable feature of the whole situation." [The *Pársi* writes on the same subject in a similar despondent mood.]

Boycott is the only remedy that will right the wrongs of Indians in the Transvaal.
Jain (119), 26th Sept.

24. The evil plight to which the Indians in the Transvaal have been reduced is known to all. The British nation, with its hypocritical professions of brotherhood, has plainly told us that it cannot interfere on our behalf. We are distinctly of opinion that all this is due to our weakness and dependence. The only way now left to us is that of boycott, and if this is resorted to by all Indians resolutely, not only England but the whole world will have to come down on their knees before India. If the British people cannot see their way to pay any heed to India's sufferings, why should we care for their interests? They always expect co-operation from us, but when it comes to giving us any substantial help, they turn away. We should, therefore, no longer continue to be so foolish as to help the British without receiving help from them. If we do so, Government might be displeased, but they will not be able to harass us as being seditious as we are not violating any law. To preach mutual co-operation and then to express regret and inability when their turn comes to help us is nothing but a sign of their selfishness.

Praja Bandhu (38), 26th Sept., Eng. cols.

25. "The public meeting of the inhabitants of this great city, held last Sunday to express the indignation of the people at the atrocious treatment of our countrymen by the authorities of the Transvaal, was a complete success. .... There are some well-meaning people who ask whether these demonstrations will do any good. Whether they will do any good or not, they are certainly natural outlets for the over-flowing indignation of an injured people. As long as the Government allows such joint expressions of national feeling, it would be foolish to avoid them. But it is by no means clear that the voice of the people falls on deaf ears. It is true that in the present political condition of the world, the British nation is extremely anxious to build up white colonies of its own, which will be a source of strength to it in the not distant struggle for world supremacy, which is certainly approaching. It is vain for us to remind Britain that a contented India will be to her a greater bulwark of power than all her white colonies put together....... They may well think that they have created another white colony, but it is useful to recall that this has been done at the expense, to put it mildly, of the good will of the Indian people. This fresh disregard of Indian interests and Indian sentiments has created deep-seated resentment, which it will tax the best energies of the British statesmen to efface. In the meanwhile, we shall not be surprised, if all patriotic Indians determine in their heart of hearts to abjure, temporarily, if not permanently, the use of British articles by way of showing their protest against this colour-law in a material way. *Swadeshi* and boycott will be re-inforced. It is the custom now-a-days for the officials to seek the co-operation of the people in all matters of administration. We would ask in the name of common sense, whether it is possible in the face of the South African atrocities for any self-respecting Indian to extend any but a superficial and half-hearted co-operation to the Government."

The Bombay *Anjumán-i-Islám's* telegram to the Viceroy *re* the Muhammadan prisoners in the Transvaal.

Akhbár-e-Islám (63), 2nd Oct.

26. We congratulate the *Anjumán-i-Islám* on the telegram sent to His Excellency the Viceroy with a prayer to communicate with the Transvaal Government to allow their Muhammadan prisoners liberty to observe religious practices in the month of Ramzán. We cherish a hope that the telegram will carry weight with His Excellency and that he will be able to communicate to the *Anjumán* a favourable reply from the Transvaal Government.

Proposed electorate of the landlords of Gujarát for returning a member to the reformed Provincial Legislative Council.

Gujaráti Panch (31), 26th Sept., Eng. cols.

27. "The Bombay Government are about to devise a scheme by which the landed interest in Gujarát can send its representative to the expanded Legislative Council which will succeed the present one. Land-owners as a class are not much advanced and there are many among them who will, in the early stages at least, hardly understand and realise the interest which attaches to the right of representation. But all the same there is no reason why, when the Sind and Deccan Sardárs are granted each a member, those of Gujarát should not be similarly favoured. The way in which these landed gentry will have to select their representative, having precedents of practice elsewhere in the Presidency, cannot be said to be entirely new and consequently experimental........ In order that a fairly workable plan may be made out we beg to invite the attention of Government to the following suggestions as regards the forming of the electorate:—(1) All Zamindárs, Inámdárs and Tálukdárs actually in receipt of incomes from land equal to those derived by the Second Class Sardárs of the Deccan should be entitled to be members. (2) All superior holders of landed property possessing an income equal to (1) may also be permitted to be members. (3) In order that particular parts of the country may not monopolise and invariably carry away the elections by their members being the most numerous, the standard of income should be lowered in certain backward localities. If possible, some minimum scale of membership for each District, of course varying according to its importance and influence, should be made.

(4) And lastly when it is found that some influential and historical families are altogether left out in this way from the membership or that land-owners of local importance in particular parts of the country are disqualified to be members, and whose presence is thought essential or useful in the electorate, Government may reserve the right of nominating these persons......... Truly speaking, it is the smaller landed gentry that are in close touch with the masses, whom they influence by their actions, opinions and advice in no small degree. We trust this important class will not wholly be left out of the electorate."

Comments on the memorial of the Sind Hindu Sabha *re* the Council election.
Indu Prakásh (46), 28th Sept., Eng. cols.

28. "We are glad to find that the Hindu Sabha of Sind has taken up the subject of Sind electorates and sent a powerful representation to Government smashing to pieces all the arguments employed in favour of an exclusive electorate for Moslems in Sind. The representation shows how the Sind Zamindárs have always rejected non-Moslem candidates and how in the District Boards the Moslems outnumber the Hindus in the proportion of 71·6 to 28·4 !!! It also shows that the Moslems of Sind keep aloof as a body from the Congress and even the Conference and are thus already a compact body not likely to support a Congressman, whether Hindu or Muhammadan. The representation also points out that the majority of the Hindus in the Municipalities is precarious The case for a special Moslem electorate in Sind is thus completely smashed. But the members of the Sind Hindu Sabha refrain deliberately from asking a special electorate for themselves. They are ready to take their chance in the general mixed electorates. Even for self-defence against the aggressive attacks of the Aligarh school sectarians, the Sind Sabha does not give up its allegiance to the immortally holy principles of no class or race distinction in Indian politics. All honour to them."

Comments on the election of Sir P. M. Mehta as the President of the forthcoming Láhore session of the Indian National Congress.
Praja Bandhu (38), 26th Sept., Eng. cols.; *Gujaráti Punch* (31), 26th Sept.; *Oriental Review* (13), 29th Sept.

29. "We are glad to note that the Reception Committee of the forthcoming sessions of the Indian National Congress at Láhore at a meeting held on last Monday have selected the Honourable Sir Pherozeshah Mehta as President of this year's Congress session. During the past 40 years of his public life he has rendered splendid service to his countrymen in multifarious capacities, and it is but bare truth to say that barring the Grand Old Man of India, there is hardly any one among the ranks of our leading Congressmen that can show a record as bright as his. Even his bitterest opponents cannot say that he is not fit for the honour. The only thing that they urge is that of late he has been silent when according to them he ought to have spoken out. This, however, is a matter of opinion, but in spite of this we have no hesitation in saying that his silence has not been through any ignoble cause such as fear or the like." [The *Gujaráti Punch* also expresses satisfaction at the election of Sir P. M. Mehta. The *Oriental Review* writes :—"The creed of the Convention to which the Moderates have subscribed in all the Presidencies and Provinces should remain unassailed and unassailable. To ensure this we want, at the helm of the coming Congress, a strong man, staunch and unswerving in his adherence to the creed, able to expose all delusive hope and to prevent all deceptive compromise. By general acclamation Sir Pherozeshah Mehta is the man most fitted for the difficult and responsible task. We trust it is true that he has abandoned the dubious position of insisting on unanimity on the part of all the Provinces in his nomination."]

Comments on His Excellency the Governor's speech at the Agricultural Conference at Poona.
Mahrátta (11), 3rd Oct.

***30.** "The Agricultural Conference held its sittings at Poona last Wednesday and Thursday.............. The most notable speech was the opening address of His Excellency Sir George Clarke. At the outset His Excellency after fully bearing in mind that in India anything and everything was not likely to be quietly taken by the people, but was likely to be disputed or criticised, laid down the two following propositions : (1) that agriculture is and must remain by far the most important of all Indian industries and the essential basis of India's prosperity ; (2) and that Indian agriculture, allowing for climatic vagaries, is in a distinctly backward position ; production is not what it might become, and waste in many forms is rampant in many places. As regards the second proposition, we do not think that there will be any difference of opinion.......... Allowing all this, we doubt whether Indian agriculture has sunk down so low as not to admit even the possibility of supplying food to the 300 million inhabitants of the land. It is singularly hard to realise why, in the alleged absence of all other causes, climatic vagaries should so severely tell upon the people, why some draughts should develop so speedily into severe famines, so as to leave no alternative to the people but to fall ready victims to them, and why in spite of the 150 years' 'prosperous' British Rule over India the people of the country should be still in such a 'distinctly backward position'—to quote His Excellency's words—with regard to agriculture.......... It is very well-known that while in days of famines the people of the country are dying in numbers owing to hunger and want of food, the foreign agencies trading in corn and other agricultural produce are carrying on export business without any slackness or break. This fact will show that want of food supplies is not the real reason of the crushing effects of famines. The real cause of this state of apparent richness and real poverty is to be sought elsewhere.......... His Excellency pointed out to the Conference that several countries in the world have ceased to be able to feed themselves by their own agriculture, *viz.*, the British Islands, Germany and United States of America. And the problem of feeding these countries with growing populations will have to be confronted before another century has passed. But the case of India is different. Being an almost purely agricultural country, her agricultural produce is large, and she can export it to other nations. And perhaps it was to show the contrast of India with other countries in this respect, as well as to awaken a sense of contentment and vanity, that His Excellency observed that 'India not only feeds herself, except in such an important item as sugar, but derives a large source of income from the produce of the land.' He pointed out that in 1908-09 very nearly 73 millions sterling were paid to India for the produce of the land ; and such an income must have an immensely beneficial effect on the economics of the land. We do not question the correctness of the figures ; but we ask, if this annual income goes into the pockets of the people of India, why is it then they cannot stand any famine or show a happy pecuniary condition ? If for the past few years the people themselves have been receiving such large incomes from agriculture and are in possession of them, what is it that makes them so very helpless in times of famines ?.......... But the stern facts are otherwise. The Indian ryot has to succumb to the exhorbitant rate of revenue assessed by the Government, and this assessment is such as to leave to the ryot very little margin for agricultural improvements after maintaining himself and his family throughout the year. Besides these, there is the drain on India's wealth in the form of Home Charges, interest on capital, etc. And there is again the fact that India is largely an agricultural country and not an industrial one, and as such cannot make up the want of production from agriculture by industries.......... No one will question the justness of the necessity of agriculture to every nation. But agriculture, if it is unaided and unsupplemented by industries or manufacture, is not alone conducive to the progress, financial soundness and economic independence of the country. A country that is merely agricultural and has its only source of wealth in agriculture is left open to the mercy or caprice of the manufacturing nations with which it has to exchange its agricultural produce. Besides, a purely agricultural country has no security against all fluctuations to which it may be exposed by war, by foreign restrictions on trade, and by commercial crises.......... It would not be out of place here to quote from List, the German economist, on this point.......... 'A nation which exchanges agricultural products for foreign manufactured goods is an individual with *one* arm, which is supported by a foreign arm.'...... It will thus be seen that the co-existence of agriculture and manufacture is the essential condition of the material prosperity of a nation.......... Any one may see from official statistics that India mainly exports raw materials and imports manufactured goods. This state of things it is supremely necessary to change, and all attempts at effecting the change cannot be too highly valued. In his address His Excellency observed that it is supremely important that this position—that India should remain a mainly agricultural country—should be maintained. It might be supremely important from the stand-point of the aggressive manufacturer, but we doubt its importance from the stand-point of the poverty-ridden Indian agriculturist and the Indian Nation. On the other hand, we think, it is supremely important that the manufacturing industry in India should be paid great attention to at present.......... The home market of a nation is far more important than its foreign market. As List remarks, 'it is the interest of every great nation to make the national confederation of its productive powers the main object of its exertions, and to consider their international confederation as second in importance to it.'.......... We hope the attention of the public will not be diverted from this all-important problem of the growth of manufactures along with agricultural reform, owing to the speech of Sir George Clarke which has much to say about agriculture. His Excellency seems to feel oppressed at the statement generally made that the Government is indifferent to, or does not fully encourage and help the regeneration of industries and their development. He told the Conference that the charge that the Government desires to check the industries and other statements of the like nature 'are baseless,' and assured his hearers that the Government is 'doing all it can to encourage industries.' Now every student of Indian history knows fully well how the industries of India were killed by the British rulers in the past times only to foster and develop the industries of England. Not only crushing protective duties were levied on Indian textile fabrics imported into Britain but penal laws were passed against their use. The artisans in India were in some cases actually tortured in order to disqualify them for their crafts.......... But we shall set aside for a time these facts of olden times. Let us take up some modern facts. It is well-known that there are very few Government Technical Institutes in India. The late Mr. Tata offered 30 lakhs to the Government for organising a Research Institute, and Government took nearly ten years—not to start it—but merely to issue a resolution on it. The number of industrial scholarships for studying in foreign countries granted by the Government to Indian students are very limited in number and contrast very poorly with the attempts of Indians in the matter. These are all facts and patent facts too. But to take one more fact—a very hard and an inexorable one—we have only to turn to the Excise Duties or what are known as the countervailing duties. Now everyone knows that these duties are levied purely to protect the Lancashire manufacturer, and thus they directly 'check' the growth of the mill industry in India. It was the Indian Government that imposed these duties, however unwillingly it may be, and even to-day they are being levied notwithstanding repeated protests and representations. These are some of the facts and they point out unmistakably the indifference—we will not say studied indifference—of the Indian Government towards Indian industries."

Indian Social Reformer (6), 3rd Oct.; *Pársi* (37), 3rd Oct., Eng. cols.

***31.** "In opening the proceedings of the Agricultural Conference held last week in Poona, His Excellency the Governor made an important speech. We are particularly glad that Sir George Clarke and following him, His Highness the Gáekwár, laid stress on the important place which the agricultural industry must always retain in India. There is so much talk about the creation and introduction of factory industries that this plain fact is apt to get out of sight. Such industries can never be more than supplementary to the agricultural industry on which the bulk of the population must always depend not only for its food supply but for its physical and moral well-being. In this connection, we welcome His Excellency's announcement that efforts are being made to introduce and popularise cottage industries which, without breaking up village and family life, will enable the agriculturist to add a resource to his livelihood on which he can fall back in a bad year and which will give him an extra income in good years. This is the soundest policy for India, and we congratulate Government on their decision to put it into practice. Only, we trust that they will not be discouraged by the failure of one or two experiments. Experiments always imply the probability of failure, but such failures rightly considered are the necessary preliminary to success. We think there is a good deal of force in His Excellency's suggestion that the high prices of food-stuffs might be due to the displacement in areas which once grew corn and grain by crops which can be exported. Though the total area under cultivation even under food-crops shows no diminution, if the quality of the land on which food-crops are grown approaches more and more to that of the 'margin of cultivation,' the cost of producing food-grains will become higher and prices will rise. We are rather inclined to this belief as, so far as we can judge, the ryot has not benefited by the rise in the prices of food-stuffs in anything like the same ratio as the amount of the increase, and the explanation seems to us to be that the increased cost of cultivating poor lands has swallowed up a great part of what would otherwise have been a greatly increased profit. After having said so much in the way of appreciation of His Excellency's speech, we have to say that we cannot attach much importance to comparisons such as His Excellency drew between the Japanese and the Deccan ryots. Such comparisons, besides being of no practical value, invite other comparisons between the methods, policies and aims of the respective Governments, which cannot be discussed without reference to certain inherent features of their nature, history and constitution." [The *Pársi* writes:—"Sir George Clarke delivered a very practical speech, and those who heard it or read it the following day must have had little doubt in their minds about the new spirit of earnestness that has been infused in the Agricultural Department which, according to its director, Mr. Keatinge, is now in good working order."]

Ráshtramat (47), 1st Oct.

32. His Excellency Sir George Clarke's speech at the Agricultural Conference, held at Poona, is instinct with courtesy and whole-hearted sympathy for the people, and if the bureaucratic officials cast off their haughty and overbearing attitude and follow His Excellency's example much of the present day discontent will soon disappear. There can be no two opinions as regards the imperative necessity of improving the lot of cultivators by improving agriculture. Co-operation of the people with Government will no doubt bring about the desired result. But it has been the sad experience of intelligent and painstaking cultivators that they are not allowed to enjoy the fruits of labour which they bestow on their lands, for even before they get any return for their outlay, they are over-burdened with increased assessments. This is the sole cause of the apathy of the people towards their land, and Government should, therefore, take it into consideration in making efforts for improving the status of the agriculturists in the country. Though His Excellency is actuated by the best of motives, his subordinates are likely to defeat his good intentions by their highhandedness in the recovery of land assessments. The Mámlatdár being invested with magisterial powers is a source of perpetual dread to the people. Though we might differ from His Excellency on certain points, still we cannot but congratulate him on his honest efforts in the cause of the agricultural development of the country.

Kaiser-e-Hind (34), 3rd Oct., Eng. cols.

***33.** "His Excellency Sir George Sydenham Clarke is continually proving that he is, above all things, a practical man. When others are content to express an opinion Sir George acts, and with no uncertain hand. The Conference summoned at Poona during the past week is but another proof of his desire to get at the root of things and effect changes, where they are necessary *ab origine*. The importance of increasing the food-bearing capacity of the country is one of the greatest questions with which the present generation is faced. By its side, such matters as self-government pale into insignificance, for the food problem is world-wide and there are indications that the future may see a shortage of food-stuffs in every country. The foolishness of indiscriminate boycott could hardly be more aptly put than in the words of Sir George Clarke at the Agricultural Conference, for it shows first that its advocates do not take the trouble to study all the economic conditions, and secondly, that it attempts to impose useless hardships which must exist for many years to come."

Gujaráti (29), 3rd Oct., Eng. cols.

*34. "His Excellency began his instructive speech with the unexpected generalisation that it is not easy to say anything in this country that will not be disputed or criticised. For our own part many of us feel that it is difficult to say anything in India that is not apt to be misunderstood or resented by the authorities. But His Excellency has himself admitted that the Agricultural Department is a new Department and that it is a baby in comparison with the giant organisations maintained in the United States. As a thoughtful student of science and sociology, His Excellency will not find it difficult to understand the interdependence of sociological phenomena in their widest sense and the reasons of the backwardness of the agricultural population in education and agricultural knowledge. Agricultural or sanitary progress is all but impossible when the mass of the population is steeped in profound ignorance, and if the example of Japan or the United States is to be followed, let it by all means be followed in all essential respects. National life is a coherent whole, and it is a mistake to isolate one group of sociological phenomena from the rest if that national life is to be understood aright in its entirety."

Bombay Samáchár (68), 30th Sept. and 2nd Oct.; *Sánj Vartamán* (40), 29th and 30th Sept.; *Akhbár-e-Soudágar* (23), 1st Oct.; *Jám-e-Jamshed* (33), 1st Oct.

35. The speech made by His Excellency Sir George Clarke in opening the Agricultural Conference at Poona is full of views and sentiments which arrest our earnest attention. In view of the incontrovertible fact that agriculture has been and must be the chief industry of the country, the anxiety shown by Local Governments and Administrations to realise its importance and to make it yield the largest profits is highly to be commended. Considering the experiences of other countries India stands much in need of maintaining the superiority of her agricultural industry. The yearly drain of her agricultural produce has well-nigh reached a stage where a line should be drawn and all exports prohibited. A comparison of the agricultural yield with the number of Indian population goes to show that the field crop hardly comes up to the standard it should reach per head of population. Yet this vast export has been defended by those in authority on the ground that as compared with the total output it is infinitesimal and any restraint upon it or any attempt to check it would proportionately decrease the crops. Without trying to prove once again how faulty this line of argument is we express our gratification that the matter has at last drawn the attention of the authorities. In this connection His Excellency declared, 'I do not know whether the prevailing high prices which have been advantageous to the cultivators are not due, in part at least, to a growing disproportion between the population and the production of food-stuffs' and further, 'that a point may be reached at which the growth of other staples will have to be checked.' If things come to a crisis necessitating this last measure, it will indeed be a serious outlook. It is impossible to prevent agriculturists from growing crops other than food-stuffs if they yield a large profit. But at the same time it lies within the powers of Government so to fix the assessment as to compel the agriculturist to give up a portion of his increased profits and to lower it in the case of others. But this alone will not suffice to remedy the situation. An effort should also be made to induce agriculturists to cultivate waste lands. Among other things His Excellency has recognised the importance of inducing agriculturists to take up home industries, of extending irrigation works, and of inducing them to establish co-operative credit societies with a central bank, and we sincerely hope all these reforms will be put into execution before His Excellency's term of office expires. His Excellency's views with regard to the progress of the factory industry of the country are highly to be welcomed. But the dearth of labour for agriculture and manufactories has been adding to the seriousness of the situation, and we, therefore, trust the Conference will arrive at some

practical solution in the matter. The best course for Government is to put a stop to indentured labour, for the benefit of the country if not as a punishment to the colonies for their ill-treatment of the Indians. His Excellency's views on the boycott of foreign sugar are, we apprehend, based on some misconception, as it has been preached not with a view to draw the attention of the British nation to the grievances of Bengal with regard to its Partition but on the ground of the religious susceptibilities of the Hindus. [The *Sánj Vartamán* welcomes the Conference as a healthy sign of the times and expects much good to result from its deliberations. It takes exception to the opening sentence in His Excellency's speech and controverts on economic grounds the theory propounded by His Excellency 'that a sudden expansion of manufacturing industry on a large scale would be disadvantageous.' Agriculture, the paper admits, is and must remain the staple industry of the country, but, it says, it does not follow that the country should never take to the manufacturing of those articles for which it has to depend upon foreign countries. In the next issue the paper endeavours to prove that in her present economic condition India cannot but expand her manufacturing industry while at the same time developing her agriculture, if at all she desires to maintain her position in the scale of nations. As regards His Excellency's views on the boycott of foreign sugar the paper maintains that sugar is not an article of daily use throughout the country and so its boycott can inflict no hardship upon the poor who rarely, if at all, use it. The *Akhbár-e-Soudágar* writes approvingly of His Excellency's speech, but deplores that no practical steps have yet been taken for the education of the agricultural classes. Discussing the proceedings of the Conference the *Bombay Samáchár* in its issue of 2nd October hails with satisfaction Sir John Muir Mackenzie's declaration that the best endeavours would be made by Government to devote as much money as could possibly be spared towards the imparting of agricultural education. The *Jám-e-Jamshed* regrets that Dr. Mann should have hesitated to support the proposition for the imparting of agricultural education in rural primary schools, but trusts that his scheme for the development of the College would bear ample fruit in the near future.]

Comments on Mr. D. E. Wachha's suggestions with regard to the spread of agricultural information among the illiterate villagers.

Bombay Samáchár (68), 1st Oct.; *Akhbár-e-Soudágar* (23), 29th Sept.

36. The *Bombay Samáchár* supports the suggestions made by Mr. D. E. Wachha in the course of his observations upon Mr. Keatinge's Report of the working of the Agricultural Department and trusts that they will not fail to make an impression upon the Agricultural Conference. The system of issuing pamphlets on agricultural subjects in the vernacular, the paper thinks, will not have the necessary effect as they are oftentimes written in language too technical for the lay mind to understand. In this connection the paper supports Mr. Wachha's suggestion that itinerant Inspectors should annually or at stated intervals go the round of the villages and instruct the agriculturists by conducting experiments on the spot. It dilates on the importance of agricultural exhibitions and trusts that the beginning made at Poona will be followed up with better results next year. [The *Akhbár-e-Soudágar* writes in a somewhat similar strain.]

Comments on the Government Resolution *re* grazing fees in the Bombay Presidency.

Kaiser-e-Hind (34), 26th Sept., Eng. cols.; *Kesari* (131), 28th Sept.; *Kannad Kesari* (102), 1st Oct.

37. "An important resolution has been issued by the Government relating to Forest Administration in the Presidency.......... The question dealt with is almost wholly grazing fees.......... The reduction effected in these fees is a large one for which the villagers should be grateful, for the fee represents but a very small fraction of the return obtained by its payment. The reduction, it is true, is only for a limited period, but there is no reason why it should not become permanent. The right is given to the administrative officers to increase the fees should it be necessary to punish systematic trespassing, and it is only right that it should be so. The villager does not yet understand how vital it is to his interests that the forests should be preserved. We have in mind many places where for lack of control the country has become bare in few years and, were it not for the Forest Department, vast tracts of forests now existing would speedily disappear.......... We cannot deny that there are instances where hardship exists, but the reduction in the grazing fees now made shows that the Government is anxious to meet the villagers' desires, and it behoves the villagers to do all in their power to help the Government in its protection of the forests which are of such inestimable benefit, not only to the present, but to all generations." [The *Kesari* writes that Government have done nothing beyond calling for a report from a special committee appointed to investigate the causes of the increase of cattle-impounding cases in the Central Circle. The concessions granted may be of some use to the public. Government, however, are not willing to give up the revenue derived from the grazing rates. It may be Western economy or circumspection, but it will go in India by the name of close-fistedness. Besides, Indians, from times immemorial, regard forests as *res nullius.* It is, therefore, a question for consideration on what basis Government derive the right to levy grazing fees in the Forest Circles. The *Kannad Kesari* publishes a translation of the above in Kánarese.]

Pársi (37), 3rd Oct., Eng. cols.

***38.** " A very important Resolution was issued by the Bombay Government last week on the subject of grazing rights and fees which directly affects the well-being of the poor ryot. Several changes have been made in the old system, and the Resolution has the advantage of being simple and uniform in the proposals it contains. In the first place it puts a stop to the practice of auctioning the grazing in waste-lands to one or two men who were thereby able to monopolize the grazing area near a village and charge whatever fees they liked, and in its place it recommends the forming of village *punchdyets* to administer the pasturage attached to their respective villages. This is really a change in the right direction, and we not only welcome it, but are sure it will go far towards reducing the friction between the villagers and the Forest Department which occurs a little too often in these days. According to the Resolution, the grazing in the revenue waste-land adjoining a village will be sold to the village community on payment of a lump sum at the rate of an anna per acre, and in any village where the Collector is of opinion that a *punchdyet* can be formed and there is a sufficiently large area of forest classed as pasture, such area will be handed over to the village community and constituted a 'village forest.' A *punchdyet* will manage the forest on behalf of the community, and will have powers to regulate the use of pasture and to prevent all waste and destruction whatsoever......... We are sure the humble cultivators will appreciate these concessions, and help the Government in the preservation of the forests, not only for themselves, but also for their children and the generations to come."

Government should consult native public opinion before appointing any one to the shrievalty of Bombay.
Oriental Review (13), 29th Sept.

39. Commenting on the career of the late Dwárkádás Dharamsey the *Oriental Review* writes :—" How came it that such a man should be the Sheriff of our City for the usual term and should be also the Government's nominee to such an important post as that of a member of the City of Bombay Improvement Trust ? The public remains in entire ignorance of the methods and means by which these posts of honour and trust were attained by one who has himself confessed that long before their attainment he had committed an offence, of which he trembled to think at the moment of his suicide. It is not individuals whom we desire to arraign so much as the system of which those individuals were perhaps the victims themselves. What is the system, what are the means and methods which can give scope to a swindler to succeed in being a Sheriff ? The public no doubt knows nothing accurately about it ; but that very ignorance is the parent of grave suspicions. Though the suspicions may not be warranted, the very fact that they exist and are so widely entertained is a misfortune which ought to be recognised. The system that can give scope for such success demands and deserves public condemnation. And in the public interest it is necessary to claim that such a system should cease. We know not how far it is or is not true that the Police Commissioner or the Municipal

Commissioner is specially consulted before a Sheriff—particularly where he is not a European—is selected. If it is true, it is clear that such officers were not in a position to know all that was to be known in Mr. Dwárkádás' case. We are in a position to say that native gentlemen of recognised position could, if consulted, have left the Bombay Government in no doubt on the point. To quote but one instance, some years ago it was proposed to make Mr. Dwárkádás a member of the Board of Directors of a well-known mill. The Chairman of the Board, one of our leading citizens, opposed the proposal and declared that he would resign his seat on the Board rather than sit in such company; and the proposal was abandoned. The knowledge that led the Chairman to make such a declaration could have been available to Government had Government desired. But the system that is at work keeps Government in the dark and is answerable for the scandal which we are sure Government must regret.......... It may well be worth considering if henceforth the Justices of Peace or the Corporation may not be entrusted with the duty of submitting the names of those on whom Government may confer the dignity and powers of the City's Sheriff."

Comments on the removal of Mr. Joseph Baptista's name from the list of Justices of the Peace.

Gujarát (73), 25th Sept.; *Mahrátta* (11), 3rd Oct.

40. The authorities must have some weighty reasons for removing the name of such a respectable gentleman as Mr. Baptista from the list of the Justices of the Peace, and we think they are in duty bound to place them before the public. There is a suspicion among the people that Mr. Baptista has been deprived of this honour only because he took an active part in the movements of the Bombay National Union and such other popular bodies. We hope it is not so. Government have by this incident created an ill-feeling in the public mind towards them, which we fear will be greatly augmented if they continue to remain silent and refuse to give out the reasons which led them to take such arbitrary and high-handed action. Under the circumstances, no self-respecting and independent gentleman would consider it to be an honour to hold such honours, which, in all propriety, should go to the workers in the cause of the people and not to the sycophants of Government as is generally the case. [The *Mahrátta* reports :—" The following resolution was passed by the Bombay National Union :—' This Union disapproves the action of the Government of Bombay in removing Mr. Joseph Baptista from the office of a Justice of the Peace without assigning any cause and fears that the said action of the Government is calculated to create an impression in the public mind that the object of the Government is to discourage fearless expression of opinion even within the limits of law '."]

Phœnix (14), 25th Sept.; *Karáchi Chronicle* (9), 26th Sept.

41. " Whenever a publicist in this country tries to do his duty fearlessly and according to the voice of his own conscience, he is sure to incur official displeasure. As a case in point, we point out the recent notification of the Bombay Government removing Mr. Joseph Baptista from the post of Justice of the Peace for the city of Bombay. Why did Mr. Baptista happen to incur the displeasure of the mighty Government? Only because he befriended Mr. Bál Gangádhar Tilak, defended him in the great historical trial and also presided at the recent birthday anniversary of Mr. Tilak, the good and true son of the soil. We think that Mr. Baptista would not be at all poorer by losing an honorary post; on the contrary, he would be more popular among the people. That the Bombay Government, by this act, has sustained a serious loss in its reputation and has made itself the laughing-stock of the public, goes without saying." [The *Karáchi Chronicle* makes similar remarks.]

Comments on the order of the District Magistrate of Ratnágiri respecting the local Library.

Ráshtramat (47), 1st Oct.

42. The arbitrary order issued by Mr. Maconochie prohibiting Government servants from subscribing to the public library at Ratnágiri is quite in keeping with his career in the Baroda and Akola States and in the Sholápur district. It is Mr. Maconochie's nature to act like a Nabob, and we need not, therefore, be surprised at his recent order. Only the other day the Chief Justice and Justice Batchelor of the Bombay High

Court exposed his poor knowledge of law and procedure by passing strictures on him in an appeal made by two merchants of Rájápur against the order of the Sub-Divisional Magistrate for taking security from them for keeping the peace for one year. Mr. Maconochie was appealed to, but he dismissed the appeal without listening to the arguments of the pleader who appeared for the aggrieved persons. Mr. Maconochie has no recourse left but to bow down his head with shame at the remarks of the learned Judges. It is really a misfortune of the people of the district that their destinies should be in the hands of an autocrat who after being in service for more than twenty years does not know the fundamental principles of law.

Comments on the Bombay High Court's decision in the Málvan boycott case.

Mahrátta (11), 3rd Oct.

***43.** "Some months ago, the traders, shop-keepers and other people of Málvan proclaimed a voluntary boycott of foreign sugar. The feeling underlying this movement was so strong that even hamáls refused to load or unload the packages of foreign sugar. This was too much for the mighty policedom. They hauled up Messrs. Mulgáonkar, Keni and three other prominent shop-keepers before a Magistrate, who ordered them each to execute a bond of Rs. 1,000 and to furnish two respectable sureties as guarantee of their keeping the peace for one year. Justice Chandávarkar and Justice Heaton in disposing of the application for revision have, we are glad to see, taken a just and common-sense view of the boycott movement and indicated the limits within which the boycott propaganda is perfectly legal. The Judges hold that even if all the alleged acts of the accused be taken as proved, as is done by the Magistrate, they neither constitute any threat or illegal pressure calculated to disturb the public tranquillity, nor were they sufficient to establish that the public tranquillity was actually disturbed. Justice Heaton says that the Magistrate's summing up and conclusions were not the logical outcome of his judgment for he assumed that the conduct of the accused amounted to a breach of the peace. From these observations it is clear that people have a right to combine and to persuade others from following a particular course of conduct which they honestly think to be in any way injurious to the community and to take any other action in that respect, provided they confine themselves to peaceful persuasion and moral pressure and do not resort to threats or illegal physical force. The boycotters and the Nationalist party in India were never a party advocating threats, physical pressure or any kind of violence; they want to stick to persuasion, moral pressure and peaceful boycott. Justices Mitter and Fletcher held the ideal of *swarāj* within the Empire as perfectly legal; and we heartily congratulate the Bombay High Court on their weighty pronouncement on the perfect legality of using the weapons of persuasion, moral pressure and peaceful boycott."

Alleged irregularity of procedure in an assault case at Matli (Sind).

Al-Haq (53), 25th Sept., Eng. cols.

44. "We learn that the police have charged, under section 304 of the Indian Penal Code, the Overseer of Matli, who is alleged to have struck a Muhammadan subordinate of his with an umbrella and thereby caused to his eye a serious injury which resulted fatally. The Magistrate, before whom the accused was hauled up, happened to be belonging to the same community and native place as the accused and, moreover, on terms of friendship with him. He, therefore, wrote to the Sub-Divisional Magistrate to transfer the case. But before so doing, he let the accused on bail. The accused was at first suspended by his superior officer, but subsequently re-instated. The police, we hear, asked for the services of the Public Prosecutor for conducting this case. But the District Magistrate has not thought it necessary to grant that requisition. At this stage we are not, nor can we be, in a position to divine the result of the prosecution. But considering the facilities given to the accused we feel a little apprehensive of an acquittal. We must observe that it is a fit case in which the services of the Public Prosecutor should be given for the conduct thereof. The victim of the alleged offence was a poor Muhammadan and the accused is an influential man. In the interests of justice the prosecution side should be rendered strong and competent enough to face the defence pleaders who are expected to be leading members of the Sind Bar."

Suggested changes in the fares for the taxi-cabs published in the *Bombay Government Gazette*.
Bombay Samáchár (68), 27th Sept.

45. The *Bombay Samáchár* writing about the taxi-cabs in Bombay draws the attention of Government to the rates of fares fixed by them. It says:—For the first mile run by a taxi-cab the fare will be eight annas, whereas the fare for a victoria is six annas. The reasons are plain enough. The cabs will run faster than other means of conveyance, will accommodate three passengers and will be kept cleaner than the *gharries*. But it is a question whether the public will pay four annas for every half mile after the first mile is run. Those who are responsible in the matter ought in their own interest to get the half-mile fare reduced. The fare of ten annas per mile after four miles are run is also too much. The limit beyond which the cabs are not to be run is not settled. It is feared that idlers might take the advantage of this flaw for a run to Khandálla or Poona and put difficulties in the way of the management. For every two minutes of detention an anna will be charged. But who is to take note of the time of detention? This will give rise to needless difficulties. Then the difference in the fare-rates for day-time and night-time will be objected to unless sound explanation is forthcoming. We hope Government will direct their attention to the defects we have pointed out and will make proper changes in the table of fares.

Pressing necessity of a Town Telegraph Office at Ratnágiri.
Satya Shodhak (156), 26th Sept.

46. The population of the town of Ratnágiri numbers about twenty thousand, and there is a pressing want of a town Telegraph Office at its centre. The residents of the town had once applied for such an office, and the Postmaster-General during his visit to Ratnágiri had made inquiries with a view to opening one at the town Post Office. But nothing further was done in the direction. The needs of the town are daily increasing and the want of the Telegraph Office is being keenly felt. The present Telegraph Office is far away from the busy part of the town thus causing inconvenience to people living there. From a pecuniary point of view also such a new office would not be a losing concern. It is, therefore, requested that the authorities concerned will take the above into their serious consideration and supply the long-felt want.

Expression of regret by the *Gujarát* for the publication of certain verses in its columns.
Gujarát (73), 25th Sept.

47. The Collector of Kaira having objected to some verses published in this paper, we have expressed our regret for their appearance and promised him not to publish in future any ambiguous poem which may be construed as seditious. Our readers are well aware that our mission is not to preach sedition, but to advance the interests of the rulers as well as the ruled. We do not consider it to be seditious to indulge in legitimate criticism for the good of the State and the people. We want it to be clearly understood that in our opinion the British supremacy over us is far more advantageous than the rule of any other power. In all our actions we are actuated by the desire of promoting the good of both the British Empire and our fellow-countrymen. Surely none would set himself against the growth of amity between the rulers and the ruled. The rise of the nation is the rise of the Government and, therefore, any legitimate effort in the direction of the regeneration of the country will not be harmful to the Government.

Revival of the *Pratod* newspaper at Islámpur (Sátára)
Pratod, 20th Sept.

48. During the campaign of Press prosecutions, the editor of the *Pratod* also had his lot of undergoing imprisonment of a year and a half and a fine of 500 rupees. In satisfaction of the payment of the fine the *Pratod* Press had to be given over to Government.

Owing to this inconvenience, attempts to publish it as before failed. As a last resource, arrangement has been made for its printing at Islámpur (Sátára). It is hoped that by the grace of God the paper will shortly see better days. The *Pratod* office at Sátára is closed for the present.

Republication of articles from the *Karmayogin* of Calcutta.
Udbodhan (96), for Aug.

49. The *Udbodhan* republishes in Gujaráti an article on the popular songs of Bengal which has appeared in the *Karmayogin* of Calcutta and of an appreciative sketch of the life and character of Manoranjan Guha, one of the nine Bengali deportees.

Approval of Mr. Mules' appointment as Chairman of the Karáchi Port Trust.
Phœnix (14), 25th Sept.; *Karáchi Chronicle* (9), 26th Sept.

50. "We hasten to congratulate Mr. H. C. Mules, M.V.O., who has been recently appointed full time Chairman of the Port Trust. Mr. Mules has already held this post for more than five years, and in that capacity he has worked hard and worked well for the welfare of the Port Trust, despite the fact that he had also to carry on the responsible and arduous duties as Collector of Karáchi and District Magistrate. Mr. Mules is now quite free to give undivided attention to the Port Trust work, and we can safely predict a bright era of prosperity and a promising future for the Port Trust." [The *Karáchi Chronicle* makes similar remarks.]

Alleged increase in the number of gambling houses in Karáchi (Sind).
Sind Gazette (19), 27th Sept.

51. "The police are continually raiding gambling houses on warrants issued by Magistrates or their own officers and yet the evil remains more firmly rooted in Karáchi than ever. There are in this town at least a dozen to twenty old established houses of the kind, all of them well-known to the police. They attain their rankest luxuriance in the foul atmosphere of the *Chakla*, and we must accordingly look for the choicest specimen in the neighbourhood of the Napier Road, in the Sadar Bazar, in the Bagdadi, the Soldier Bazaar and the Ranchore Lines. On and near the Napier Road are four or five of the largest and worst of them. Many attempts have been made to break them up, one of the most notorious having been raided certainly five times in the last two years, but still they thrive like a green bay tree.......... The greatest difficulty in putting a stop to this is the law itself. The Prevention of Gambling Act was intended to furnish the authorities with a simple and efficient means of putting a summary stop to a recognised evil.......... But during the twenty-two years that have elapsed since this measure became law, the judicial mind has been hard at work upon it with the result that its short and simple provisions have been sifted, refined, mutilated and interpreted beyond all recognition. An experienced Judge, well-known in Karáchi once, said that there was more judicial nonsense talked about the Gambling Act than about the whole remaining criminal law! The fundamental difference between the two sets of principles underlying the Gambling Act and the ordinary criminal law is often altogether neglected in the Courts, with the simple result that the Act has become unworkable. This difference may not be visible from the judicial point of view; but to the executive officer, Magistrate or policeman, acquainted as he is with the conditions of actual crime and approaching the issue from another side, it is plain enough.......... These facts, we believe, account for the flourishing condition of the gaming-houses. If our local Magistrates and police were pressed, we believe they would admit that they are powerless to abate the evil in view of the attitude of the higher Courts. Raid after raid has been carried out in Karáchi in the last few years; case after case has been fought to a finish; but the finish has been almost invariably in favour of the gambler. The authorities have, therefore, practically given up as hopeless the attempt to put an end to the existence of the gaming-house. It is beyond doubt that the first fruits of their enforced inactivity will be a change for the worse in criminal statistics."

Alleged increase of burglaries in Sind.
Musáfir (55), 25th Sept., Eng. cols.

52. "We are alarmed to learn that the trade of the burglar promises to grow brisker day after day.......... The terror of the helpless townsman and the villager can better be imagined than described in the light of the recent venturesomeness of the burglars in visiting two European quarters in the camp here.......... Indeed the people see in this instance one more evidence of the awe of the Government on the wane. For the Indian mind this means a serious situation indeed. We should hail it as a God-send if this instance impressed on the authorities the urgency for a due appreciation of the situation and moved them to find some effective panacea for the scandalous evil. Government should trust the honest natural leaders of the communities and induce them to co-operate with the authorities in weeding out the poison-shrubs.......... So long Government have failed in that duty to the people. It is high time that they recognised the necessity of revising their policy and re-adjusting it conformably with the changed times."

Legislation.

Comments on the Ahmedabad Mill-owners' Association's representation to His Excellency the Viceroy against the Factory Bill.
Gujaráti (29), 3rd Oct., Eng. cols.; *Indian Social Reformer* (6), 3rd Oct.

***53.** "The Ahmedabad Mill-owners' Association has addressed a representation to the Governor General of India in Council on the subject of the proposed factory legislation. The Association has succeeded in showing that the Draft Bill is open to some serious objections, but we wish its representation had been drafted with greater care and couched in better language. Ahmedabad stands next to Bombay so far as the progress and development of the mill industry is concerned, and one expects that the views of its mill-owners should be more happily and carefully expressed than in the representation published by our morning contemporaries. There is no doubt that the textile industry in this country has not yet reached an advanced stage of development. It is yet growing and its natural growth needs to be fostered with sympathetic care and attention and not impeded by harassing interference.......... The provisions of the proposed factory legislation are needlessly strict and will be productive of meddlesome interference with the steady progress of an industry which requires to be tended with tender care and does not deserve to be discouraged by unsympathetic handling." [The *Indian Social Reformer* writes :—"With several of the suggestions of the memorialists we are in strong sympathy, such as the continuance of the association of the District Collector with factory administration, the requirement of experience of English factories in Inspectors, the inadvisability of fixing Sunday as a holiday in all mills instead of leaving it to the discretion of managers to fix any day in the week that may be convenient, the exemption of working with small donkey-engines from the ordinary factory processes, and the altering of the closing hour to 8 P.M. so as to allow of a longer recess in summer. But we are sorry we cannot agree with the Association in its opposition to the limit of 12 hours a day for adult male labourers and to the clause insisting on the production of certificates of physical fitness by children and to that laying down that the presence of an under-age child within factory premises will be presumed to mean that he was employed in the factory, the burden of proving that he was not so employed resting on the factory authorities."]

Indian Spectator (7), 2nd Oct.

54. The Ahmedabad mill-owners have represented to the Governor General in Council that the Factory Labour Bill introduced into his Council is quite uncalled-for, and that even if the existing law needs to be amended, the Bill is open to several objections of a serious nature. That the Bill may be dropped altogether is not likely to be conceded at this stage, after the two inquiries instituted by Government and after so much public discussion. But the Select Committee, when appointed, will no doubt consider all the objections urged by mill-owners and by others who may be affected. The Government is in no hurry to pass the Bill, and by the time it leaves the hands of the Select Committee, even the enlarged Council will probably have come into being, and the objections will be thoroughly discussed from all points of view."

Bombay Samáchár (68), 28th Sept.; *Gujaráti Punch* (31), 26th Sept.; *Indu Prakásh* (46), 30th Sept., Eng. cols.

55. The *Bombay Samáchár* heartily supports the representation made by the Ahmedabad Mill-owners' Association to His Excellency the Viceroy on the subject of the proposed factory legislation and trusts that its example will be followed by all the representative and influential bodies throughout the country. In the opinion of the paper the representation has thoroughly exposed the dangerous character of the measure and pointedly shown how it has brushed aside the conclusions of the expert Commission of inquiry. The paper dilates at length upon the calamitous situation into which, it supposes, the Bill will involve the whole country if it passes into law. [The *Gujaráti Punch* also supports the representation and expresses its regret that Government should interfere with individual liberty and enlarge the powers of their officials to the utter detriment of the interests of the country. The *Indu Prakásh* writes:—"We trust the Ahmedabad petition wll receive sympathetic consideration at the hands of the Government of India. May we ask if this timely move of the Ahmedabad Mill-owners will rouse the Bombay Mill-owners' Association, the Native Chambers of Commerce, all employers of factory labour and mill-hands and other operatives to take action, so that the Government may be in possession of their views, which it may see its way to adopt in entirety or to meet half way."]

Appreciation of the India Bill for the universalisation of Currency notes in India.

Indian Spectator (7), 2nd Oct.

56. "Having universalised the five-rupee currency note, the Government now proposes to treat similarly the ten and the fifty rupee notes. We cannot understand why this reform should not have been carried out earlier. If any inconvenience could be urged against the measure, it might have been inconvenience to the Government, and not to the people. It is always annoying to a traveller to find that a note which comes into his hands in one province cannot be easily cashed when he passes its boundaries into the next. It is not likely that widening the circulation of a note facilitates fraud. The five-rupee note was made universal in 1903 outside Burma, and since then the Burma notes have also been accorded the same privilege. This measure does not seem to have given rise to any malpractices."

Education.

A protest against the disciplinary measures enforced against certain teachers and students of the Lárkána (Sind) Municipal School for taking part in Tilak celebrations.

Lárkána Gazette (54), 25th Sept.; *Sind Patrika* (56), 25th Sept.

57. "The action of the Lárkána Municipality in reducing by Rs. 5 the pay of two Assistant Masters for their alleged participation in the anniversary of the birth-day of *Srijut* Tilak is an ill-advised step. There are two reasons for this. In the first place, the conclusion arrived at is based not on open but confidential enquiries. The condemned teachers should have been given an opportunity to confront their opponents. The guilt has been fastened upon them without practically giving them any chance of defending themselves, a procedure which is opposed to all common sense and fair play and is in direct contravention of the fundamental principles of British justice.......... Not only were the teachers not confronted with their accusers, but the press reporters, who had gone there to take notes of the proceedings, were forced to leave the Municipal Chamber on the plea that they as representatives of the press or the public could not claim, as of right, to attend the meetings of the School Committee. Law lays down that all Municipal meetings are public meetings and that the public have a right to be present. But here we find the order of things reversed.......... The second objection to the action taken by the Municipality is that they have made a mountain out

of a mole-hill. The anniversary is alleged to have taken place on the 23rd July and nobody remembers the incident now....... To magnify such an insignificant occurrence into a great political movement is, to say the least, most unwise. Has anything happened in consequence of the anniversary to show that it had a pernicious effect on the minds of the people?......... By-the-bye, the proposition of the Municipality as well as the resolution, published elsewhere, refer to *Srijut* Tilak as 'Tilak Maháráj.' This shows that even the Municipal authorities hold the man in high esteem; then why have they enacted this farce of punishing those who are merely alleged to have venerated him?" [The *Sind Patrika* writes:—"The decision of the School Committee influenced by secret wire-pulling and resulting in the reduction of two assistant teachers and expulsion of two students of the local A. V. School come as a veritable surprise, when it is known that the statements of those teachers submitted by the Head Master after a careful inquiry have been treated with scant courtesy and an *ex-parte* decision given against them.......... The School Committee has not only disbelieved their statements, but has, so to say, insulted the Head Master by refusing to attach any weight to his report."]

Railways.

Alleged public grievance *re* the issuing of platform passes at the Ahmedabad Railway Station.

Praja Bandhu (38), 26th Sept., Eng. cols.

58. "An esteemed correspondent draws our attention to a grievance at the Ahmedabad Railway Station in the matter of taking out platform tickets. Formerly these tickets used to be given from the window for issuing first and second class Railway tickets, but almost since the new and commodious Booking Office has been built that practice has been discontinued, and people can get platform tickets only from the solitary window reserved for third class passengers, and for that too they have to follow one after another in a row and bide their time. This is certainly inconvenient, and means a frightful waste of time. One, indeed, fails to understand what has induced the authorities concerned to give up the old convenient practice. With a bigger and a better Booking Office one naturally looked forward to an improvement in the form of additional facilities to the travelling public and their friends, but it seems quite the reverse has been the result."

Suggestion for a light railway line between Kudchi and Bágalkot in the Southern Marátha Country.

Belgaum Samáchár (113), 27th Sept.

59. The *Belgaum Samáchár* urges the necessity of constructing a light railway from Kudchi to Bágalkot in the Southern Marátha Country. The distance between the two places is about 70 miles, and the paper says that the people as well as trade have suffered much owing to the lack of a railway between them. It is confident that numbers of cotton mills will spring up in the district if the suggested line is constructed. It, therefore, appeals to the Chiefs of Jamkhandi, Mudhol and Sángli to move in the matter as the line will materially benefit their subjects.

Municipalities.

Annoyance caused to the public by the unsatisfactory management of the Bombay Tramway Company.

Bombay Samáchár (68), 27th Sept.

60. It would be very interesting to know whether the introduction of Electric trams in Bombay will be welcomed by the public. The present management of the Tramway Company causes great annoyance to the people at large. The convenience of the public is the last consideration with the Company. It looks as if the public exist for the Company. The Company have framed very intricate rules and regulations to be observed by the passenger public. They have misused their powers by framing such rules, and the public can very well call upon the Corporation to exercise control over them. The servants of the Company cannot accept Currency notes. The passengers are held responsible if tickets are not issued to them. If a car is full, no passengers are allowed to stand in the car. The prosecution of passengers to whom no tickets were issued has made the general public very uneasy. In a recent case in which a passenger was fined by Mr. Aston, the passenger had to change into another car where he would have got a ticket issued for him. He was the victim of the delay caused by the Company's servants. That unusual delay is caused by the conductors is the general experience of passengers. In this case the Court ought to have brought it home to the Company that it is their duty to recover moneys from the passengers and that for the neglect of this duty the latter should not be landed into difficulties. Very often passengers travelling over a short distance have to leave the car without getting a ticket as there is the fear of their missing the car to which they wish to transfer. If the Company persists in such ways, the Corporation should interfere and cancel the obnoxious rules.

Protest against the changing of the name of Dhanji Street into Proctor Street in Bombay.
Kaiser-e-Hind (34), 3rd Oct., Eng. cols.; *Rást Goftár* (39), 3rd Oct., Eng. cols.

***61.** "A timely protest has been made to the Corporation against the changing of the name of Dhanji Street. Why it should be desired to call it Proctor Street we cannot imagine. Every city should guard with a jealous eye the old landmarks which retain memories of earlier days and Dhanji Street certainly comes in this list.......... As regards naming a street after Mr. Proctor, a score of new streets are in contemplation, some of them already constructed, and will be opened in the next few years. Out of these it should be an easy matter to find one to perpetuate the memory of Mr. Proctor, whilst leaving that of Mr. Dhanjibhái unharmed. The naming of new streets in Bombay might, indeed, form a subject for consideration by a Committee appointed jointly by several bodies. Were a Committee appointed, its duty would be to consider all such names as might be suggested and to estimate the value of the services of such gentlemen as might have a claim to the honour." [The *Rást Goftár* makes similar comments.]

Intelligence extracted from the Press.

Reports of Ganpati celebrations at various places in the country.
Mahrátta (11), 3rd Oct.

***62.** "The Ganpati festival was celebrated with great enthusiasm all over the Maháráshtra. The Poona celebration came to a close with a very successful procession, and the images of Ganpati were immersed in the river. The police arrangements were very satisfactory, and there was perfect co-operation between the Police authorities and the popular leaders about the peaceful celebration of the festival. At the close of the festival Dr. V. R. Patwardhan thanked the District Magistrate and the Police authorities for their assistance and arrangements. In Bombay also the festival was celebrated with great enthusiasm. At Násik, Mr. S. K. Dámle delivered a lecture in connection with the festival, but was prevented from delivering his other lectures by the District Magistrate. Mr. Lawáte of Poona delivered a lecture on 'Temperance.' At Umbargaon (district Thána) the District Magistrate prohibited the shouting of *Bande Mátaram, Tilak Maháráj-ki-jay*, etc., and ordered that no songs praising Mr. Tilak should be sung. At Hukeri also Mr. Keni, Mámlatdár, issued a similar order of prohibition. At Sholápur Mr. Khádilkar delivered two lectures, one on 'Bhakti' and the other on 'Discipline.' Mr. S. K. Dámle also delivered two lectures. The festival was celebrated at Amraoti (Berar), Baroda, Dhárwár, Belgaum, Ratnágiri, Wái, Dhulia, Pandharpur, Bárámati, Dongargarh (C. P.), Rohe, Kade, Hubli, Hyderabad (Deccan), Khándwa and several other places. Bhajans, Kirtans, singing of devotional and patriotic songs and lectures on religious and other subjects were the general features of the celebration."

Meetings at Navsári and Belgaum sympathising with the Transvaal Indians.
Sánj Vartamán (40), 27th Sept.

63. The Navsári correspondent of the *Sánj Vartamán* reports the holding of a meeting at that place under the presidency of Moulvi Jeláluddin to express sympathy towards the Transvaal Indians. People from adjoining villages were present on the occasion. The president recounted his own experiences very feelingly. Other speakers also made effective speeches. The principal resolution prayed His Highness the Gáekwár to work through the British Government for the alleviation of the miseries of his subjects in the Transvaal. Another resolution recorded the feeling of appreciation of the meeting for the patriotic, courageous and self-sacrificing war the Indians in the Transvaal were waging against oppression.

Mahrátta (11), 3rd Oct.

*64. "A public meeting was held at Belgaum under the presidentship of Mr. Khot to express sympathy for Indians in South Africa. A resolution of sympathy was duly proposed, seconded, supported and carried; but one of the speakers, Mr. Nátu, plainly stated as his opinion that the meeting or the resolution before the meeting would have no great value. Mr. Nátu pointed out that the question of treatment given to Indians in the Transvaal was a colour question, and it was utterly hopeless to expect, at least in the present circumstances, any success for the Indians in this matter. He said, 'We have no constitution and we cannot bring pressure to bear upon the Transvaal as people belonging to any self-governing country can do. Mere sympathy expressed by us in India will not make the situation of Indians in the Transvaal a whit better.' Mr. Khot, the president of the meeting, agreed with Mr. Nátu and recommended that the people of India should first elevate their position and status by following the path of self-reliance."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 7th October 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th October 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Portuguese and Concanim.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	Gujara'ti.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	Hindi.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayá	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayá	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Mahárashtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Esláh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
177	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
178	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
179	Sind Sudhár	Karáchi (Sind) ...	Weekly ...	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
180	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
181	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
182	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan ; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg ; Muhammadan (Moghal) ; 40 ...	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya ; Muhammadan (Sunni) ; 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali ; Muhammadan ; 36	...
188	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Shâwak Bania) ; 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE .				
192	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
149A	Pratod	Islámpur (Sátára)...	Weekly	......	...

Politics and the Public Administration.

Passive resistance in India more reasonable and more effective than in the Transvaal.

Mahrátta (11), 10th Oct.

*1. "Three weeks ago we concluded our article on the subject of the Bombay Town Hall meeting with a reference to the question of such remedial measures as the boycott and passive resistance. We remarked that the Honourable Mr. Gokhale, while praising the British Indians in South Africa for their passive resistance, seemed to draw the line there, and to imply that while circumstances were such in South Africa as to justify drastic measures there, they were different in India and would not justify those measures in this country. Of course, Mr. Gokhale was very guarded in what he said. He made no express reference to India, but it would not be unreasonable to interpret his significant reference to the conditions in South Africa as implying the distinction. Mr. Gokhale's general attitude towards the remedial measures of boycott and passive resistance, as preached in Bengal, is somewhat inconsistent with his enthusiastic approval of the Indian passive resisters in the Transvaal, and the inconsistency cannot be explained away by anything except the supposition that there is a material difference, in Mr. Gokhale's opinion, in the conditions obtaining in India and those obtaining in South Africa. And we, therefore, propose to consider whether any such difference really exists......... We for one really think that the British Indians have not as good a case against the Boers as against the British Imperial Government. And paradoxical as it may seem, we may say that part of the ground is thus taken away from under the feet of passive resistance resorted to by the British Indians in the Transvaal. The real offenders in the affair are the Imperial Government and the Government of India.......... They are fully aware of the hardships and grievances of the British Indians in the Transvaal. They are aware of the grounds on which these claim reciprocity in the Transvaal and of the justice of this claim. It is they who went to war with the Boers, over the ill-treatment of the Indians, and it is they who have allowed the ill-treatment to grow and increase after the Boers were conquered and the war was over.......... And lastly it is they, we mean the British Government, who owe to their Indian subjects the return of protection and support to their claim for status as British subjects, for the loyalty which they entertain towards their rulers.......... And thus we have the British Indians left only to their own resources as if they were without a country to own, without a sovereign to protect them, and without any civilisation to be proud of. The heroism with which the Indians are fighting in the struggle is certainly glorious, but it looks pathetic on the background of the indifference of the British Government. The only way to make that heroism effective is, in our opinion, to make the British Government realise what we, their brethren in India, feel in this matter. And this leads to the question of our attitude towards the Imperial Government as being certainly far more pertinent than that of the British Indians in the Transvaal towards the Transvaal Government; also to the question whether the conditions in India are really not more favourable to the operation of the principle of passive resistance in India than in the Transvaal. To that we shall turn in our next article on the subject."

The release of Shivrám Mahádev Paránjpe from jail and the alleged significance of his reception by the public.

Mahrátta (11), 10th Oct.

*2. "We heartily welcome Mr. Shivrám Mahádev Paránjpe, M. A., of the *Kál* in our midst after his release from the Sábarmati Jail, Ahmedabad, last Tuesday.......... After his release he was welcomed by the people at Ahmedabad. He visited the Deaf and Dumb School at Ahmedabad and made a handsome donation to it. He left Ahmedabad on Tuesday at night, when a large crowd assembled on the station to give him a hearty send-off. On his way to Bombay he was garlanded and cordially greeted at various stations, Baroda, Surat, Navsári, Pálghar and others. On his arrival in Bombay, which was previously announced, the people had assembled in thousands at the Grant Road Station to give him a hearty reception. He was garlanded amidst cries of *Vande Mátaram*, and his carriage was unhorsed and taken to the *Ráshtramat* Office where he stayed for a short while. Mr. Paránjpe then drove to the Sardár Griha where he put up for the day. In the evening a public *pán-supári* was given to him on behalf of the *Ráshtramat* Office. He was presented also with two silver pen-holders on behalf of Angre's Wádi residents. Mr. Paránjpe left Bombay on Wednesday at night and arrived at Poona the next morning. On the Poona Station the people had gathered in numbers. Among those present were Messrs. Anna Sáheb Patwardhan, Kelkar, Dámle, Bhopatkar, Shet Kisandas and others. He was garlanded and was escorted by the crowd to the Dharmsala adjoining the station. Here Mr. Anna Sáheb Patwardhan congratulated Mr. Paránjpe on his release, to which Mr. Paránjpe replied in fitting terms, declaring that the proper time for rejoicing would be the day of the release of Mr. Tilak, and prayed to God that He may bring it about soon. After visiting the *Ganpati* and *Jogeshwari* temples and receiving ovations from throngs of eager people gathered at various places, Mr. Paránjpe went to his residence in Kasba Peth. All along his route from Ahmedabad to Poona Mr. Paránjpe received ovations from the people, a fact that shows that he is regarded by them with feelings of respect and kindliness. It will be remembered that in giving their verdict, the jurymen expressed that Mr. Paránjpe was 'actuated by motives of patriotism.' We greet Mr. Paránjpe on his coming back amidst us to carry on his work and labours for the cause of the Motherland. We hope that ere long Mr. Paránjpe will resume his public activities in right earnest and will carry on his patriotic endeavours with energy and strength of conviction as he has been doing hitherto. We give below a short summary of the speech which Mr. Paránjpe delivered to the assembly gathered in Shántárám's Chawl, Bombay, on the occasion of the *pán-supári* last Wednesday, which will indicate the fervour of his patriotism. Mr. Paránjpe said that a feeling of wonder took hold of him at the vast assembly before him, as he had been secluded from such gatherings during the last 15 months. Government did not think it convenient to allow him the pleasure of such vast concourses of his countrymen for some time; and so he had not the pleasure of meeting them. Although he could not meet them and converse with them in body, yet his spirit oftentimes soared abroad to attend the meetings of his countrymen and had visions of his people while his body was in confinement. His spirit was a participant in all celebrations like the Shiváji and the Ganpati Festivals, as well as in the pangs of grief at the exile and incarcerations of his distinguished countrymen. Several speakers requested him to take some rest and then commence his work. But he would disobey their command in that respect and would at once begin his work for the Motherland. Some time before he had spoken at Násik about sacred places of pilgrimage, of places of saints, patriots and martyrs. He had then pointed to the hermitage of Mandalay rendered sacred by the presence of Lála Lajpatrái, the jail where Bepin Babu was passing his day in confinement, the asylum where Mr. Tilak was incarcerated, and other sanctified places—modern *tirthas*. He would tell them in all honour and pride that by the grace of Government he was blessed with the residence in such a *tirtha* for some time; he was kept at Ahmedabad in the same cell in which Mr. Tilak was confined before. On his entering the cell the stone-walls, the door and all the inanimate things in one voice told him that that was the place where Mr. Tilak lived and passed his days in political penance. In that hermitage he had the honour to pass 101 days.......... Mr. Paránjpe said, he would commence his work at once along with them. He asked to be forgiven his failings, if any. He emphatically denounced murder and all resort to violence and outrage, and asked his audience to follow perfectly moral and lawful methods. He exhorted the people to persevere in the *swadeshi* movement in all morality, peacefully and lawfully. That would bring about the regeneration of the motherland. After thanking the assembly for the honour they had done him, he closed his eloquent and vigorous speech." [The same paper adds :—" Under the auspices of the National Club and other institutions it was arranged to give a *pán-supári* party in honour of Mr. S. M. Paránjpe last evening in the Kirloskar Sangit Theatre. But in the afternoon, the District

Magistrate prevented the gathering from being held under section 42 of the Bombay Police Act. It is a procedure that is as uncalled-for as it is startling".]

Kál (127), 1st Oct.

3. The honour done to Deshabhakta Paránjpe has a significance of its own. Executive and legislative powers are centred in the hands of the bureaucrats, and whenever there is a conflict between the popular and bureaucratic interests, injustice is committed. The reception given to Paránjpe proves this. The people also are willing to condemn real criminals. But men like Paránjpe whose heart is filled with patriotism are dubbed criminals by bureaucrats blinded by selfishness. They misuse their powers and convict them. But five thousand Indians know better than five bureaucrats and they have shown which way the truth lies in the matter. Bureaucrats, who adjure us not to honour the pictures of patriots and not to keep them and not to praise them and contaminate our souls, have much to learn from the Paránjpe reception. The incident proves that Indians have a heart, and though they may belie themselves for a time to fill the belly, the flame of truth is not yet extinct in their minds. If the bureaucrats design to lessen the respect felt for Messrs. Paránjpe and Tilak by convicting them as criminals, they fail in their object. On the contrary their reputation gets a wide advertisement. If the bureaucrats intend to extinguish patriotism by persecution, they will fail. If once all feel that people are ready to side with truth in spite of the repression of the bureaucrats and to appreciate patriotism, no man will falter on his way. The Paránjpe reception is evidence that the public values patriotism. Peace can be restored only if bureaucrats do not lose sight of truth and justice in administering laws.

An Englishman's imaginary reply to India's complaints.
Gujaráti (29), 3rd Oct.

4. In continuation of "An Englishman's imaginary reply to India's complaints" (*vide* paragraph 6 of Weekly Report No. 39 of 1909), the *Gujaráti* publishes a second imaginary letter signed by "a representative of the sacred and fortunate nation enjoying sovereignty over India," the substance of which is as under:—O faithful loyalist, worshipper of my feet! You raw Indian child! As promised in our last, we appear again to favour such a loyal devotee like yourself and for this favour fail not to offer us grateful thanks again and again. But remember, son, it is vain to expect to deceive the keen-witted British Lion by outward and artificial loyalty. We are glad to learn that the echoes of our recent grand Press Conference are still ringing in your ears. Boy, when you heard Lord Rosebery's speech you were prompted to give wild expression to your loyalty, and our numerous humble servants must have become intoxicated by the brandy of loyalty and the "Bewda" (liquor) of flattery. We are sure of this; and it is, therefore only that we many a times pat you on the back and are smiling inwardly. My dear young black child! Nearly for two centuries you have been in our company. What knowledge have you acquired during these years? During these years the days were ours; the nights were yours. To us were given happiness, knowledge and rise, while to you were given the corresponding opposites, *viz.*, misery, ignorance and decline. According to your proverb, prosperity resides in commerce and political success. You left her, and we taking the form of *Mohini* (fascination) obtained her. Our East India Company, with the pen of commerce in one hand and the keen sword of political intrigue in the other, established itself at Surat, and gradually fascinated you. Nearly a century ago, a noble peer describing our policy in the House of Lords called it that of "Divide and Rule," and the history of the following years has justified his remarks. Say then, if we have made any mistake in diagnosing you.

Sedition as defined in England and in India.
Sánj Vartamán (40), 6th Oct.

5. The *Sánj Vartamán* quotes with approval the definition of sedition given by Justice Coleridge in the prosecution of Aldred, the printer of the *Indian Sociologist*, and writes:—What constitutes sedition is still a contested question. The law regarding it is quite uncertain and as long as it remains so, the respon-

sibilities of the editors of the Native Press also remain uncertain. The law of sedition in India is founded upon the law in England, and yet its definition is much more strict in India than in the latter country. It would remove the prevailing uncertainty if the Courts in India were to adopt the definition laid down by Justice Coleridge in the *Indian Sociologist* case. The uncertain character of the Indian law of sedition is best seen by the conviction of the editor of the Nágpur *Desh Sevak* for commenting adversely on the Honours List. Such writings would never have been considered seditious in England. [The paper further points out that in spite of the very outrageous nature of Aldred's publication, he was awarded the very lenient sentence of one year, whereas in India very harsh sentences of six and seven years are frequently awarded.]

Indian Spectator (7), 9th Oct.

6. "There have been many prosecutions for sedition in this country recently, but in no case that we remember has the law been so explicitly and courageously laid down as it was by the English Judge in Aldred's case, which is practically Shyámji's case. Judges in this country are content to ring changes on the words 'hatred or contempt' in a certain section, and to paraphrase in language more vague than the language of the section itself the exceptions and the explanations. The charges to the jury in many cases remind one 'how commentators each dark passage shun, and hold their farthing candle to the sun.' Aldred was accused of seditious libel of a particular kind, but it is that kind of sedition which is becoming rather too common in this country. Mr. Justice Coleridge's exposition of the law is likely to be found more helpful by the juries here than what they usually listen to in explanation of a vaguely worded section of the Penal Code."

A political interpretation of the Hindu ceremony of *Shráddha*.
Shakti (93), 2nd Oct.

7. The *Shakti* remarks that the *Shráddha* ceremony for the ancestors' souls is not a mere mechanical religious observance but is intended to keep us awake to our duty to our ancestors and writes:—Just as we take up to-morrow the work which we have left unfinished to-day, so should one generation take up the work handed down unfinished to it by the preceding one. If this is not done, the half completed work is lost and the progress of society is obstructed. This has been the case with us. It is as a result of our having neglected the works taken up by our ancestors that we, the descendants of people who were well-versed in every science at a time when the rest of the world was steeped in ignorance, have now fallen to such a low condition. If we had a true sense of reverence for our ancestors, and if we had satisfied them by continuing their work, we would not have been reduced to this condition. We imagined that we were satisfying them with mechanical observances of religious rites, and remained indifferent to their heart's desires. From that day began our decline. Instead of trying like good sons to outshine our forefathers, we fell victims to sloth and ignorance and through these sins of ours this sacred land of those renowned ancestors became dependent. The descendants of those great saints consider it a wise thing to flatter even the most wicked persons for the sake of service; the descendants of those ancient renowned warriors take pride in licking the dust off the feet of their very enemies; the descendants of those grand commercial magnates ferret out the nation's wealth from every nook and corner and hand it over to the foreigner through selfish motives; the descendants of those great philanthropists whose benevolence extended to the whole universe and who were ready to sacrifice themselves for the sake of others, are trying to ingratiate themselves with aliens by indulging in all sorts of machinations to injure their own fellow-countrymen, so that they might be able to fill their own pockets. In short, the people are dying of starvation. The science, the weapons, the knowledge and the arts of our ancestors have died away, and the banner of their fame which once was flying all over the earth has fallen to the ground. How much misery must their souls be feeling at the sight of this state of affairs? Our Scriptures tell us that the ancestors of effeminate and wicked descendants go to hell. What then must have been the fate of our ancestors?

The West has taught Indians to be anarchists.
Jám-e-Jamshed (33), 9th Oct., Eng. cols.

8. "The attempt on the life of President Taft, this week, has been an ugly reminder of the perils which the President of the United States has constantly to face in consequence of his position. With the Yankee thus playing with the revolver and looking upon it as a deed of heroism, what wonder that the poor Bengali stripling at school or college dreams of earning glory and the crown of martyrdom by imitating him? Who but the West herself is primarily responsible for the gross perversion of the morals of the East, which the paternal British Indian Government bewails so greatly to-day? And where the hope of salvation for the pupil, till the master himself is redeemed?"

The future of the country lies in the hands of God and not in those of aliens.
Kál (127), 1st Oct.

9. The Indians day by day are having a clearer conception of their political ideals. They feel that it is necessary to act up to what is deemed just by moral and legal canons. They also think that independence is a natural right and that it is highly desirable for them to try to acquire it. They desire to tread their way towards independence patiently and calmly, ignoring all difficulties. They know full well that their future lies in their own hands and not in those of any aliens. Even if adjudged guilty by a court of justice moved by selfish interests, to feel that one would be acclaimed as not guilty by the public at large and to know that the miseries suffered would help towards the progress of the nation, would be in consonance with historical truth. Dangers attend naturally all national agitation. Or rather difficulties in the way portend future success. They redouble the strength of the agitation, increase the national enthusiasm and in the end ensure the success of the movement. The self-less patriotism of the leaders, which meets all dangers ably, goes a long way in the acquisition of the cherished desire of the nation. The thing that is easily acquired is easily lost. He who taught us self-confidence will protect our interests! He who devised difficulties to test the truth of our cause will remove them! He who entrusted us in the hands of the English will show us the way to self-government! We do not hereafter desire to trust our fate in the hands of any human being. When once we bow our head under the sway of God, we cannot bend low to paltry human rule. We accept foreign rule only so far as it would not be destructive in any way of our religion, history, morality and tradition. Though we are under foreign rule, we do not desire to be slaves! Though outwardly our fate is ruled by foreigners, we have entrusted it to God! By God's grace, our leaders, howsoever they may be persecuted, will become more ready and able to work out their self-imposed task and to make it successful. The Nationalist party will undoubtedly overcome the campaign directed against it at present.

Comments on the proceedings of the Congress of Egyptians at Geneva in Switzerland.
Kesari (131), 5th Oct.

10. The effects of the revolution in Turkey are being felt in Egypt also, and the Egyptians have become ardently anxious to achieve *swardjya*. At the meeting of six thousand Egyptian Muhammadans recently held at Cairo and presided over by Mr. Ali Bey Kamel Pasha, brother to the late Mustafa Kamel Pasha, a resolution requesting the British Government to withdraw from Egypt was passed and forwarded to the British Prime Minister. An association called the Young Egyptians has been founded in Egypt to work on the lines of the Young Turks with a view to bring about *swardjya* for Egypt. A congress of the members of this party recently met at Geneva in Switzerland, wherein the above resolution about the withdrawal of the British from Egypt was also passed and a request was made to the Khedive to grant *swardjya* to Egypt. Mr. Keir Hardie attended the Geneva Congress and heartily supported the above resolutions. The fact that a hundred and twenty-five Egyptians had purposely gone from Egypt to Geneva to attend the congress shows that the *swardjya* agitation in Egypt will soon be successful. Turkey holds suzerainty over Egypt, and she will in a short time make her army and navy strong enough to openly espouse the cause of the Young Egyptians. There will then be no need of holding their Congresses in foreign countries.

The means of keeping anarchical movements out of the country.
Sami Sanj (90), 8th Oct.

11. The prevalence of anarchy in a country provides a stimulus to thieves, robbers and dacoits, and as a result the country is launched into confusion; and its learning, bravery, commerce and agriculture suffer in consequence. The check imposed by Lord Curzon on the educational system of the country has adversely affected the number of those going in for higher education, and thus the learning of the country has gone on diminishing. Those who pose to be loyal and faithful to Government try to keep the Indians away from real learning which teaches them devotion to their rulers. This heroic nation has not lost its spirit, but the Arms Act comes in the way of its showing its powers. Government have no confidence in the people and so the latter are unable to make use of arms, even in self-defence against wild beasts. The recent amendments of the rules under the Act make it practically impossible for Indians to stand shoulder to shoulder with Government against a foreign enemy. As regards commerce, every art and industry has been monopolised by foreigners. How much soever the Indians may try to elevate themselves by expanding their industries, they are sure to fail in the absence of Government support. Government are not likely ever to adopt a policy necessary for the protection of indigenous goods against the inroads of foreign stuffs, and so there is no hope of the trade of the country ever prospering. In the matter of agriculture though Government have been taking some pains to improve the lot of the ryot the people have grown indifferent and have become anxious to repair to towns and cities and to take to other industries. This popular indifference is due to many causes and Government also are responsible to some extent. Government have of late been endeavouring to draw the masses to agriculture, but a long time must elapse before any good comes out of the project. The Government, therefore, that fosters these things, provides for the removal of the causes bringing about anarchical conditions in the country, and virtually maintains its supremacy in the country. It is owing to its religion that India has so long been free of the bomb-thrower. As the country has begun to imitate the West in everything it cannot leave the bomb out. But it behoves us to ponder over the evil consequences of a foreign thing before we accept it.

Disapproval of the proposed hostel for Indian Students in England.
Pársi (37), 10th Oct., Eng. cols.

*12. "When all that can be done under the auspices of the Secretary of State has been accomplished, there yet remains much to be desired. If it is objectionable for the British official to confine his contact with Indians to unavoidable business meetings, the young Indian still more deplorably misses the object of his pilgrimage when he spends his time in an Indian colony. It hinders him from even learning the vernacular properly, and it throws him back on gaining impressions from books, instead of from English life and character, to such an extent that his studies might just as well have been conducted at home.......... There are two ways of looking at the resulting situation; if we take it that two or three hundred is a number sufficiently great to form what are practically Indian colonies in England, and that the presence of so many practically destroys the effect of their foreign environment and consequently the moral lessons that environment is supposed to inculcate, then the reason for holding examinations in England which might have been held in India disappears. Aspiring Indians, therefore, might be saved the trouble of proceeding to Europe for study, specially as they appear to run the risk rather of falling into the hands of anarchists than of learning to appreciate British institutions.......... It would be in the last degree ungracious to suggest any coldness of reception for the efforts of those gentlemen (of whom the late Sir W. Curzon-Willie was such a fine example) who

interest themselves in the welfare of Indian students in England. Nothing could be better than that young Indians should keep in touch with such good friends. But the hostel should only be the last resort of the stranger who has failed to find agreeable accommodation elsewhere."

Boycott is the only remedy for the grievances of the Indians in South Africa.

Gujarát (73), 2nd Oct.

13. At the Bombay Town Hall meeting, Messrs. Petit and Wadia very justly expressed the public feeling when they said that the inhuman and beastly treatment meted out to the Indians in South Africa and the indifference of the Imperial Government towards the rights and feelings of the Indians would, if not immediately mended, undermine the faith of the Indians in British justice and perhaps lead to very deplorable results in the end. The Honourable Mr. Gokhale went a little further and urged the Transvaal Indians to hold on to passive resistance as the most effective remedy for their grievances. Mr. Gokhale no doubt deserves credit for saying this so boldly. However, we are sorry he stopped short at advocating it to the Transvaal Indians only while he advised us to stick to the fruitless task of petitioning Government to redress the grievances of our brethren in the Transvaal. Are we then to be mere on-lookers and sympathisers in words alone of the struggle of our Transvaal brethren? Petitions and protests have proved fruitless. The Government of India appears impotent in the matter. What then are we to do? To us boycott seems to be the only remedy. We are sorry the Bombay meeting and our Bombay leaders seem to be satisfied merely with making grand speeches.

Alleged religious character of the boycott against foreign sugar.

Kesari (131), 5th Oct.

14. The Bombay High Court have declared the boycott movement to be legal, but His Excellency Sir George Clarke has dubbed it as absurd and foolish in his speech at the Poona Agricultural Conference. The demand of India for sugar cannot be met by *swadeshi* produce; but why have not Government granted any concessions to convert jaggery into sugar? We have had to resort to boycott because Government did not help the production of sugar in India. Irrigation and financing planters may lead to the increase of cultivation of sugar-cane. But it does not necessarily mean increased production of sugar. The boycotters know just as well as the Governor of Bombay that the boycott of foreign sugar will not make a hole in the pockets of British merchants. Boycott of sugar is not, like the boycott of British goods, political, but industrial. The Governor of Bombay urges us to give up boycott of sugar as it encourages despicable fraud. But foreign sugar is from our religious point of view unholy, and we would not consume it. It is not wise to call determined people, who are prepared to give up sugar altogether to check the fraud of merchants and to take to jaggery, absurd and foolish. But what has the movement to do with the fraud committed by dishonest traders? As well blame a manufacturer of arms because arms are sometimes used in committing dacoities. Sir George Clarke advises us not to increase our industries all at once as it may result in a shortage of labour and a deficient supply of labourers in agricultural pursuits. And yet, Government do not prohibit the emigration of labourers to Natal and the Transvaal. Such a step would do away with the necessity of holding Transvaal protest meetings.

Adverse comments on the suggestion of the Bombay Chamber of Commerce to prevent Indians from trading under European names.

Jám-e-Jamshed (33), 6th Oct., Eng. cols.

15. "It is to be wished that the Bombay Chamber of Commerce had been better advised in the matter of the suggestion they have advanced to prevent Indians trading under European names.......... The Bengal Chamber of Commerce, who were asked to support the Bombay Chamber's suggestion, have frankly acknowledged that no complaint has hitherto arisen against the adoption of European names by Indian firms, and no sensible man would fail to endorse the effective answer the Indian Merchants' Chamber have made to the suggestion of the sister body. Briefly put, no case has been made out for taking any action whatsoever in the matter. It would only cause annoyance and irritation and may easily end in even inflicting a serious injustice on honest and *boná fide* dealers. Surely it cannot be that the Bombay Chamber of Commerce have become tired of the good relations that prevail between the two communities in this Presidency."

Alleged justice of protecting the Hindu minority in Sind in the matter of representation on the Legislative Council.
Sánj Vartamán (40), 2nd Oct., Eng. cols.

16. "The Muhammadans have urged all along that being in a minority it would not be possible for them to secure adequate representation, unless their rights were safeguarded by special provisions. In the province of Sind, they are in an overwhelming majority, and there it is the turn of the Hindus to claim similar protection as an important minority. But even here the Muhammadans have approached Government with a request for special concessions. They say that one of the seats intended for Musalmans and assigned to the District Local Boards is far from safe. The Hindu Sabha of Sind has sent in a counter-memorial, in which they affirm that the ratio of Hindus to Muhammadans on these Boards in the province is 7 to 28, and consequently the election of a Moslem representative to the Legislative Council may be taken as certain. Again, the land-holders' constituency in Sind is an impregnable stronghold of Muhammadans. Commanding such an overwhelming majority, it is inconceivable that even a Moslem Congressman would be returned in opposition to their wishes.......... The Hindus of Sind are afraid that it is not improbable that they may be left entirely out of any elected seat in the Council; and the claim, which is made on their behalf, that their rights as a minority should be protected on exactly the same principles on which they are protected all throughout India in the case of Muhammadans, is only fair and reasonable. They ask for equality of treatment, and we may be sure that Sir George Clarke, who has never shown any signs of giving in to extravagant pretensions, will give them a fair and impartial hearing."

Comments on the views of the Moslem League in London on Moslem representation on the Viceregal Council.
Indian Social Reformer (6), 10th Oct.

***17.** "Reuter has sent a long telegram summarising the views of the Muhammadan League in London on the claims of their community. It concludes with the statement that even nine seats on the Viceregal Legislative Council will leave the Hindus in an overwhelming majority. But unless the League can suggest means whereby the Hindu majority in the country can be reduced to insignificance, it is obviously absurd to attempt to reduce the number of representatives in the Councils. The superficiality of the views of the gentlemen of the Moslem League is evident from the fact that they seem seriously to believe that an artificial manipulation of the number of representatives in the Legislative Councils can materially alter the ratio of influence exerted by any community. The Moslem League's proposals, if carried out in their entirety, can make the Councils utterly unrepresentative, but they cannot render them more effective or more influential. The principle of separate representation for Muhammadans has been accepted and will be given effect to within the limits of practicability. But the Moslem League has no right to demand that the Hindu majority should be reduced in the representative scheme to an artificial equality with, or inferiority to, the Moslem minority. The policy of 'beggar my neighbour,' which the League so naively proclaims, does not correspond with the protestations of its desire to strengthen British rule in India. British rule can be strengthened only by being based on perfect justice, and any body of men, who incite it to perpetrate a scheme involving gross injustice to the bulk of the population, cannot be acquitted of a desire to grind their own axes at the expense of good government."

Vulgar and libellous *mela* songs on the Honourable Mr. Gokhale and an appeal to Government to put a stop to them.
**Sudhárak* (164), 4th and *11th Oct.; *Hindu Punch* (122), 6th Oct.

18. In the last Ganpati festival the *mela* poetasters have most violently attacked Mr. Gokhale. Of course, every one has an inherent right to criticise the public career of Mr. Gokhale. But these poetasters have gone to the length of charging Mr. Gokhale with having committed most contemptible, obscene and disgusting offences, and Mr. Gokhale must have felt these attacks very much. The question now is, how long buffoons are to be allowed to spoil the rising generation? How long should we allow our children to drink the poison spit out by these poets as a tonic? We do not think there would be any difficulty in hauling up Mr. Bhide before a court of justice. Public protests against such songs should be entered. But we do not think that these wiseacres will be brought to their senses by wordy missiles. We do not approve of the suggestion thrown out that the songs should be submitted to a committee or the Magistrate, and only approved songs sung. It would be giving a new lease of life to the dying institution. We do not also approve of any prohibition of the festival by Government. We should look to these things ourselves. We should legally proceed against the festival-mongers and see if we can tone down their intoxication. [In the next issue the paper writes:—If the *melas* are altogether stopped by the police or only censored songs allowed to be sung, the freedom of speech will be in a way restricted. Though in these individual cases Government may be acting aright, we are afraid, we would be creating precedents for tyrannical bureaucrats. But we are willing under the present circumstances to restrict our liberties as a lesser evil. Until we thoroughly realise that we should control our public utterances, such things must be acquiesced in or all our public life be put a stop to. But as we have to cultivate our public movements, we think the difficulties in the way may be removed with the co-operation of Government. For the last fifteen years, many gentlemen have been slandered publicly in the Ganpati festival. But no one came forward to protest against it. When the *mela* songs are getting more brutal and poisonous year by year, are they wrong who urge that such methods should be put a stop to? It is true that our Government is alien; but there is hardly anything which can be done without its co-operation. If we fail to realise that we are setting fire to our own house, it is not natural that others should intervene. Who else but Government can stop the campaign of misrepresentation and slander that is being carried on under the thin guise of religion? It is good that Government have served the *Hindu Punch* with a notice and shown that they are alive to their responsibility. But we cannot say that they have done their duty in full until they dispose of the serpents attacking the reputation of others, though they hide themselves behind religious festivals. The *Hindu Punch*, on the other hand, writes:—Why should the partisans of Mr. Gokhale writhe with pain for the condign chastisement which he is getting in the *mela* songs at Poona? That city is the home of the most renowned leader of the Nationalist party, in bringing about whose incarceration Mr. Gokhale has, unconsciously it may be, taken a part. It is, therefore, but natural that the Poonaites should hate the man who has, as it were, set their house on fire. Why should they not indulge in abuse of this scoundrel who has forgotten his own people and is currying favour with sáhebs? It is alleged that these songs are likely to create a breach of the peace. But we say that if anybody is to be hauled up for this, it should be Mr. Gokhale himself, for he has, by his utterances, been guilty of disturbing the peace of the whole of India. He has murdered or attempted to murder thousands of people. The Poonaites have done nothing of the kind. If Government be anxious to throttle any one, let them throttle Mr. Gokhale before turning against the Nationalist party, for he is the greater offender of the two.]

Dnyán Prakásh (44),
8th Oct.

19. A correspondent writes to the *Dnyán Prakásh*:—The Sanmitra Samáj of Poona entertained huge audiences in the Gáekwár's wada with vile and abusive songs. Some of the songs were utter billingsgate, and the "Bhárat Bhushan" Press, which has published other songs of Mr. Bhide, had probably not the courage to publish them. But I shall give you a specimen from their printed songs to give you an idea of the whole affair. Mr. Bhide has adopted the well-known scene in Hamlet between Hamlet and his mother. He means by Hamlet the public at large. Bál Gangádhar Tilak is Hamlet's father. The uncle is, of course, Mr. Gokhale. The mother is the British administration. The song runs as follows:—"Mother, look at my Bál and look at your Gopál (refrain). Old hag, your head has become bald. Where are your brains? Forsaking Bál, you have married second time Gopál. Bál has large, spirited and awe-inspiring eyes. Why are you sweet on this ill-starred paramour of yours? Look at Bál's bearing and royal lustre; do not turn away; look at your silly lover and kick him out. Bál is a Marátha hero. You deemed him arrogant. But this fellow hangs on your words only till his business is done. You thought Bál hardy.

But he has received wounds on the battle-field. This creature has remained a Moderate, because he is a eunuch in a harem. He is a diamond; this man is a straw. He is the sun. This man is a piece of coal. He is a swan of good character. This creature is the dirt of the gutter. This man made you believe that Bal did not love you. Under his influence, you deported my father. Tell me whether it is so or not. Why are you hesitating now? You perhaps suppose that murder will not be out. But have a taste now of your experience. You poisoned his food and still parade yourselt as a married lady. What should I do? My blood boils when I see this goat. Stop a while, mother dear! explain your sinful conduct. This man murdered his brother. Take care of yourself. To please you, he has had his own brother deported. He will leave you to yourself and visit another woman, when bad circumstances befall you. Go! Cheek to cheek, whisper sweet things and coo. But remember his cheeks are red with the blood of his brethren." They tell us that we should ignore such attacks and pursue our own way. But now that such charges are being made, we do not think, we should remain quiet. The Moderates are also men and share with mankind ordinary human feelings. The Extremists turned their guns on the Moderates, when Government showed that they did not desire their amenities. What is the secret of it? No Moderate has ever wished any other to be convicted; much less has he tried for it. We should hold a public meeting and protest against these *mela* songs. I have given you only a specimen of the songs above. Of the eleven songs published by Mr. Bhide, most are lampoons on Mr. Gokhale. There are many who revere Mr. Gokhale, and I am one of them. I feel aggrieved when I see him reviled by Bhide thus: "He boasts of sixteen fathers," "He is a dancing boy dressed in female clothes. Oh, if his soft skin were peeled off his back." My blood also boils and my heart is as it were rent in twain.

The Poona protest meeting against the libellous and indecent *mela* songs and comments thereon.

Indu Prakásh (46), 11th Oct., Eng. cols.

***20.** "An influential meeting of the Poona citizens was held in Poona on the 9th of October 1909. Mr. Govind V. Kánitkar, retired Sub-Judge, was voted to the chair....... Mr. H. N. Apte moved the resolution, which ran as follows:—'This meeting strongly denounces some of the songs sung before large mixed audiences of students, women and children by several *melas*, and particularly by the Sanmitra Samáj *mela*, as containing vile criticism and false, unfounded and filthy charges against our respected fellow-townsman, the Honourable Mr. Gokhale, other gentlemen and institutions, as destructive of the sense of all decency and discipline in students, as being incompatible with the nature of any religious festival and as spreading among the mass of students and other persons of immature minds, most pernicious ideas and sentiments which are bound to do grave injury to the rising generations of the Hindu community'. He further said:—'Mr. Gokhale's patriotism and the services he has been rendering to the country need no commendation from me. There may be honest differences of opinion, but the contents of the *mela* songs pass the bounds of all criticism and decency. The songs are so foul and filthy that it is impossible to hear them sung in decent society; but to sing them before and in the name of Ganpati is an outrage upon the religious sentiments of right-thinking men. The poison is spread in a most insidious way, being disguised as it is in the form of religion, and hence the mischief is all the greater. It is, therefore, our duty to strongly condemn such proceedings'. The resolution was unanimously assented to."

Indu Prakásh (46), 13th Oct., Eng. cols.

***21.** "We think our friends of Poona have not been a day too soon in recording an emphatic protest against the billingsgate songs sung by a Ganpati *mela* at Poona. The favoured target of the maligners has been this year the Honourable Mr. Gokhale. Other leading men of the constitutionalist party have been before this similarly attacked with almost equal rancour. The speeches and the writings of the Extremists—men and journalists—are nothing if not misrepresentation unlimited and abuse infinite. But the climax of mental and moral degeneracy is reached when boys, youths and grown up men sing in the name of religion before Ganpati such songs, avowed to be composed by men of education and status, as rival in indecency the performances of *nautch* boys in vulgar *tamashas*. Started for no truly religious purpose, the prostitution of *melas* to vile politics has gone on apace. The protest movement should not be discontinued until either these *melas* stop or are purged of all undesirable features. Of special necessity is the work of reclaiming our boys and youths. Their being made to sing songs full of abuse or indecency is not the only objectionable feature of these *melas*. These *melas* mean a great tax upon their mind and body. In several *melas* there is something like dancing; in others there is snobbery and foppery. In some there is what they call drill, but what really are dancing exercises. To us all this seems a training of the boys in effeminacy pure and simple. May we ask the Nationalists to cooly ponder over the matter and at least remove from their new-fangled Ganpati festival those features which make it an orgy and a carnival, sapping morality and religion together? The festival should be purely religious."

Dnyán Prakásh (44), 11th Oct.

***22.** The Poona citizens have at last condemned publicly the dirty character with which the Ganpati festival is being invested in Poona. But we do not think that mere protests would be of any avail. Prohibitive measures are required which will leave no room for the contemptible and disgraceful aspects of the Ganpati festival witnessed this year, to creep in. Otherwise, there would be no hope of changing permanently the hideous and disgusting character of the festival. It is the duty of society to see that pure thoughts are not poisoned and that easily impressionable students are not turned into heedless and disrespectful creatures and that selfish, indecent and vulgar people should not exhibit their mean ideas in libellous words before ladies. We trust that the citizens of Poona will perform this duty courageously.

Alleged success of the last Ganpati festival.

Kesari (131), 5th Oct.

23. The last procession in connection with the Ganpati festival was held on the 28th of September 1909. The procession went off in an orderly manner in spite of the crowd, for which our thanks are due both to the police and the processionists. Maháráshtra as a whole celebrated the Ganpati festival with great *éclat*. A good beginning was made this year to unify religious devotion and national spirit, inasmuch as men of independent means have begun to join the festival freely. It is these persons mainly who have to take up the largest share of work in the national agitation. Those who have to serve others whose interests are against us, in order to feed themselves, are unfit to take good care of the nation. It is quite useless to expect from such men of fawning habits any substantial help in the awakening of the nation. Men of independent means are more useful in our work than Government servants. We find in men other than Government servants and Government tools, heroic self-reliance and devotion. Some thought that the festival was dying and some found it to be another *Holi* festival. But we hope they will take a better view of the festival by attending it personally in years to come.

Comments on His Excellency the Governor of Bombay's speech at the Agricultural Conference, Poona.

Praja Bandhu (38), 3rd Oct., Eng. cols.

24. "We cannot subscribe to His Excellency's first proposition that agriculture must remain by far the most important industry of India. It is the desire of the Indian people that she should become a great industrial country, and His Excellency's first proposition conflicts with this national aspiration. In the past India was a great industrial country, and there is no reason why she may not hope to regain her industrial supremacy. The fact is that the unnatural manufacturing supremacy of Great Britain has led her to propagate certain false and mischievous economic doctrines. It is her interest that the great Asiatic nations of India and China should continue to consume the products, and supply the raw materials for Britain's industries, and British statesmen are never tired of dinning into Indian ears that it is a part of Nature's settled plan that Indians should confine themselves mainly to agriculture. We must, therefore, refuse to accept the proposition that India must remain a mainly agricultural country. But this need not prevent us from admitting the full force of the Governor's second proposition, *viz.*, that Indian agriculture is in a very backward position. The Government has of late years endeavoured to grapple with the problem, and it has begun according to its custom with establishing costly institutions, staffed with European specialists. It would have been more consonant to our feelings, if the Government had trained competent Indian teachers for the purpose. We have already expressed it as our conviction that the Government scheme was begun at the wrong end, and that the exclusion of qualified Indians from the staff is a blunder well-nigh fatal to the success of the scheme. They have got Sahibs to make Indian agriculture more productive. Now the people's idea of a Sahib is that he rigorously collects the taxes and inflicts severe punishments as a Magistrate. We hope it is not too late yet to remedy this radical blunder, and to import into the staff of the Agricultural Colleges really qualified Indians......... But all the present arrangements are unnatural and abnormal. We want agricultural instruction to be wholly through the vernacular. That is how Japan and Germany began, and India ought to have begun. These are some of the ways of getting something in return for the large sums now spent unprofitably on theoretic instruction given to men who never mean to practise agriculture in their life. Some of the remarks of His Excellency were disputable, especially those in which he disparages a rapid expansion of manufacturing industries. His idea is that the labour for it would be drawn from the village, and that agriculture would thereby suffer. His Excellency's opinion must be treated as a mere passing dictum. We all know that in practice the economic forces settle down in an equilibrium, and if labour for factories effectually depletes rural areas the probabilities are that more labour-saving machinery will be used in agriculture. We have nothing to say against his advocacy of hand-loom weaving in villages. There are several well-known Indians of the same opinion......... But we wish His Excellency had a good word for the great power-loom industry, which is harassed by excise duties and factory laws. Our attention is rightly directed by the official world to the importance of producing our own sugar. Why should we not be similarly encouraged by them to produce all the cloth we require ?"

Kesari (131), 5th Oct.;
Kál (127), 8th Oct.;
Ráshtramat (47), 3rd Oct.

25. Nothing more was to be expected from the Agricultural Conference than from the Agricultural leaflets distributed by the Department now and then. But as a demonstration it was a success, and it is a good thing that the Agricultural Conference is to be an annual function. Judged by the standard of agriculture in Germany and America, we are yet in infancy. Government are willing to give us, if not the whole of what we ask in the matter, at least a particle, and we earnestly request the people to take the full advantage of the gift of Government. His Excellency Sir George Clarke has hinted, and the Anglo-Indian journals have enlarged on the point, that intensive and improved systems of agriculture would yield a greater profit and then there would be no necessity of the *swadeshi* and boycott agitation. Agriculture is the greatest and the most real *swadeshi*. Agriculture is the staple industry of the nation, and His Excellency Sir George has asked us not to increase our manufacturing industries, but start home industries on a small scale that would not disturb the supply of agricultural labour and that would avoid future struggles between capitalists and labourers in India. We admit that if two blades grow in place of one, the rulers as well as the ruled will be benefited. But how are we to move the agriculturists to adopt improved methods ? Scientific knowledge and capital are necessary before the ryots would embark on new methods. Without the universal spread of primary education, no real progress can be achieved. In thinking of agricultural topics, we are also compelled thus to take into consideration political questions. Unless people have the administration—at least financial control—in their own hands, we do not see any prospects of adequate sums being voted to the development of agriculture in India. Is it not necessary that we should spend on agriculture at least as much as we spend on our army? The army is but our guard. The master who spends on his guard more than on himself would have to shut his shop soon. Moreover, mere produce of raw material can never meet the situation. The nation must have a good number of manufactures. The *swadeshi*-boycott movement is thus necessary as a complement to our agricultural activities. [The *Kál* writes in a similar strain and declares that the spread of education amongst the agricultural classes will alone help to ameliorate their condition. The *Ráshtramat* says:—Much was said at the last Agricultural Conference about improving the condition of the agriculturist. *Sávkárs* are generally condemned by the Government for the way in which they recover their dues from the people. But what is the Government itself doing? Is not the agriculturist who fails to pay the assessment made to lose for ever his proprietary right over his land? The policy of the Government has deprived the rayat of the help of the *sávkár* who now refuses to lend money to him. It is the duty of the Government to improve the relations between the *sávkár* and the rayat instead of making them worse. For it is the *sávkár* to whom the agriculturist has to turn as the last resource. But the Government now apparently desires to usurp the position of the *sávkár* and is asking the wealthy people of the country to furnish them with funds for the purpose,—that is to say, the Government wants to show off its own benevolence by spending other people's money. What wonder, then, if thoughtful men begin to be suspicious about the real intentions of Government?]

Indian Spectator (7), 9th Oct.

26. "We have long been under the impression that Sir George Clarke is the least criticised of all heads of Local Governments in India. Yet even His Excellency opened his weighty and instructive speech at the Agricultural Conference with the remark that 'in India it is not easy to say anything that will not be disputed or criticised.' In that remark we seem to discern the high standard of a ruler's duty which His Excellency must have kept before himself: duty consists in giving as little cause to the people as possible to criticise. If Sir George Clarke does not feel that he has succeeded in attaining that standard, who else can? But does India deserve the distinction that has been conferred upon it? In politics at least, if there is any country in the world where Government by criticism has been carried almost to perfection, it is England; however, if there is too much of criticism in this country, it is not difficult to account for its existence. His Majesty's Opposition in India is never called upon to bear the responsibilities of administration: its function is only to criticise."

Gujaráti (29), 3rd Oct.; *Jain* (190), 3rd Oct.; *Shakti* (93), 2nd Oct.; *Luháná Samáchár* (81), 5th Oct.

27. His Excellency has indeed expressed some cogent thoughts regarding the agricultural problem in the Presidency, but his views on the subject of the *swadeshi* movement and the boycott of foreign sugar attract our attention first. By observing that the boycott of sugar is not likely to injure England, does His Excellency impliedly suggest that the Indians should resort to such boycott as would touch her very heart, and set the British Nation a-thinking about India and her millions? If some such thoughts have induced His Excellency to refer to the boycott of sugar, the Indians would feel grateful to His Excellency for the hint. With regard to His Excellency's observation that it would be practically impossible for this country to produce as much sugar as is required for local consumption, we humbly ask the authorities why the cultivation of sugar-cane has deteriorated to an abnormal extent, of late, and the agriculturists have been unable to grow the supply required for the production of sugar as they used to do when Java was the only supplier of sugar to India. Truly speaking heavy taxation has acted as a bar to the cultivation of sugar-cane, and hence it is the bounden duty of Government to relieve the agriculturists. Indeed it will be impossible to produce here the necessary quantity of sugar required for local consumption, but it is incumbent upon Government to help their Indian subjects in the manufacture of what little sugar they can produce. His Excellency's views on the agricultural situation have been rated at a high value by experts, but unfortunately for the ryots of Bombay their grievances do not reach the ears of His Excellency. The Native Press has ever been ready to assist the agriculturists in the way Sir George desires, but we are afraid unless the over-vigilant eye of Government is not taken away from native journals it would be practically impossible for them to discharge the duty that naturally devolves upon them. They have never shirked this responsibility, but it is also the look-out of Government to see that they are in possession of all the available information necessary for the guidance and knowledge of the ryot. [The *Jain* refuses to believe that Government have been doing their best to impart agricultural instruction and develop the agricultural industry, but at the same time it appreciates the many suggestions made by His Excellency for the well-being of the ryot, and trusts they will be carried into practice before long. The *Shakti* takes exception to His Excellency's remark that the expansion of manufacturing industry would be harmful to India, and attributes it to the studied attempt on the part of Government to belittle the *swadeshi* movement. With regard to His Excellency's reference to the dearth of labour for agricultural purposes, the paper fervently appeals to the authorities to restrict indentured labour if they have ever been actuated by motives of doing practical good to the country. It refuses to believe that the population of India has been increasing during the last three decades, and considers the prevalence of high prices as the direct result of the large exports of the country's food-stuffs. The paper taunts Government that beyond concerning themselves with the collection of assessment they have carefully eschewed all efforts towards improving the agriculture. The *Luhána Samáchár* also regards the export of food-stuffs as the cause of high prices, and in differing from His Excellency, remarks that manufacturing industry is as essential to the well-being of the country as agriculture itself.]

Sánj Vartamán (40), 5th Oct., Eng. cols.; *Jám-e-Jamshed* (33), 4th Oct., Eng. cols.; *Gujaráti Punch* (31), 3rd Oct., Eng. cols.

28. "Agriculture is doubtless the greatest industry of India, and is of vital importance to it. But if the country is to advance, it cannot depend for its prosperity on the almost exclusive pursuit of agriculture, even though it may be in the most approved method of science. Sir George Clarke took occasion to observe in his address that a sudden expansion of manufacturing industries on a large scale would be disadvantageous.......... We are afraid that His Excellency's apprehensions are most premature. There has not been an expansion of other industries so great and so rapid as to warrant such fears; nor are there any signs, notwithstanding the new-born enthusiasm for *swadeshi*, of a rapid expansion as we might desire. We in India are deplorably dependent for our smallest needs upon foreign countries. The few manufacturing industries that we have commenced are still in their infancy. They require to be developed and many more may be started, in course of time, with immense advantage to the country. It is our belief that in no conceivable circumstance can the expansion of industries be injurious to the interests of India.......... England and Germany, where industrialism has made great strides, have not suffered in consequence, and we see no reason why under similar conditions India should suffer." [The *Jám-e-Jamshed*, on the othe hand, agrees with all the views expressed by His Excellency. The *Gujaráti Punch*, though writing in a highly appreciative tone, says of His Excellency's speech :—"But although the leading note of His Excellency's speech was sympathy and benevolence, some of the results arrived at therefrom may justly be objected to. If His Excellency maintained that 'a sudden expansion of manufacturing industries on a large scale would not be advantageous,' it must be submitted that the proposition cannot hold ground, being opposed to the very first principles of economics. We believe it is not the high jump taken by our manufacturers that is mainly responsible for the raising of prices, but it is more than everything else the increase in the export trade of raw material that is causing the present pinch. If, instead of raw material, prepared goods were exported, the several great economic losses in money, labour and refuse that are actually every year increasing, and consequently decreasing our staying power, would begin to be appreciably reduced."]

Comments on the proceedings of the Poona Agricultural Conference.

Dnyán Prakásh (44), 2nd and 6th Oct.; *Sudhárak* (164), 4th Oct.; *Arunodaya* (108), 4th Oct.

29. There can be no two opinions that agriculture, though the most important, is the most neglected of Indian industries, and it is, therefore, a matter for no small gratification that Government as well as the people have turned their attention towards the subject. Agricultural improvement would be the only means of saving the people from starvation which is bound to be the ultimate result of the increasing disproportion between population and production of food-stuffs. In our opinion the cultivator is little benefited by the export of corn as he has to sell it to meet his immediate needs; and so the profits which His Excellency thinks he makes are not a reality. Not to speak of the permanent harm done to Indian industries by the East India Company, the present Government cannot be exonerated from the charge of trying to smother our industries till they abolish the unjust excise duty on cotton goods. We hope His Excellency Sir George Clarke will exert his influence to redress this standing grievance of the people. Looking at the slow and tardy progress of manufacturing industries in India, we see no reason to share His Excellency's fears about an impending dearth of agricultural labour amongst us. We are not prepared to deal in detail with His Excellency's statements as regards the alleged prosperity of our industries, but we can assert this much that Government have not done all in their power to disseminate commercial and industrial knowledge amongst the Indian people. The income of the farmers would certainly be supplemented if they are induced to take to weaving and silk-worm cultivation. We feel sure that with proper care and scientific manuring the impoverished soil of India can be made to yield as much as 30 to 40 bushels of corn per acre. Dr. Mann has been taking active interest in our agricultural development and should he receive the co-operation he needs he will be able to do much good. We hope our Inámdárs, Jágirdárs and other wealthy gentlemen will respond to His Excellency's appeal to them to offer scholarships for the promotion of agricultural studies. It is a standing complaint that the cultivator is not allowed to reap the benefit of the improvement of the soil owing to the periodical revisions of land assessments, and therefore, it is a matter for no small gratification that a very satisfactory assurance has been given in the matter at the Conference. [The *Sudhárak* writes:—Sir George Clarke has made an attempt by a plausible argument to persuade the people that their salvation lies in the agricultural development of the country. But this, it is hoped, will not deter our people from paying proper attention to the development of manufacturing industries that would make the country self-dependent in all matters. The *Arunodaya* remarks:—Besides scientific methods for improving our agriculture it is necessary that the severity of the forest rules should be relaxed as regards the collection of *tahal*, fuel, &c., and the indiscriminate destruction of cattle prohibited. Our industries will not thrive under a free trade policy and protection is needed for them during their infancy. His Excellency deserves our thanks for the interest he has been evincing in our welfare.]

Bombay Samáchár (68), 6th Oct.; *Jám-e-Jamshed* (33), 5th Oct.; *Akhbár-e-Soudágar* (23), 6th Oct.; *Sami-Sánj* (90), 4th Oct.

30. The proceedings of the Poona Agricultural Conference have come to a close, and we hope before this time next year to be able to see some practical fruits of the labours of the last week. The resolutions before the Conference at its last sitting were of a somewhat important nature, and we hope the official attitude in regard to them is not of the kind exhibited by the authorities of the Agricultural Department present at the session. The objections raised to the very welcome proposal of starting village granaries are based on misapprehensions which, we are sorry to say, even the recommendations of the Famine Commission as well as recent famine experiences have failed to remove from the official mind. These

granaries are, to our mind, of great value to the agriculturists, and by means of them Government would be in a position to afford relief to the famine-stricken without any loss of time and at a low cost. We trust Government will not hesitate to give the suggestion a trial. We do not approve of the shelving of the proposal asking Government to empower Local Boards to levy a special one anna cess for every rupee of assessment, for it was highly important that the Conference should have been allowed to express its opinion thereon. On the question of duty on export we have but recently shown how the step would benefit the Indian ryot without coming in the way of the foreign exporter. We wish Sir John Muir Mackenzie had seen his way to supporting the proposal, and had not given a curt reply to the suggestion to make it possible for local manufacturers to start oil-extracting factories. In conclusion we support the resolution to start an agricultural journal and we hope before long the ryots will be supplied with full and adequate information on subjects useful to them. [The *Jám-e-Jamshed* generally supports the resolutions and hopes that much good will result in the near future from their being carried into effect. The *Akhbár-e-Souddgar* considers the Honourable Sir Muir Mackenzie's speech as a disappointing one, but appreciates the suggestions made by him for bettering the condition of the Indian ryot. The *Sami-Sánj* generally approves the proceedings of the Conference.]

Necessity of preserving cattle in the interests of Indian agriculture.

Ráshtramat (47), 8th Oct.

31. One of the chief difficulties besetting the progress of agriculture in India is the deterioration of its cattle owing to famine, the extended cultivation of land in consequence of the extinction of our indigenous industries by foreign competition, the dearth of pasturages owing to large tracts of land being converted into forests, the butcher's knife and the poverty of the people. In the times of Muhammadan rule, we had to save our cattle only from the butcher's knife, but not from starvation. Now starvation is the additional evil we have to contend against. It is necessary that some measures should be taken to improve the breed of our cattle. Government have turned their attention to agriculture because it affects their revenue, but they are not inclined to give any concessions for cattle grazing, nor do they look with favour on the *swadeshi* movement which is meant to check the drain of Indian money to other countries. In our opinion industrial development will tend to the improvement of our cattle by additional lands being made available for grazing. It is a matter for some gratification that some attempts are being made by Government in the United Provinces for improving the breed of cattle, and the other provinces would do well to follow suit.

Comments on the Government Resolution *re* grazing fees.

Sind Gazette (19), 1st Oct.

32. The total abolition of grazing fees would have deprived the executive of a most useful means of forwarding forest administration, and protecting forests from fire and trespass. Hence the resolution directs that where the trespassing of village cattle is persistent, the fees should be doubled, and doubled again if the first doubling has no effect; it should be halved if the trespassing materially ceases and remitted if it entirely ceases. It is doubtful, in our opinion, if total remission under any circumstance is wise......... The Government have acted wisely in discriminating between the agriculturist and the professional grazier by not reducing the fees of the latter. The professional grazier pays no revenue, his contribution to the State consists solely in the grazing fees he pays and it is, therefore, only fair that he should pay a higher rate than the agriculturist who uses his cattle for agricultural purposes and pays revenue on the land which he has cultivated with the assistance of his cattle. The entrusting of the control of grazing areas outside forest limits to a *punchdyet* is an experiment which we hope may prove successful......... The *punchdyet* will be expected to co-operate with the forest officer in checking trespass in the forest proper and in closed forests......... The new provisions seem calculated to largely diminish the friction between the people and the Forest Department."

Dhárwár Vritt (118), 7th Oct.

33. The concessions given by the new Government Resolution in connection with grazing fees will considerably tone down the present severity of the Forest administration. Total abolition of these fees would have been the proper step, inasmuch as Government secure an immense revenue from their Forest Department. It would have given a positive proof of their sincere desire for agricultural improvement had they abolished them outright. The formation of village *punchâyats* to deal with village grazing grounds will, however, be a very valuable boon to the poor rayats. For, people will now enjoy *swarâjya* as far as their grazing grounds are concerned. It is the duty of the people now to make the best of the new facilities and make themselves fit for further favours at the hands of Government. In short, Government have by this Resolution earned the thanks of the people.

A complaint against alleged impressment of carts in East Khándesh.

Ráshtramat (47), 8th Oct.

34. A Chopda (East Khándesh) correspondent writes to the *Ráshtramat*:—The evil of impressment has become unbearable in this part of the country. The petty officials of Government forcibly use our bullocks and carts at their sweet will to the great inconvenience and chagrin of the owners. Besides, when carts are impressed, they are seldom, if ever, sufficiently paid for. The Hindu rustic population is the greatest sufferer in this respect, for it has neither the shrewdness of the Brahmin nor the fiery temper of the Muhammadan. We hope some one will come forward to show us the way out of this annoying state of things. We also hope that Government will take notice of this complaint.

Comments on His Excellency the Governor of Bombay's visit to the Poona Widows' Home.

Indian Social Reformer (6), 10th Oct.

***35.** Commenting on His Excellency the Governor's visit to the Poona Widows' Home, the *Indian Social Reformer* writes :—"How much Sir George Clarke's presence at the function and his wise words of counsel were appreciated by those present was shown by the warm acknowledgment conveyed by Mrs. Ramábái Ránade in offering the thanks of the managers to His Excellency.......... Sir George Clarke has, with a courage and sense of duty almost heroic, managed as far as possible to leave no gap in the field of public work owing to the absence of those who, in the ordinary course of things, would have shared the pleasure and the burden of it with him. We are not surprised that His Excellency seems to be feeling the strain of this heavy burden of public duties and private sorrow, and the sentence with which he qualified his promise to participate in the next annual gathering is of regrettable significance to the people of this Presidency. 'Next year,' said Sir George Clarke, 'if I am in India, I shall be happy to offer a prize.' It will be the earnest wish of the people of this country of all shades of opinion that the healing effect of Time will enable His Excellency to complete the full term of his office as Governor of Bombay. Sir George Clarke has from the first moment of his arrival commanded the respect and confidence of the community. But there has been some slight misapprehension as to his method, the direct and decisive character of which has been misunderstood by some prominent but much too suspicious citizens. That misapprehension has almost disappeared, and the public have come to appreciate the total absence of diplomacy which marks his actions and utterances. His Excellency in the period that yet remains to him of his high office can render to the Presidency services of the highest importance, and it will be a great pity if anything should happen to induce him to relinquish it before the proper time."

Kaiser-i-Hind (34), 10th Oct., Eng. cols.

***36.** "Once again Sir George Clarke has proved his desire to enter into the inner life of the country, and to seek there what can be done to better it. Early in the week, at no little personal inconvenience, he paid a visit to the Poona Widows' Home.......... His Excellency had some good advice to give as well as kind words for the work being done by the institution. To the lives of the inmates of the Home he wants to see added the happiness which comes with recreation......... No doubt, the advice will be followed and the widows profit by its utterance."

Jám-e-Jamshed (33), 9th Oct., Eng. cols.

37. "His Excellency Sir George Clarke's visit to the Widows' Home at Poona must have been not a little encouraging to the social reformers in the Deccan and elsewhere. .... Though the amelioration of the condition of Hindu widows has been all along given the first place in their programme by all earnest reformers, there is a large class which still seems to be shy of earnestly supporting it. Under the circumstances outside sympathy and encouragement cannot fail to be thankfully welcomed and keenly appreciated and it would be hardly possible, therefore, to overestimate the good done by such a visit from the head of the Administration."

Comments on the Bombay Government's decision to acquire private properties on Malábár Hill, Bombay.

Rást Goftár (39), 10th Oct., Eng. cols.

***38.** "The contemplated acquisition by the Government of private properties at Malábár Hill has caused immense heart-burning and dissatisfaction among owners of bungalows in that locality. The Government have long kept an eye on the Hill with a view to accommodate their officials with suitable habitations. The patriarchal anxiety of the Government for the convenience and welfare of their superior officers may be commendable from the stand-point of the relationship of masters and servants, but the efforts to help a favoured class at the sacrifice of other vested interests suggests the old proverb of robbing Peter to pay Paul......... The forcible evictment of owners from houses that they have occupied for years past would inflict a great hardship on them......... There is no longer that dearth of suitable residences for the well-to-do classes which prevailed in Bombay some ten years ago. Every year the operations of the City Improvement Trust are opening out vast areas for the construction of buildings, suited to the needs of the wealthy classes and Government officials might very well be left to themselves to find houses that they want and pay for the kind of accommodation which they desire. We regret that a decision to enforce a certain stipulation in the leases of the lands in question should have been arrived at in the *regime* of so considerate and kind-hearted a Governor as His Excellency Sir George Clarke. We hope that His Excellency may be induced to see his way to reconsider the matter after hearing the deputation which is going to wait upon him. Failing a compromise, the landlords must unite in their corporate interests to help the first test case that is likely to be brought before the Law Courts."

Jám-e-Jamshed (33), 8th and *11th Oct., Eng. cols.

39. "The action of the Government of Bombay in calling upon about a score of house-owners on Malábár Hill to give up possession of their properties, within the next six months, has caused not only deep disappointment but irritation, both among the property-owners, whose interests have been affected by that action of Government and the general public....... We do not seek to cast any reflection upon the Government of Bombay. We should not be supposed, even for a moment, to charge them with bad faith. But we know that the faith in British character, of the generation of men and women who originally acquired these leases, was too deep-seated to make them believe that the successors of the Government who granted them would seek to revoke them under any but the most pressing emergency. The Government that granted these leases could never have imagined that they would be revoked for any other purpose but of public defence.......... It was only lately, in very recent years, that certain Anglo-Indian papers, inspired by interested officials or prompted by colour prejudices of their own, began to put forward a suggestion for the forcible acquisition of these properties. But even that was done more or less as a feeler. Nobody ever thought that a responsible Government would seriously venture to act upon that suggestion.......... We ask if it would be a right thing to take such an action, calculated as it is to mar the happy relations which subsist in this city between the official and the non-official, the European and the native ?......... This may seem a very small matter, a thing of local interest pure and simple. But it is not so. It may easily give a very convenient handle to those ill-natured critics who are never tired of making the most innocent and insignificant action of their rulers an excuse for a serious indictment against them." [In its issue of the 11th the same paper pleads that the proprietors should get compensation for their lands also.]

Bombay Samáchár (68), 8th Oct.; *Sami-Sánj* (90), 8th Oct.; *Jám-e-Jamshed*, (33), 7th Oct.; *Jain* (190), 10th Oct.

40. The upper classes of society who own property and live on the Malábár Hill have some cause to feel uneasy about their property in the locality. Some of them have been served with notices to the effect that their property would be bought over by Government and the value made good to them. For the land owned by them they are to get nothing. It is doubtful whether they are willing to vacate their houses in favour of Government officials even if they were to get the full value of their houses as well as land.......... There is no dearth of land in Bombay on which to build residential quarters for officials. Even on the Malábár Hill numerous bungalows could be rented by Government. Even if these mansions do not satisfy the requirements of European officials, it would be unjust to remove people who have settled there long ago. Why are not the Improvement Trust plots bought for bungalows to be built for the officials? The protest of those who have been served with notices will, it is hoped, receive the earnest consideration of Government and the latter will see the necessity of quieting their fears. A deputation of those who are loth to part with their estates should wait upon His Excellency the Governor who, we believe, will surely listen to the complaints of his neighbours. We hope some means will be devised in this matter to allay the fears of these property-holders. [The *Sami-Sánj* says :—If all the inhabitants of the locality were to stand united in this matter, they would surely reap much benefit. The example which the Bombay Government will set to others will prove disastrous to India in the long run. The refusal to pay for the land is sheer high-handedness. The whites are pouncing upon the rights of the blacks in many parts of the world, but it would be improper to allow such a state of affairs to exist in India. If what is threatened is going to be enforced, the fair fame of Sir George Clarke's *regime* is bound to suffer. The *Jám-e-Jamshed* after similar comments says :—Those who will suffer by this order of Government are in a position to take the matter to the highest appellate authority. They are loyal, and their protest is within the bounds of common sense. Government, before they take a decisive step, must take into consideration the popular feeling. This harsh policy is being enforced at the most inopportune moment. The *Jain* says :—Whatever the rank of life of an Anglo-Indian official in England, as soon as he comes to India he becomes fond of luxuries. But he should not be encouraged in his luxurious habits at the cost of Indians. Only the other day there was a bitter outcry against the encroachment of these officials on a sacred hill of the Jain community, and now we have the case of the Malábár Hill bungalows before us. India is the only country where official luxury is encouraged under the cloak of public expediency. It is needless to say what the Government will have to undergo in a country like England or America, if it tried to palm off any such humbug on the people.]

Comments on the Bombay High Court's decision in the *Swaráj* appeal.

Indian Spectator (7), 9th Oct.

41. "The Bombay High Court's judgment in the *Swaráj* case must prove of considerable value in that it does not leave the reader to form an opinion of the seditious nature of the articles concerned as a whole, but it picks out specific statements and decides that those are seditious.......... The sentiments which the High Court has condemned are :—(1) The European is 'material, gross, mean, degrading.' (2) The Government brings into existence the 'scoundrel-patriot, the self-seeking man who sells his conscience and his country for a post under the Government or a retainer in Crown cases, or for the more refined bribe of an honorary title.' (3) The Government either deports the Nationalist or compels him to go into exile. (4) To petition Government for any relief or right is mendicancy. (5) Petitioning Government is useless. (6) It is degrading. (7) The Executive resorts to 'excesses either to terrorise the people or to exasperate them to acts of counter-violence.' (8) The Executive takes no action to protect Hindus against Muhammadan lawlessness out of secret sympathy for the acts of Moslem rowdyism. (9) The advice to resort to the use of bomb for self-protection was a lawful appeal. All these sentiments, with the exception of (1), (2), (4) and (6), are obviously calculated to bring the Government into hatred and contempt, and the last one is much worse than that: it is the kind of 'seditious libel' for which Aldred has been sent to jail. Each one of the sentiments, without the others, would perhaps have been overlooked even by the executive Government in sanctioning the prosecution, as constituting 'small harm' under section 95 of the Penal Code. Their cumulative effect is great. As regards the sentiments which we have excepted from our remarks, No. (1) may promote class hatred—not the words 'material' and 'gross', but 'mean' and 'degrading.' But if an abuse of Europeans constitutes sedition under section 124A of the Penal Code on the ground that the Government is composed of Europeans, we should certainly ask for a revision of that section. No. (2) seems to be even less amenable to the same section. It may excite hatred and contempt against office-seekers and title-hunters, but we cannot perceive how it brings Government into hatred or contempt, merely because the Government is said to bring the self-seekers 'into existence.' The case would have been different if the writer had alleged that the Government had a dishonest motive in offering titles and conferring appointments. Similarly, we cannot understand why sentiments Nos. (4) and (6) should be seditious. No. (5) might be, for it means that the Government is deaf to the complaints of the people. Assuming that a writer admits the readiness of Government to redress the grievances of the people, but says that to beg any favour from the Government is degrading, merely because all begging is degrading, we doubt if a sentiment of that kind can be said to be seditious."

Kál (127), 1st Oct.

42. Bepin Chandra Pál is living at present in England. He has left India in order that he may not fall a victim to tyrannical measures. His *Swaráj* is not prohibited in England, but it is refused an entry into India. Patriot Modak, the manager of the Vartamán Agency which circulated the *Swaráj* in India, was charged with the offence of publishing seditious matter, as if the endorsement by a Court of Justice was deemed necessary before a general prohibition. The Bombay High Court have in this case upheld the conviction of Mr. Modak. Mr. Justice Chandávarkar says in his judgment that in a criminal revisional application findings of fact entered by the Magistrate must be taken as true and that whether the article in the *Swaráj* was seditious or not was a matter of fact But as a matter of grace, the learned Justice has gone into this question of fact and held that the article was calculated to bring Government into hatred and contempt. He has adduced in evidence some four strong sentences from the article. Bepin Bábu had rightly gone into the question of the origin of the bomb in India and the bureaucrats should have found his diagnosis useful. They should have removed the causes which resulted in bombs. It is the misfortune of both the Indians and the bureaucrats that an Indian Judge should hold the article to be seditious. The gist of the article seems to be that superficial remedies are of no use and that the internal causes of the disease should be dealt with. It has been now proved definitely that the Bengal officials have behaved arrogantly and at times illegally with the people. The article deals minutely with the causes that led a peaceful nation to resort to bombs as the last resource. Mr. Chandávarkar holds it to be sedition to term the Europeans as "material, gross, mean and degrading." The statement that the present system of administration has produced scoundrel patriots and selfish loyalists has been adjudged to be seditious. Judged by the tone of the effusions of Anglo-Indians in the

Nineteenth Century and other periodicals, we can say that Bepin Chandra has written his article with a balanced mind. Anglo-Indians are at liberty to rave, and their writings are not judged to be treasonable against the people, but the statements made by Bepin Chandra in the interests of the British Government are held to be seditious.

Comments on the prosecution of the editor of the *Sindhi* for sedition.
Sind Journal (20), 30th Sept.; *Karáchi Chronicle* (9), 3rd Oct.; *Al-Haq* (53), 2nd Oct., Eng. cols.

43. "The proceedings which Government have seen fit to take against the Editor of the *Sindhi* are the one topic of conversation everywhere, and it is the opinion of the most loyal and moderate men that a blunder has been committed by the authorities. Some who are nobodies become somebodies in the eyes of numbers of people by measures like these, and those who are known and held in respect already become ten times more popular, being regarded as heroes and martyrs. Sind is known to be a very quiet province, so, even if according to the standard of Government, a man here or a man there has erred, a warning should be tried before the drastic and grave method of a prosecution is resorted to. Why excite the public mind unnecessarily, and make the last state worse than the first? That Government have not been well advised and have not acted with due sobriety—albeit they have taken nearly six months over the deliberation—may be gathered from the one fact that Mr. Virumal, who printed the book without reading it, of his own motion communicated with the Collector and District Magistrate of Sukkur about it and meantime prevented further circulation of the book." [The *Karáchi Chronicle* makes similar comments. The *Al-Haq*, on the other hand, writes: —"Our contemporary of the *Sind Journal* is of opinion that the authorities have committed a blunder in sanctioning these prosecutions. If he has come to cherish this view after a careful perusal of the pamphlet alleged to be seditious, we have nothing to say. But if he has not done so (and we doubt that he has), his remarks in the leaderette under reference are unwarranted and open to much objection. He admits that Government have taken nearly six months over the deliberation. Yet in a couple of days only, he pronounces the result of that protracted deliberation as ill-advised and lacking in due sobriety......... The prematurity of opinion on the part of our contemporary indicates but too patently a prejudging of things which is not quite commendable in the helmsman of a popular and much read paper......... What we mean to say is that at this stage of the affair our contemporaries ought studiously to avoid saying anything in favour or against the accused."]

Ráshtramat (47), 2nd Oct.

44. Recent occurrences in Sind made it appear as if the people of that province were contemplating an open revolt, but we are now disillusioned and find that the whole hubbub is due to the publication of the translations of Mr. Tilak's speeches in Sindhi. The English suspect Mr. Tilak to be the originator of the *swadeshi* movement, and they are much more afraid of it than of an open revolt, for while the latter can be put down by force, the former, when once it takes root, cannot be rooted out. The *swadeshi* movement is likely to prove fatal to the British commerce in India, and hence the attempts on the part of the bureaucratic officials to nip the movement in the bud by confounding it with anarchism. It is, however, hoped that the more Government show their opposition to the movement, the more the people would hold fast to it.

Comments on the alleged murder of a native woman and on an alleged outrage on a coolie girl on an Assam tea-plantation.
Jain (190), 3rd Oct.; *Sudhákar* (163), 2nd Oct.

45. The tyranny exercised by European officers on the poor Indian labourers on the Assam tea-plantations sadly revives in our minds the dark days of Indian History. Government, however, boasts of having brought about a millennium in India and of having stopped the blood-shed and cruelty rampant here formerly. We wish they would cast a glance at the miseries of the coolies on the tea-plantations in Assam, the frequent attempts on the chastity of Indian women and the hardships of British Indians in the Transvaal. A glance at any one of these, we are sure, would make them ashamed of themselves and their boasts. Only a few days ago, a female labourer on a tea-plantation at Chandighát was killed by a bullet from the gun of the European Manager. The police, it appears, consider it to be a mere accident. We would not wonder at all if the case is hushed up under that often-repeated and convenient plea. But what surprises us most is this that the white bureaucracy, who raise such an outcry at the murder of an Englishman by a foolish Indian, conveniently ignore the numerous murders of Indians by Europeans. May we ask the reason? Save India, does there exist any country on the surface of the earth where whites can hunt and shoot even in the heart of villages and towns? [The *Sudhákar* writes:—Englishmen are generally known to be lovers of justice. But of late they are belying this character. How long will the Goddess of Justice bear such outrages against her? Instances of shameless miscarriage of justice can be quoted without number. Ultra-loyal Indians only can tolerate these offences against justice. But there is a limit even to their loyal patience. What will our readers conclude from the facts of the present outrage committed by the Superintending Officer at a tea plantation in Assam on a coolie girl and from the white justice administered by a white Judge in the case? British Government is not eternal. The kingdom of even the mighty Rávan had its fall. If ever the British Government comes under the crushing scourge of Time, it will have to thank the judges of the type of the District Magistrate of Kachar (Assam) for its fate.]

Comments on the new J. P. list.

Pársi (37), 3rd Oct.; *Kaiser-i-Hind* (34), 3rd Oct.

46. We should like to know how it is that the number of Europeans is so overwhelmingly large in the list of Justices of the Peace. It cannot be urged that the required number of native citizens worthy of the honour could not be found in Bombay. The public are of opinion that more weight is attached in these appointments to influence than intrinsic merits, and that while persons of mediocre abilities and position contrive to get in, those who are far and away their superiors in all matters are never thought of by the authorities. It is for Government to examine how much truth there is in this complaint of the people. We hold that the principle underlying the selection of J. P.'s should exclusively be merit. At the same time we cannot help observing that the new names introduced in the list are such as to give satisfaction to the public. [The *Kaiser-i-Hind* feels disappointed inasmuch as the number of new European J. P.'s is double that of all the natives put together. It urges a change in the present method of selection and advocates an increase in the number of Muhammadan J. P.'s.]

Protest against the proposed erection of a new theatre near a fire temple at Grant Road, Bombay.

Sánj Vartamán (40), 4th Oct.

47. A theatre is to be built near a Parsi Fire temple at Grant Road by a Muhammadan gentleman. The Pársi residents of the place and those connected with the fire temple approached Mr. Edwardes with a request that the theatre may not be built there. We regret to say that Mr. Edwardes has not been able to accede to the request. There are about seven theatres in the vicinity all of which are a nuisance to the residents of the locality. Is it not the duty of the Health Department of the Bombay Municipality to interfere in the matter? If the Commissioner, the Health Officer and the Surgeon-General were to visit the locality on any Saturday between the hours of 8 P.M. and 2 A.M. they would surely find themselves in a sort of pandemonium. The experience of one night will convince them that it would not be wise to have one more theatre there. Unfortunately the Commissioner is of opinion that the addition of a theatre will not gravely inconvenience the people. But he forgets that the question of public health should be the first consideration. The objection of the petitioners that the theatre will be located in close proximity to the fire temple seems to have been paid the least attention by the Commissioner. His reply to this objection will certainly not give satisfaction to the Pársi community. The Muhammadan gentleman has promised to leave some space between the theatre and the fire temple; but this will not remove the main objection raised by the petitioners. Will the little conveniences pointed out by the Commissioner in any way smooth the feelings of the Pársis? We respectfully ask the Commissioner whether he would give the same reply to the petitioners if they were Muhammadans. Would he allow a theatre to be built in close proximity to the St. Thomas Cathedral in the Fort?

Adverse comments on the action of the Collector of Ratnágiri in ordering Government servants to sever all connection with the local library.

Rást Goftár (39), 3rd Oct.; *Arunodaya* (108), 4th Oct.

48. Submitting to the orders of Mr. Maconochie, the Collector of Ratnágiri, all the Government servants in the district have severed their connection with the public library of the place. In our opinion the best course for Mr. Maconochie was to order the committee of the library to replace the photographs of Their Majesties and to withhold this novel circular which has no parallel in the history of official circulars in this Presidency. He has by this action made the library pay the penalty for the mischief of some unknown culprit and given rise to a scandal which it is necessary that the authorities should avoid in the interests of the peace and good feeling which have been reigning in this Presidency in spite of the disturbed state of the other Provinces. [The *Arunodaya* writes:—The District Magistrate has given undue importance to a trifling matter. The incident will only serve to remind Government servants of the helplessness of their position.]

Suggestion that Ráo Bahádur Artal, District Deputy Collector, Belgaum, should not be given any further extension of service.

Indu Prakásh (46), 6th Oct., Eng. cols.

49. A correspondent writes to the *Indu Prakásh*:—"Ráo Bahádur Artal is now serving out his second extension of service, and the question is why should Government go on granting him extension after extension. Fresh blood should always be welcomed. Besides, Government are already in possession of sufficient materials to show that Ráo Bahádur Artal is not popular with a large body of the people. Very frequently complaints about his high-handedness have reached the ears of Government. With all this, Government are as it were clinging to Ráo Bahádur Artal, who in his turn clings to the post held by him for a dozen years...... At the time of conferring the title of Ráo Bahádur on Mr. Artal at Poona, His Excellency the Governor said: 'I am sorry Mr. Artal you are retiring.' This has been taken by those who have noted his unpopularity as an assurance on the part of Government that he would get no further extension. I would request His Excellency as well as Ráo Bahádur Artal to be true to the assurance."

Alleged ill effects of the scheme for the development of Salsette proposed by Mr. Mead.

Jám-e-Jamshed (33), 4th Oct.

50. Commenting on the suggestion of Mr. Mead to introduce "Town planning" in Salsette, the *Jám-e-Jamshed* expresses a fear that Mr. Mead's suggestion, if carried out, would raise the value of land in Salsette, and the middle classes would in consequence be prevented from removing there to escape the ravages of plague. The inevitable result, it says, would be to increase the overcrowding of population already occasioned by the policy of the City Improvement Trust. It proposes to criticise at length on the report in future.

Suggestion for the grant of a local allowance to Government servants throughout Sind.

Sind Journal (20), 30th Sept.

51. "A wail comes from Karáchi indicating a sickness of heart produced among the army of Government servants by hope deferred of the long-talked of Local allowance. We thought this allowance had long been sanctioned by Government, and that the poor clerks and other Government employés at Karáchi receiving modest salaries would soon be getting an addition of about 20 per cent. to their salaries. But it seems the higher authorities are in no mood to hurry up the matter, and consequently when the boon comes to be actually conferred, half the grace will have gone out of the liberality of Government. But why grant Local allowances to Karáchi employés only? Has not the cost of living gone up everywhere by as much as 50 per. cent. on account of the high prices of food-stuffs and other things? And is not the economic policy of Government responsible to a very large extent for such situation? And as for rents, too, is it at Karáchi alone that high rents have to be paid? Here at Hyderabad, while articles of diet (including fish and fruit which are so largely used) and similar other things are on the whole dearer than at Karáchi, the rents paid by those who have to live in rented houses are nearly as high as at Karáchi, and sometimes even higher.......... Why then should there not be a more general grant of these Local allowances?"

Legislation.

***52.** Commenting on the Ahmedabad Mill-Owners' representation against the proposed factory legislation, the *Pársi* says:—"It is a point worthy of consideration that it is prosperous times which disclose the shortcomings of the manufacturer. It is the distresses of the operative during a boom that evoke legislative remedies; and the remedies are by no means a mere socialistic grab at somebody else's luck, but are the direct outcome of that short-sighted cupidity which seizes the man who makes money too easily. Apart from all other considerations, the Ahmedabad mills do not bear a great reputation among those whose duty takes them thither.......... When a body of manufacturers protest against the hardship of ordinary regulations designed to prevent abuse of authority, the tender infancy of the industry they represent hardly deserves nursing into a permanently sickly maturity. English factory law came into being through worse evils than any which exist in Indian mills, but now that it is in working order, not the most harassed manufacturer ever suggests that he should be allowed to meet German or Japanese competition by relaxing the law."

Comments on the Ahmedabad Mill-Owners' Association's representation to His Excellency the Viceroy against the proposed factory legislation.
Pársi (37), 10th Oct., Eng. cols.

Railways.

53. "The annual session of the Indian Railway Conference came off at Simla, on the 20th ultimo, under the chairmanship of Major C. K. Hoskyn, R. E., with about thirty delegates representing all the big lines in India. With the exception of His Highness the Thákore Sáheb of Morvi, there was no other Indian invited to attend the Conference. To make the Railway administration popular, it is of the utmost importance that the native element should be introduced in the representative assembly. .... Such a procedure of conducting the affairs of Indian Railways, is anything but desirable.... ..... Neither the Railway Board nor the Railway Conference has done much to take the people into confidence and consult their interests, and to remove the popular distrust in everything connected with Railway administration.......... While extending the network of railways in India, it is imperative that the conditions of this country and its people should be given proper consideration exclusive of comparison with foreign countries. But this can be achieved only when Indian capitalists and railway experts are allowed effectively to take part in the administration of Indian Railways."

Complaint that Indian interests are not properly represented on the Indian Railway Board.
Káthiáwár Times (10), 1st Oct.

54. A meeting was held at Surat under the presidency of Mr. Syedali L. Edrus to approach the authorities in connection with the overbridge proposed to be constructed at the Surat Railway Station. About a hundred people were present. Mr. Kálábhái Lallubhái referred to the inconvenience that would be caused to the public by the construction of the bridge. With reference to the question of cost that the Railway authorities might raise in the matter of an underground tunnel, Sardár Kaikhosru Modi proposed that a sum should be raised by the people for the purpose.

Complaint against the construction of an overbridge at the Surat Railway Station.
Shakti (93), 2nd Oct.; *Sami-Sánj* (90), 2nd Oct.

Mr. Dádábhái Nánábhái Gándhi was, however, of opinion that it was unfair to tax the people of Surat, who are generally poor. It was suggested that a movable bridge like the one at the Ahmedabad Station should be constructed. It was resolved to petition the Railway authorities through the Collector in connection with the matter. [Elsewhere the paper expresses its regret that the Railway authorities have not yet seen their way to chang their mind in the matter of the construction of the overbridge in spite of the complaints of the people. It adds:—Already the station is situated at a very high level, and it would be a trial for the old and the infirm to cross the proposed overbridge. The hardships to women carrying their baggage and children while crossing the bridge can well be imagined. The *Sami-Sánj* makes similar remarks.]

Alleged irregularity on the part of the Railway Station Master of Hyderabad (Sind) in standing security for his subordinates accused of thefts.

Sind Gazette (19), 6th Oct.

55. "A few days ago three men, chowkidárs at the Hyderabad Station, were arrested for theft by the Railway Police. Two of them were caught red-handed. All three men were sent up for trial before the City Magistrate. The Station Master, Mr. Thaddeus, went to the City Magistrate and induced him to alter his order remanding them to jail and to release them on bail, Mr. Thaddeus himself standing security for the three accused in the sum of rupees three hundred. Mr. Thaddeus also allowed the men to return to duty.......... Without going into the merits of the cases the conduct of Mr. Thaddeus in the matter appears to us to be reprehensible.......... It is very difficult to expect the Railway Police to perform their duty efficiently if accused persons are so much and so openly supported by their superiors. A Government servant accused of a serious offence is always suspended, pending the final decision of the case. What we fear is that the attitude assumed by Mr. Thaddeus may become the custom, and dishonest servants will only find it necessary to enlist the sympathy of their superiors by a plausible tale to ensure themselves bail and assistance. We trust this case will not escape the attention of the authorities and that action will be taken to prevent a repetition of such conduct."

Municipalities.

The appointment of Chief Executive Officers ought to be left to the future Municipal Councils with non-official majorities.

Shakti (93), 2nd Oct.

56. The *Shakti* while bitterly criticising the appointment of the Secretary of the Surat Municipality as its Chief Officer, observes that Government ought to have left the question of the appointment to the decision of the new Municipal Councils with the non-official majorities and not to have got them appointed by the retiring Councils with official majorities. For, it says, the official and even some of the non-official members being apt generally to submit to the local official pressure, the proper persons are left out and those backed up by the greatest influence are appointed. Under the circumstances the best thing for Government would be to wait till the new Municipal Councils meet and appoint their own officers.

Annoyance caused to the public by the unsatisfactory management of the Bombay Tramway Company.

Kaiser-i-Hind (34), 3rd Oct.

57. The decision given by the Chief Presidency Magistrate the other day in the matter of a tramway passenger's having left a car, without buying a ticket, to be transferred to another, may be in accordance with the bye-law of the Tramway Company, but serves to show the high-handedness of that body towards the public. The intention of the accused was not to defraud the Company when he got down without a ticket, and it is quite possible that while he got down he never dreamt that he was offending against the rules of the Company. The case in point brings out clearly the gross negligence of the servants of the Company in recovering fares from the passengers, thus putting them to needless trouble. There is no denying the fact that extraordinary delay is caused by the servants in giving tickets to the passengers. Those who have to travel over a short distance suffer most on account of the delay. Even when the conductor is called he takes a long time to come to the passenger. The Company have put into force certain obnoxious rules, and the one under which the Magistrate sentenced the accused in this case seems to be the worst of them. What is this rule but an encouragement to the conductor to persist in his dull, slow ways? In this connection the Corporation must exercise its authority over the Company, and make it change the rule.

Adverse comments on the Health Officer's suggestion for covering up all the wells in Bombay to stop Malaria.

Indu Prakásh (46), 9th Oct., Eng. cols.

58. "Our Health Officer is undoubtedly an expert of great energy, with his mind always busy inventing new plans and measures for the benefit of the health of the city. But he has got the common failing of the expert, namely that in the enthusiasm of the moment he would not look to the other side of the question....... He has recently issued a notice proclaiming what is almost a crusade against wells. Science has discovered that a particular species of malaria-breeding mosquito grows even in good potable fresh water of wells, and that the said breed is present in Bombay. Therefore, goes forth the fiat that all wells must be covered up, and that the covering should be permanent chunam and cement work, with a pump put in for drawing water. The cost of this per well has been estimated by the Health Officer only at Rs. 50. We think Rs. 100 would be much nearer the mark. The question we should like to ask is why should individuals be made to suffer in this manner?.......... Owners of wells having unobjectionable potable water cannot possibly be called owners of a nuisance, merely because a malaria mosquito is discovered to be capable of breeding there. If for the benefit of the whole community, well-kept wells are to be covered, the expense should fall not on individuals but on the whole community. Let the Municipality bear the expense.......... Wells are moreover useful when, as is often the case, the water-supply in our mains fails, not to mention their use on occasions of fire. We have also a decided objection to urge against so covering wells as to shut out light and air permanently from the water......... We would, therefore, suggest that wells should be provided with covers only of fine wire-gauge, and that this should be done at Municipal expense, at least in the case of poor landlords. Before concluding we may also remark that when Bombay has so many other very bad mosquito-breeding drains, ditches, excavations, etc., this crusade against well-kept wells seems quixotic."

Alleged Municipal negligence during the recent fire at the Kalbadevi Road.

Indu Prakásh (46), 4th Oct., Eng. cols.

59. "*Urbs prima in Indis* must be the city of the first importance in the country. It is the richly deserved motto of Bombay. As Bombay is above all other cities of the country in so many respects, it has set its heart on not lagging behind any other place in India in any matter.......... Our city has earned an unenviable notoriety for accidental deaths. What with house collapses and what with fires, we beat any other thickly-populated city of India hollow. The Chakla Street fire and Dady Sett Agiari Street and Samuel Street house collapse fatalities must still be green in the memory of our readers. How can such incidents be easily forgotten? In order that they may not have sufficient time to be consigned to oblivion, the recent Elephant Building fire and Nágdevi Street house collapse had to be propitiated with human sacrifices.......... Mill managers have been punished for not fencing off their boilers and machinery and men dealing in explosives have been made both criminally and civilly liable for injury to human life and property. We will thus not be surprised, if one day our Bombay Corporation is brought to book for its sins of omission and commission, both for culpable negligence and dereliction of duty. The marvel is that no legal steps have yet been taken against it.......... Mr. Todd is reported to have said at a recent meeting of the Municipal Standing Committee that 'the fire Brigade did excellent work on the occasion of the Elephant Building fire and the petrol fire engine worked most satisfactorily. The man, who jumped from the top floor, *killed himself*. He suffered through no fault of the Fire Brigade.'......... Bravo, Mr. Todd!......... Our city fathers, it is true, did not go to set the building on fire.......... But we wish that the aggrieved persons should carry a test case to the High Court so that our Corporation may be more careful about the 'magnificent management' of its fire Brigade."

Comments on the collapse of a house at Nágdevi (Bombay).
Jám-e-Jamshed (33), 9th Oct., Eng. cols.

60. "Are we to look upon the house collapse at Nágdevi as one of those inevitable 'accidents' which are bound to occur, or one of those incidents which may be averted by a little more care and energy on the part of the Municipal Executive?......... Bombay is by no means the oldest city in the world, and it would be interesting to learn if a few inches of rain make such fatal accidents inevitable everywhere! Some remedy must be found; and if the Corporation and its Executive cannot help us, we must look to the higher authorities for the same."

Protest against the appointment of a Mahár member to the Panvel Municipality (Kolába).
Sami-Sánj (90), 6th Oct.

61. One "Brahma" writing to the *Sami-Sánj* says:—A military pensioner, by caste a Mahár, was nominated by Government a member of the Panvel Municipality. He is, besides, a Magistrate of the Third Class and is acquainted with the English tongue. He conducts himself in a gentlemanly manner everywhere. But the appointment of the member hurts the religious instincts of his colleagues inasmuch as it is a question of caste. The presence of the member scared away all the non-official Hindu members of the Municipality. For about a year and a half this state of affairs continued. During this period, whenever required, the opinions of the absentees on important Municipal matters were taken by circulars from time to time. But it was against all rules of procedure to carry on work in this fashion. The Hindu members thereupon sent in their resignations, which were not accepted. The task of the members in sending their statements of views on public questions was facilitated by the authorities. Of late some of the members have been attending the Municipal meetings and they make it a rule to sit apart from the Mahár member. Such difference will surely hinder the cause of local self-government. It is not known why Government and their officials should nominate persons whom the people do not want and against whom there are strong caste prejudices. Government are bound to treat with consideration the religious susceptibilities of the people. It is expected that nothing of the kind would happen in future.

Native States.

Comments on His Highness the Gáekwár's speech at the Baroda College prize distribution.
Gujaráti (29), 3rd Oct.

62. In the course of appreciative comments on the speech recently delivered by His Highness the Gáekwár at the Baroda College prize distribution ceremony, the *Gujaráti* writes:—Every ruler should understand that a people owing allegiance to a foreign nation would never forget their own selves. A subject nation is inspired with lofty ideals of a glorious existence. Its members have been endowed by the Almighty with a sense to understand their situation, and in spite of their fallen condition, some of them are able to distinguish between what is advantageous to them and what is not. Under the circumstances, unless the ruler willingly shares the burden of administration with his subjects there is no hope of expecting honest loyalty from them. This proposition may be unpalatable to the Anglo-Indian steeped in arrogance, but it is true. The spirit of patriotism with which every nation is imbued makes it incumbent upon the ruler to guide its energies along healthy and beneficial channels, and so to educate it as may fit it for a share in its own government.. Until this course is taken the people will continue to labour under a belief that Government have been resorting to such methods as preclude their advancement. Accordingly so long as the Indians are debarred from taking upon themselves some portion of the burden of Government, Lord Morley's reforms will not be of any practical use. An attempt has been made in some quarters to attribute the prevailing unrest in the country to a political upheaval, but according to His Highness it is but a sign of the advancement of the people towards the fulfilment of their natural desires and aspirations. His Highness does not regard the unrest as a vice, but looks upon it as a healthy and constitutional movement. The British nation now enjoys the fruits of a long period of unrest and trouble.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 14th October 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th October 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
30	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayá	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

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	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vinάyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Eslâh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
179	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40 ...	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
136A	Madhukar	Bombay	Monthly	......	...
149A	Pratod	Islámpur (Sátára)...	Weekly	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 168 is Bhujangrao T. Gaikwad ; Hindu (Marátha) ; 25 ; 500.

Politics and the Public Administration.

Comments on the Honourable Mr. Gokhale's speech at the annual gathering of the Students' Brotherhood in Bombay.

Indian Social Reformer (6), 17th Oct.

***1. "The address which the Honourable Mr. Gokhale delivered at the last annual meeting of the Students' Brotherhood is, as Mr. Justice Chandávarkar aptly said, a weighty pronouncement. Though addressed to students, Mr. Gokhale, it is evident, intended it for a more elderly audience. There is as much in it for Government and for Indian politicians as for young men attending schools and colleges. We are glad that** Mr. Gokhale exposed the mistaken policy of treating politics as forbidden fruit as regards students........., Little good and much harm may be done by making a hocus-pocus of politics, and there is much force in the wise observation of the Rev. Mr. Andrews, which Mr. Gokhale quoted with appreciation, that 'the historical and economic questions which lie at the base of at least three-fourths of the politics of modern Indian students should be dealt with wisely and sympathetically by those who are teaching history and economics, and sound opinion should thus be built up within the Colleges themselves.' There is, of course, the question: 'How many of those who teach history and economics can be relied on to deal wisely and sympathetically with the questions underlying Indian politics?' The English Professor, more especially in Government Colleges, is prone to regard himself as a part of the political order of things which he must uphold. The Indian Professor in a 'National' College is apt to take precisely an opposite view of his position and duties. We would suggest that teacher and professors should regard it as a point of honour not to import their personal politics in the class-room. But the question whether students will be benefited or injured by discussing politics is not a matter merely of the class-room. No regulation can keep students untouched by a form of thought which prevails widely in the country. By no possible means can educational institutions be converted into segregation camps from which the waves of popular feeling can be altogether excluded. If the precautions taken to keep the Indian troops untainted by political unrest, were multiplied hundredfold, the student population cannot be absolutely prevented from sharing the emotion of the moment that may happen to prevail outside. The problem of keeping young minds free from injurious ideas is ultimately the problem of promoting right thinking among their elders."

Indian Spectator (7), 16th Oct.

2. "It was a courageous and admirable speech that the Honourable Mr. Gokhale delivered at the annual meeting of the Students' Brotherhood. 'Not many of us care to think for ourselves in political matters,' he declared, 'or for the matter of that, in any public matters.' That is precisely why matters have come to the present pass. He also acknowledged that 'to worry at present about our probable lot in the remote future is both unnecessary and unwise.' How one regrets that this wisdom was not forthcoming when the Congress creed with its goal of Colonial self-government was formulated. While experience has taught Mr. Gokhale the necessity of doing a new kind of service to his country and to its Government, and while we heartily wish him success in this new sphere of activity, we venture to point out that the success will depend upon his willingness to change his standpoint a little more than he has already done. It is not clear from Mr. Gokhale's language whether he means that the inhabitants of British India do not owe the same duty to their Government as the subjects of the Native States owe to theirs: he would perhaps suggest a difference, though the point is not raised by him.......... Would any one venture to raise the question in a Native State whether the people should be loyal to the ruler or not, and answer that they had better be loyal because 'there is no alternative?' Mr. Gokhale makes it appear as if we have entered into some sort of contract with the British Government.......... **This political philosophy is not founded on fact and it holds the door open to mischief.......... Mr. Gokhale wants our colleges to afford 'every possible**

facility for acquiring an accurate knowledge of political matters and forming sound views in regard to them.' But who can be sure that the views inculcated will be sound? While we wish Mr. Gokhale success in bringing the younger generation round to his view of loyalty, so far as it goes, we are not convinced that his political philosophy, touching the exchange of promises which he speaks of, is either based on history or is sufficiently innocuous to be taught in colleges.......... Many may remember how Sir W. Lee-Warner's 'Citizen of India' was attacked by some leaders of political thought, because the author spoke of the duties of citizens, whereas the critics would have the students taught their rights. Considering the history of this question in the past and the obvious difficulties connected with it, we should think that the first requisite before the Government or the universities take any action is to ascertain the general sense of educationists."

Oriental Review (13), 13th Oct.

3. "The Honourable Mr. Gokhale's speech has, as it were, two aspects, one in which he proffers advice to the Government, the other in which he tries to lead his countrymen. It is characteristic of the Anglo-Indian Press that it has seized upon the latter portion with avidity and ignored the other, treating it like 'a mirage on the horizon.' In the first place Mr. Gokhale thoroughly dissociated himself from the spirit which animated the Risley circular and pressed the necessity of imparting political education to students—a necessity to which we have time after time drawn the attention of the Government and the public. He justified, as Dr. Miller did last year, the healthy unrest, the desire to move which characterised Indian students.......... Mr. Gokhale said that it was not the fact of their movement so much as the direction in which a large proportion of them had been moving that called for our most earnest attention and our closest inquiry. He also disposed of the frivolous charge that our students are precocious politicians. As a matter of fact students are in all countries politicians and play an important part in the politics of their countries.......... How to direct this deeply-felt interest of students in politics into useful channels is a question which ought to command the best attention of the Government and leaders of the people. One of the remedies, perhaps the best of all, was given by Mr. Gokhale in his speech—a remedy which is conveniently ignored by a section of the Press while writing on the subject. 'Responsibility alone will steady our judgments and control the restlessness of our patriotism.'......... To direct this interest of Indian students in politics and to prevent it from going astray, political education is absolutely necessary. It is no use fighting shy of political education and tabooing it for Indian students. The Government must face the facts squarely and ought rather take to 'mending' than 'ending.' Mr. Gokhale thus expresses himself on the need for political education being given to students. 'To leave them to their own devices, amidst the perplexities of a difficult situation, is to neglect a plain duty towards them at a critical period in their lives, and the consequences of this neglect have been and are bound to be serious and far-reaching.' Mr. Gokhale never gives warnings without reason. Here is a pregnant warning he gives, and the authorities cannot do better than take it to heart."

Gujaráti (29), 17th Oct., Eng. cols.; *Kál* (127), 15th Oct.; *Indu Prakásh* (46), 15th Oct., Eng. cols.

*4. "The Honourable Mr. Gokhale's address to the Students' Brotherhood was a noteworthy and thoughtful pronouncement which will no doubt be read everywhere by students and others with special interest.......... So far as we are concerned, we venture to say that there is perhaps not one sentiment or thought to which the Honourable Mr. Gokhale gave utterance which has not found expression in these columns during the last three years. The question of enlightening students on current politics and economics is a debatable one and beset with great difficulties, and we doubt if we have Professors of the requisite moral and intellectual calibre to deal with such problems in that spirit of scientific inquiry and political impartiality which alone can make the experiment a success. Excepting this topic we have over and over again given free expression to our views on all the points dealt with by the Honourable Mr. Gokhale. In fact we incurred no small unpopularity not only at the hands of our ardent Deccani patriots but of some gentlemen even in Gujarát. But we feel proud to assert that we have not found it necessary to recede even an inch from the position we have deliberately and consistently taken on the question of students' relations to politics and political agitation, the question of *swadeshi* and boycott, the subject of self-government and of mutual co-operation on the part of the Government and the people, the principles of self-reliance and self-help and what was senselessly held up to public ridicule, the policy of political mendicancy.......... As we have so often said in these columns, the country is not in need of boy politicians but of guides and workers......... For the present all talk about far-off ideals is empty labour. Our earnest advice to students once more is to make the best of the priceless opportunities they have during their collegiate career for their moral and intellectual culture. The preparatory stage is really the most valuable stage in one's life, for upon it depends one's future career and the future of the country, and none can be more short-sighted and more unpatriotic than those who fail to qualify themselves by patient study and reflection for the discharge of the higher duties and responsibilities they will surely be one day called upon to fulfil. Those who give any other advice to students and mislead them into wrong paths are their enemies and the enemies of the country's future welfare." [The *Kál* writes:—If our repressive authorities gave favourable consideration to what Mr. Gokhale has said about initiating College students in politics, much of the present day friction between the rulers and the ruled will disappear. Mr. Gokhale is particularly bitter in his remarks against those who entertain the ideal of complete independence, and suggests the recent acts of violence are attributable to that ideal. He is, however, mistaken in this view, for none of those who advocate that ideal think of overthrowing British rule or of resorting to violent methods. They depend more on the will of Providence than on human action in this matter. The *Indu Prakásh* writes:—"We must thank Mr. Gokhale for affording Bombay an opportunity to show that there can be in this city a large and influential public gathering whose vision is not dazzled by the glare of autonomous *swarájya* and who stand absolutely unaffected by the vile abuse of Mr. Gokhale."]

Mahrátta (11), 17th Oct.

***5.** "While speaking with reference to the students, Mr. Gokhale observed that what called for most earnest attention was not so much the movement of students along with the times and their taking a deep interest in politics, as 'the direction in which a large proportion of them have been moving.' Evidently the direction referred to is the Nationalism which is fast drawing in its fold a large section of the student community. This observation of Mr. Gokhale leads us properly to that part of his speech wherein he has tried to point out the main points of difference between the Moderates whom he represents and the Nationalists. It is to be noted with a sense of satisfaction that Mr. Gokhale in his present speech has had the toleration and the grace to say a good word or two about the merits of the Nationalist work in the country during the last few years—of course, only those merits which can be perceived by his Moderate vision.......... After these words of praise Mr. Gokhale lays down certain charges at the door of the Nationalists—charges which have been proved to be quite shallow and have been refuted so often. One accusation, however, is rather grave, that the followers of the New School or the Nationalists are disloyal towards the British Government—a charge which, though not expressly stated in definite terms, yet forms the key-note of Mr. Gokhale's denunciation of Nationalists throughout his speech.......... The charge, we might say at once, is as unfounded and groundless as it is mischievous. The Nationalists are as loyal to the British throne as any one else.......... Mr. Gokhale, in this respect, has only added his voice to the vociferations of the Anglo-Indian press against the Nationalists; and we have no doubt this pronouncement of his will be exploited as fully as the last one was. In one respect Mr. Gokhale seems to have climbed down a little—perhaps owing to the severe criticism passed upon him in all parts of the country. In his last speech he advocated repression even towards 'ideas' of independence; but in his present address he has pointed his attack towards the advocacy of the 'dream' of independence as 'a practical policy to be pursued by his countrymen.' About the general nature of the speech it will be a quite sufficient comment if we state that it is being noticed most favourably and is being highly praised by the Anglo-Indian press."

Jám-e-Jámshed (33), 12th Oct., Eng. cols.; *Bombay Samáchár* (68), 13th Oct.; *Sánj Vartamán* (40), 13th and 15th Oct.; *Akhbár-e-Soudágar* (23), 12th Oct.; *Sami-Sánj* (90), 14th Oct.; *Dnyán Prakásh* (44), 13th Oct.; *Ráshtramat* (47), 14th Oct.

6. "Without sacrificing any of those opinions and convictions which he had expressed in the past and with which the public has become familiar, Mr. Gokhale dwelt with becoming force and earnestness on the danger of permitting the rising generation of his countrymen to be plunged by unscrupulous politicians and pseudo-patriots into the vortex of the brummagem nationalism which has been identified with the name of Mr. Arabindo Ghose and others......, Mr. Gokhale still holds the opinion he once entertained as to the inadvisability of preventing students from taking an intelligent interest in the cares and concerns of their country. But he has never recommended their participation in active politics or making use of them as an instrument for the furtherance of political agitation in the land. In his address he cleared the ground of much cant and nonsense that has been talked on the subject and indicated the correct line of action in the matter, which, though it may not accord with the somewhat too strict policy that Government have been seeking to enforce, would be heartily approved of in all intelligent quarters. To put his view in a nutshell, he maintains that 'they (the students) should be at liberty to attend public lectures and addresses on political subjects, and they may even attend political meetings with advantage, provided they are there only as spectators. But when it comes to active participation in what is called political agitation, I think we must draw the line.' There is nothing inconsistent in this, nothing to stultify his position as a true and ardent patriot and a trustworthy leader of his people. While he is prepared to maintain, on the one hand, that 'the present policy of treating politics and especially current politics as a dangerous, and even in some cases a forbidden subject has only resulted in depriving the students of that guidance to which they are entitled at the hands of their teachers in forming sound views on important questions,' he does not hesitate, on the other, to condemn in unequivocal terms the evil tendency to plunge them in political conflicts. 'The active participation of students in political agitation,' he declares, 'really tends to lower the dignity and the responsible character of public life and impairs its true effectiveness. It also fills the students themselves with unhealthy excitement, often evoking in them a bitter partizan spirit, which cannot fail to interfere with their studies and prove injurious to their intellectual and moral growth.' Those who dispassionately ponder on these words, and indeed on the whole address will hardly perceive anything that is inconsistent in this view, anything that betrays the weakening of the patriotic fibre in the man, any tendency to bend the knee to officialism, as his opponents have been sedulously attempting to point out." [In its vernacular columns the paper welcomes the belated attempt made by the Moderate party to ventilate its views from the public platform, and hopes it will be steadily pursued much to the good of the country at large. As regards Mr. Gokhale's remark that students should be allowed to attend political meetings as mere spectators and nothing else, the paper is doubtful if such a course also will not be to the advantage of the intrepid agitators in Bengal and the Deccan. The *Bombay Samáchár* appreciates the address as an epoch-making one and regards it as supplying a corrective to both the political parties in the country. The paper enlarges upon the advantages of imparting political instruction to the rising generation, and attributes the mischief-making tendencies observable in some quarters to the neglect on the part of the authorities in this connection. The *Sánj Vartamán* generally supports the views expressed by the Honourable Mr. Gokhale and trusts much good will result from the pronouncement. The *Akhbár-e-Soudágar* also writes in an appreciative tone. The *Sami Sánj* bestows

lukewarm praise on the speech and advocates the union of the Extremists and Moderates on the Congress platform. The *Dnyán Prakásh* thanks Mr. Gokhale for fearlessly placing his views, matured by long experience, before the public and hopes that parents and others would benefit by his sound advice. The *Ráshtramat* says :—Mr. Gokhale says that our loyalty to Government must spring out of our very love for our country. This demand ought to be characterised as a demand for the moon. For, our loyalty to a foreign government under which we are constantly subjected to insults and hardships must always partake of artificiality and can never be natural. We wish Mr. Gokhale had not touched upon the question. The same remarks apply to active and hearty co-operation with Government. Mr. Gokhale, however, seems on the whole to have taken a somewhat clearer view of things on this occasion than before and we hope he will gradually improve on the same lines.]

Passive resistance in India more reasonable and more effective than in the Transvaal.

* *Mahrátta* (11), 17th Oct.

*7. In its second article on the subject of passive resistance the *Mahrátta* writes :—" Some of those, who can enthusiastically applaud the use of passive resistance abroad, affect to dread its adoption in India as if it were a deadly serpent or a poisonous drug. Speaking theoretically, at any rate, no such distinction can be reasonably drawn. For subjectively as well as objectively the conditions of passive resistance are more favourable in India than they could be in South Africa, for instance. Speaking subjectively, the merits of passive resistance, as a measure of protest, must be the same in any part of the world, and whether its advocate is Mr. Gandhi abroad or Babu Arabinda Ghose in India. This is so plain that it hardly needs comment. The right of passive non-submission, as vesting in the subjects under any form of Government, has been universally acknowledged. Writers of standard works on constitutional law have gone so far as even to admit the moral aspect of the right of insurrection.......... But we are not here concerned with that.......... Extreme cases of misrule call forth extreme measures of opposition on the part of the misruled ; and passive non-submission is assuredly one of these allowable measures of opposition.......... The probability of success of the measure also is another element in the situation ; and we shall next consider, the comparative potentiality of such measures in South Africa and in India."

Comments on the release of S. M. Paránjape, editor of the *Kál*, from the Ahmedabad jail.

Gujaráti (29), 10th Oct. ; *Shakti* (93), 9th Oct. ; *Cutch-Kesari* (71), 7th Oct. ; *Gujarát* (73), 9th Oct.

8. We welcome back in our midst Mr. Paránjpe, editor of the *Kál*, and feel grateful to the Almighty that he has come out of his incarceration all hale and hearty. He had fallen a victim to the distorted interpretations put upon sections 124A and 153A by Indian law courts. Editors of newspapers are not dacoits, Pindharis or Thugs, but they are educated men ever endeavouring to show the right path to the rulers and the ruled. They are thoughtful men sacrificing their lives for their country. Their views may perhaps be unacceptable to the authorities, and may be regarded as offending the law, yet after the attempts to rank them with the worst of offenders and the infliction of heavy punishments, it is difficult to view the campaign of sedition started by the officials with anything like respect. Since his liberation Mr. Paránjpe has been deservedly honoured at Ahmedabad, Bombay, Poona and other places by his admirers, and that shows that the sentence passed on him is viewed by the masses with disapproval. The description he has given of his condition in prison is really alarming. So long as the law of sedition is not amended, educated and patriotic persons, who fall victims to the self-will and caprice of officials, will have to suffer this inhuman treatment. In this connection Provincial Conferences and Congresses, the Press and public preachers should start a campaign with a view to securing for the offenders against the law of sedition in India the same treatment as is meted out to this class of criminals in England. The war that is being waged to have the administration of the country reformed is seditious under the law, but a time will come when the officials will have to admit the justice of these views.

Time will do everything. But in that case no credit will be given to the constitution or administration of the benign British Government. The British will be entitled to this credit only in case those whom they now look upon, as sedition-mongers are viewed by them as educated patriots and the punishment inflicted under the law is tempered with mercy. [The *Shakti*, after describing how pale and weak Mr. Paránjpe looked when he was met at the Surat Railway Station by some of his acquaintances, observes:—Whose heart will not burst at the miserable condition of the man who is worshipped by the Indians? And whose heart will not move at the sight of a man reduced to a miserable condition for holding views which are almost common in England? That the educated men who take up the patriot's duty imposed upon every man by God should be mixed up with robbers and sinful miscreants and be subjected to the most wicked treatment in jail is enough to put to shame those who assert that all this is being done in pursuance of the policy of a civilised Government. Many a patriot is still suffering the misery from which Mr. Paránjpe has just escaped. But as a penance for our sins we must submit to these pains, and that will be our lot so long as we do not bid good-bye to self-interest and are not prepared to fight for the liberty of speech and of the press. The *Cutch Kesari* and the *Gujarát* give in detail the reception given to Paránjpe on his liberation.]

An appeal to S. M. Paránjpe, editor of the *Kál*, and other Nationalist leaders to join hands with young Nationalists.
Pudhári (150), 10th Oct.

9. Forty years ago, people had no self-respect and were weak-minded and given to flattering others. But the *Kesari* after a strenuous work of twelve years awakened the nation to a sense of duty. People were convinced that they had chosen the wrong path and that a mean advantage was being taken of their simplicity. The *Kál* followed the *Kesari*, and Mr. Paránjpe, its editor, impressed it upon the minds of the people that the rich and poor were alike being ground down and that the other nations in the world were struggling for *swarájya* and independence. He also dwelt on the machiavellian policy of the rulers and won over the people to his side. He went to prison in the usual course for fifteen months and has now returned to complete his work again. We know that Mr. Paránjpe, who has been up till now only a theoretical Nationalist, cannot set aside his old convictions all at once, but we hope he will realise the ambition of New India and co-operate with it. The first generation only watched the turn of events. The second generation of whom Mr. Paránjpe is one dealt with theoretical politics. New India wants to go a step further. It is facing a new problem. It wishes to humour the crows, vultures, owls and bats infesting society and to gain its own ends by scheming, without letting the enemy know of it. The National deity desires that the present day Nationalist leaders should take note of the policy of young Nationalists and secretly join them.

Sedition in India and in England.
Shakti (93), 9th Oct.

10. Though the Bombay agent of Bepin Pál's *Swaráj* was prosecuted by Government, that has not in any way brought Bepin Babu into trouble or stopped the publication of his periodical in London. What agitates the popular mind, then, is, that distinction is made between the two nations living under the same sovereignty. Justice Coleridge, while giving the charge to the jury in the recent *Indian Sociologist* case in London, said that if a paper uses language which leads to disturbances, the jury without inquiring into the motives of the writer should return a verdict against him. The article in the *Swaráj*, publication of which was made the subject of the prosecution of the Bombay agent, does not come within the category defined by Justice Coleridge, as evidenced by the fact that Bepin Pál is not proceeded against by Government. We enjoy limited rights, and still Government deem it necessary to curtail even these, and Anglo-Indian papers impudently urge Government in that direction. The offence for which Aldred earned six months' simple imprisonment would have meant the confiscation of so many printing presses in India. Compare the definitions of sedition given by Justice Coleridge and the Indian Penal Code, section 124A, and the nature of the

freedom of the press which we and the Englishmen enjoy will be made manifest. Justice Coleridge, while passing sentence on Aldred, used very courteous language towards the accused and awarded him a light punishment. But Mr. Justice Dávar while passing sentence on that great man—*Lokamánya* Tilak—used language that was most offensive. But why wonder at the attitude of Judges towards political offenders, when Government themselves treat such offenders as criminals even in the jails?

Political interpretation of the Hindu ceremony of *Shráddha.*
Shakti (93), 9th Oct.

11. In continuation of its article on the *Shráddha* ceremony (*vide* paragraph 7 of Weekly Report No. 41), the *Shakti* writes:—Fallen from their heavenly estate on account of our sins, our forefathers must be shedding hot tears. Where is the wonder that their souls are distressed at the sight of the total destruction of their vast lands, their unlimited grandeur, their divine arms and missiles, their arts and sciences? The land, which was once under the illustrious protection of Bharat and thence derived the name Bharatkhand, began to be known as Hindustan and is now known as British India. The sacred language Sanskrit, sanctified by the *Rishis*, has become a dead language and has made room for English. The *Vedas* are being displaced by the Bible. Is not this sufficient to make our forefathers mourn? Instead of spreading their name and fame we are defaming their memory. In the face of all this how can our lifeless mechanical observances satisfy the desires of their souls? When we renounced our love for our fathers and became actuated by selfish desires, our patriotism gave way to indifference, and since then we have drifted into this sorry plight. This process of slow decay went on for centuries after which we have recently begun to realise our situation, and young India, at present, is slowly developing the virtues of patriotism and self-sacrifice. To develop these virtues further is the duty of the rich, who unfortunately are mere devotees of self. How can our ancestors hope for the fulfilment of their wishes from people such as these? Our Bengali brethren have awakened to the situation. They have begun to commemorate the names and deeds of our mighty ancestors and are trying by enterprise and self-sacrifice to regain their lost inheritance. This awakening of the Bengalees has affected the other parts of India as well. Only by furthering the effects of this awakening to the best of our powers, shall we be called the worthy sons of our ancestors. In the fulfilment of their desires lies the salvation of ourselves and of the country.

Lament over the present state of India.
Shakti (93), 9th Oct.

12. One "Vasant" contributes some verses to the *Shakti*, of which the purport is as follows:—When shall I get what I want? When, O God! will my desire be fulfilled! What will cure the disease? O God! what will allay the troubles of this heart? My fellow-countrymen are writhing in agony for want of food. Seeing them miserable I cannot swallow my own food. Ill-housed and ill-fed, they have to go even without air and water. Ever bounden, like slaves of others, how can the fetters on their bodies and minds be removed? Grant them physical strength and pour tranquillity over their minds so that their sins and miseries may be reduced to ashes. How very pleasant were the days in old India! When will divinities like Ráma and Krishna take birth, who would get rid of the difficulties of their devotees? When will noble women of the type of Sávitri and Sita be born amongst us? When will our social happiness, which is truly heavenly in its character, be once more granted to us? O God! the trouble of aliens cannot be tolerated for a moment! When will the self live again?

A dialogue on *swadeshi.*
Gujarát (73), 9th Oct.

13. The *Gujarát* publishes a dialogue between *Swadeshi Mitra* (friend of *swadeshi*) and *Swadeshi Drohi* (traitor to *swadeshi*) in the course of which *Swadeshi Mitra* is made to say:—As long as ideas inimical to *swadeshi* are firmly rooted in the minds of my fellow-countrymen, how is it possible for *swadeshi* industries to prosper? **My heart burns at the sight of this partiality to foreign articles. People waste their money by putting on foreign clothes. They starve their**

own children while benefiting foreigners, and thus disgrace their name. The Manchester mills earn while the country has become denuded of wealth. They offer to the gods foreign sugar mixed with blood and bones. Fie on *videshi*! In this golden land food is not to be had. O Fate! how strange are thy ways! What straits are we reduced to! O friend! Have you some patriotism! It is because the country's industries have died out that thou art obliged to serve on the paltry pay of ten rupees! Really it is all our fault. The foreigners never force their articles upon us. But we ourselves are senseless; how can we blame others? There is no union amongst us. Our leaders are only hungering for honours and titles. It is we who are blind. It is we who assume their (the foreigners') dress and not they ours. It is we who take their food and not they ours. It is first necessary to set our own house in order. Hence, it is that selfless men like Mr. Tilak are required. Our friends inimical to *swadeshi* lay the axe at their own feet. Rough and course though it be, *swadeshi* manufacture is to be preferred. Who will abandon a mother because she is not good-looking? O eunuch and traitor to the *swadeshi*! where is thy patriotism gone? O Mother! despel our folly and raise up *swadeshi*.

To undergo imprisonment at the hands of bureaucrats is to make penance to acquire *swarájya*.

Karnátak Vritt (105), 12th Oct.

14. Mr. Paránjpe was the first victim claimed by the wrath of the bureaucrats last year. After him Mr. Tilak, the preceptor of the whole nation, was imprisoned. In days of yore Rishis used to practise penance for thousands of years to acquire boons from gods. We shall have to undergo penance in jails to acquire *swarájya*. The holy places of patriots are the jails in Thána, Mandalay and Sábarmati. The Reforms are introduced to disturb our penance. But we should not be deceived by them. The bureaucrats are ever ready to make the true patriots undergo penance and thus make them acquire virtuous power. But they should have by this time realised that stone walls do neither make a prison nor control the mind. They act, on the contrary, as tonics. The bureaucrats commit only the sin of harassing saints. Two thousand Bengalees readily suffered all sorts of miseries in the cause of the *swadeshi* movement. This very fact proves that Shri Krishna is backing and encouraging us. Let the bureaucrats prove that the *swadeshi* movement is seditious and the people will give it up. But as a matter of fact they are openly advocating *swadeshi* and covertly harassing its followers and are attempting to have the demand for *swarájya* declared illegal, in spite of the adverse decision of the Bengal High Court.

The fourth anniversary of the Partition of Bengal.

Gujaráti (29), 10th Oct.; *Akhbár-e-Islám* (63), 14th Oct.; *Kál* (127), 15th Oct.

15. The 16th of October is the day of mourning for the loss of unity in Bengal. It is the day on which the *Shráddha* ceremony should be performed and tears shed over the virtues of departed friends. In the last century three powerful European Nations ruined the hopes of unity entertained by the Poles. Seventy-five years after the event, the wound inflicted is not healed up. The Poles say: "As long as we do not attain unity and independence we will be in mourning." They wear a black ribbon on the right hand as a badge of mourning. The Partition is not to be undone. The remembrance of the event should as well not fade away from the minds and hearts of Bengalis. They should wear black ribbons and their women should also go in black. The performance of the *Shráddha* is the protest of all Bengal. The proclamation regarding the *Shráddha* states that the Bengalis have entered upon a new birth on the 16th October. In the hour of dire distress they required new strength. Lord Morley and the authorities must know that till the hour of death people will seek redress for their looted rights. If the authorities at Home and in India were to suppose that with the lapse of time the wounds inflicted on the Bengalis will be healed up they would be labouring under a mistake. The effect of the Partition will not wear away with the passing of time. The Partition means the autocracy of the rulers as against the rights of the people. So long as the people are not given justice, there will be no peace. [The *Akhbár-e-Islám* writes:—So long as Government will not put down peacefully, or otherwise, gatherings of

Bengali protesting against the Partition the temper of the latter will not change and will some day endanger peace and order throughout the land. We welcome the activity of Government in putting down the annual functions of the anti-partitionists or boycotters. The *Kál* writes:—Indians used to believe formerly that the white bureaucrat was more just than themselves. But he is just only to some degree. He deals out justice impartially between blacks and blacks. But in a conflict between blacks and whites, he becomes prejudiced. The Partition of Bengal is an instance of the fact that the sense of justice of the whites becomes vitiated when the interests of the bureaucrats and the Indians are in conflict. It was the Partition of Bengal that drove the Indians to resort to self-reliance. The Bengalis tie the *rakhi* on each other's hands to show that even if Government were pleased to divide them on the 16th of October, they stand united. They observe the above day, specially for this ceremony. The Partition affects not only Bengal but the whole of India. The new spirit observable in it is due immediately to the Partition of Bengal. The day evokes in our minds ideas suitable to the building up of one united nation. In this sense then, the 16th October should be observed along with the Bengalis by the rest of the Indians as a special day.]

Alleged political evil effects of the ill-treatment of Indians in South Africa.
Pársi (37), 17th Oct., Eng. cols.

***16.** Writing on the question of Indians in South Africa the *Pársi* says:—"Does England ask herself—does the Government of India ask itself—what will be the effect of this accumulation of unredressed grievances in the Transvaal? Let them not delude themselves with the sophistry, 'The great mass of the people knows nothing and cares nothing about South Africa.'......... In every town in India the tale is told to large and sympathetic audiences of the educated classes. In hundreds of villages it is repeated to the wondering ignorant, whose minds are being filled with strange and mischievous thoughts.......... The Indian agitator says, 'A few thousands of rebels, Jews, and the scum and refuse of Europe in South Africa work their own sweet will in absolute independence: they are no more of one race and creed than you are; and there are many millions of you'.......... This is the leaven of thought that will work throughout India. Have Government the courage to pursue the subject with its dark and dangerous but inevitable questionings?"

Alleged illegal treatment of an indentured Indian labourer in Uganda.
Mahrátta (11), 17th Oct.

***17.** "Information about the peculiar case of an indentured labourer in Uganda has been received by us from a correspondent. We give the main facts below, and hope they will meet the early attention of the authorities concerned:—A *boná fide* cultivator by name Kadam was taken over to Uganda through the Agent-General in India, especially for rice cultivation. The man was a resident of Ratnágiri District, and in April last was taken under an agreement of being paid Rs. 60 per mensem, the agreement holding good for a period of two years. He was sent to Kámpala near the capital of Uganda. The operation of rice cultivation by him was satisfactory. Owing to the malarial climate of the province he fell ill, and attended the Missionary dispensary instead of the Government hospital. Being thus unable to produce the official 'unfit' certificate, he was considered as being absent from duty and dismissed from service. During his stay there for a period of nearly four months he cultivated a good deal of area with rice, the cost of seed aggregating to more than Rs. 1,000. Yet the treatment which he is said to have received is very strange. The duplicate copy of the agreement, which he had, was taken away from him on some pretext and was never returned to him though he demanded it repeatedly. He was entitled to be paid the return passage to India under the agreement, but it was refused. The application which he put in, praying for the return passage, was altogether ignored, but he was asked several questions as regards the name of the writer of the application. In the application he stated that in case the passage was not provided for he would have to take the matter to the Civil Court. This, it seems, offended the Uganda Government, and the whole matter went against the poor and helpless man, so much so that a subscription had to be raised for his travelling expenses by railway up to Mombasa, where an Indian gentleman promised to pay his passage by steamer. These are the facts as they have reached us. We hope the case will be investigated by the Agent-General in Bombay, as grave injustice seems to have been done to the man above referred to."

Comments on the speech of His Excellency the Viceroy at the Malaria Conference at Simla.

Bombay Samáchár (68), 15th Oct.; *Akhbár-e-Souddágar* (23), 14th Oct.

18. His Excellency the Viceroy's opening address at the Malaria Conference was truly very practical, and the liberal views expressed by His Excellency as to the duties of Government in regard to it are quite worthy of a far-sighted statesman. His Excellency very correctly considered the question one of Imperial importance. Malaria is the most destructive disease in India, and it is strange that notwithstanding this fact, nothing worth the name has hitherto been done to combat it. It is satisfactory, however, to note that the attention of the authorities has been drawn to its devastating character, and the urgency of dealing speedily with it has been recognised. The health of a nation is the true foundation of its prosperity, and Government are clearly bound to try their best to strengthen this foundation on moral as well as economic grounds. Government have taken up this task, but we are afraid that mere distribution of quinine and the destruction of mosquitoes will not suffice to make their campaign effective. It should be remembered that the important factor on which health depends is good diet, and a deficiency in it predisposes a man to disease. It is a well-known fact that the majority of the Indian population do not get sufficient food of wholesome quality. They are in a state of semistarvation and the little food they get is of a very low quality. As long as this state of affairs is not mended, no remedies for combating Malaria and kindred diseases can be successful. We would, therefore, urge upon Government the necessity, now that they intend dealing with the question of high prices, of investigating how much of food-stuffs is left in the country after export, at how much this quantity left in the country works out per head, and what proportion the food thus left to each man bears to the quantity which each man requires. This investigation will enable them to tackle the problem of improving the general health and prosperity of the people. It is also necessary to examine how much the new tendency of the peasantry to grow less and less of food-stuffs has to do with the present high prices. It is this lessening of the area of corn cultivation, coupled with increasing exports of corn, that is responsible for the high prices and tends to injure the health and the prosperity of the people. The question, therefore, of a full and substantial diet is of paramount importance in the crusade against Malaria. [The *Akhbár-e-Souddágar* after describing the great havoc done by Malaria and its harmful effects upon the commercial activities of the country refers appreciatingly to His Excellency the Viceroy's speech and calls upon the people to co-operate in the crusade against the disease initiated by His Excellency. It endorses Colonel Leslie's suggestion about the necessity of creating a special department for Malaria.]

Exhortation to the Moderates not to unite with the Extremists.

Jám-e-Jamshed (33), 15th Oct.

19. The *Jám-e-Jamshed* while scouting the idea of a United Congress, expresses a hope that the Moderates will remember the lessons taught to them by the past and avoid joining hands with the Extremists who are as dangerous as before. A Union with them, it says, means a waste pure and simple of precious time and money and perhaps a repetition of the much lamented events which took place at Surat. The aims and methods of the two parties, it continues, are as divergent as the Poles, and it is in the interests of both as well as those of the country that each should keep to its chosen path.

Comments on the question of Native firms using European names raised by the Bombay Chamber of Commerce.

Indian Spectator (7), 16th Oct.

20. **"Few men and women of the world ask, what is there in the name? There is a great deal in it. Europeans must consider it a compliment paid to their integrity that Native firms sometimes adopt European names.** The Bombay Chamber of Commerce appears to have protested against the practice and prayed to the Government of India to put a stop to it. This suggestion will not be quite so easy to carry out as one may imagine at first sight. There are many circumstances in which a Native firm may legitimately trade under a European name......... The legislator, who can carry out the Chamber's recommendation, without interfering with the liberty usually allowed in all civilised countries, must be a very great genius indeed. Any law which he will have the ingenuity to devise can be easily circumvented, and it would not be worth the Government's while to cause needless irritation and to multiply tempests in tea-cups."

Pársi (37), 17th Oct., Eng. cols.; *Gujaráti* (29), 17th Oct., Eng. cols.

***21.** "The Indian Merchants' Chamber and Bureau have protested strongly, and rightly too, against an attempt on the part of the Bombay Chamber of Commerce to restrain Native firms from using English names. It appears to us that the local Chamber of Commerce has needlessly raised a storm in a tea-cup, since no Indian firm in any large business ever does such a thing, and, as the Indian Chamber points out, it is customary to allow a person to trade under any name he chooses." [The *Gujaráti* says:—"The proposal of the Bombay Chamber of Commerce is not only unreasonable but also positively mischievous and offensive to Indian merchants......... We trust Government will not encourage the idea of any such foolish legislation."]

Comments on His Excellency the Governor's speech at the Poona Agricultural Conference.

Rájasthán (88), 9th Oct.; *Akhbár-e-Islám* (63), 11th Oct.; *Gujarát* (73), 9th Oct.

22. After thanking the authorities for organising the Agricultural Conference the *Rájasthán* observes:—We are sorry His Excellency fails to see the desirability of checking the present export of food-stuffs, in spite of his acknowledgment that there is an increasing disproportion between the population and the production of food-stuffs. In our opinion the cultivator derives no benefit whatsoever from the export of corn, and His Excellency's opinion to the contrary is untenable. Again, the tax which His Excellency thinks would have to be imposed on the cultivation of products other than food-stuffs, in order to meet the problem of supplying food to the teeming population, would not at all be necessary if Government would reduce the assessment on the land used for the cultivation of food-stuffs. A large portion of waste lands would thus come under cultivation and, in consequence, the production of corn would be greatly increased. Thus Government too would be benefited by the increase in the revenue, and the great problem of the dearth of food-stuffs would be easily solved. His Excellency remarks in his speech that the population of the country has risen under the British Rule. If the decrease of 3 crores shown by the census of 1901 in the population of 33 crores is to be considered an increase, we are ready to acknowledge our ignorance of it. Again, His Excellency says that the trade of the country has increased and adduces statistics to show the increase in the exports. This increase in the exports is rather to be deplored than welcomed, as having caused crores of people to die of hunger and starvation. We hope, however, that the public will carefully reflect on the views set forth by His Excellency. But this cannot be possible until the over-vigilant eye of Government is taken away from the native papers who have always been ready to do their duty as Sir G. S. Clarke desires. [The *Akhbár-e-Islám* while expressing a hope that by this time next year some practical fruits of the meeting of the Conference would be placed before the public, strongly advocates the imposition of export duties as the best remedy for the many crying evils of the time. The *Gujarát* expresses opinions identical with those expressed by the *Kesari* as summarised in paragraph 25 of Weekly Report No. 41.]

Comments on the Honourable Sir John Muir Mackenzie's assurance about the permanency of the present land assessments.

Sudhárak (164), 11th Oct.

23. It has been the sad experience of the people in this Presidency that Government invariably enhance the land assessment whenever the cultivator is fortunate enough to realise higher prices for his agricultural produce. But an important assurace has now been given by Sir John Muir Mackenzie at the recent sitting of the Agricultural Conference that the assessments would not be increased hereafter. We are, however, afraid that in course of time this assurance might be passed over as the individual opinion of Sir John unless supported by a distinct pronouncement by Government. We would, therefore, suggest that in the interests of the poor cultivators, the assessments may, if necessary, be a little increased and a permanent land settlement established on that basis in this Presidency. We hope Sir John Muir Mackenzie's will not rest till he sees his intentions actually carried out.

Gujaráti (29), 17th Oct., Eng. cols.

***24.** "It is pleasing to find that the Honourable Sir J. Muir Mackenzie, who has all along evinced a deep interest in and sympathy for the ryots, laid at rest the fears vaguely but generally entertained by people, by publicly announcing that the Government would on no account enhance the state demand on the score of any increase in the productivity of the soil due to improvements in methods of cultivation. The Conference has made one thing clear. The Government has thrown itself seriously and whole-heartedly into the question of agricultural development. It remains with the public to support their efforts with their co-operation, equally serious and whole-hearted, and it also rests with the Government to conduct their Departments of Agriculture and Forest in the same spirit of liberality and sympathy and with the same enthusiasm and solicitude which mark the operations of the sister organisations in America."

Suggestion that bone and other manures should be placed within the reach of the poor cultivators of the Ratnágiri District.

Satya Shodhak (156), 10th Oct.

25. The Honourable Sir John Muir Mackenzie at the recent sitting of the Agricultural Conference at Poona made a sympathetic reference to the Ratnágiri District and its lack of a natural supply of manure and suggested that experiments may be tried to enrich the soil by oil-seed cake, bone-dust and salt. We, however, beg to point out that the high prices of oil-seed cake in this part of the country make its use an impossibility for the poor cultivator. Bones, it is true, are plentiful in the Konkan and salt can be easily procured, but no attempt has yet been made to get the bones crushed for the people or to instruct them in using bone-dust or to provide cheap salt to the people. We, however, hope that as the attention of Government is now directed towards the agricultural development of the country, the officials will do the needful in the matter of placing all the available manures within the easy reach of the cultivators.

Government should not take the place of the money-lender but should afford him greater facilities for the recovery of his debts.

Vyápári (172), 10th Oct.

26. The attempts made by Government to improve the lot of the poverty-stricken cultivators in the country by trying to instil into their minds a knowledge of scientific methods of agriculture are really praiseworthy. We, however, do not like Government to take upon themselves the duties of a money-lender, which they might be induced to do by the success which the Co-operative Credit Societies have achieved. If Government become money-lenders, they will not have to undergo any expenses or trouble for the recovery of their debts on account of the very position they occupy. But the money-lender has to submit himself to the law's vexatious delay and all the disadvantages imposed upon him by the Deccan Agriculturists' Relief Act. We would, therefore, request Government not to incur the odium of killing the professional money-lender's trade by stepping in his shoes, for such action does not befit their exalted position. Should they, however, afford him additional facilities for the recovery of his debts, he would be much less exacting than

he has hitherto been and as such would prove a great help to the agriculturist. We hope Government will give a fair trial to the suggestion before they take upon themselves agricultural banking on an extensive scale.

Comments on the Bombay Revenue Administration Report for the year 1907-08.
Indian Spectator (7), 16th Oct.

27. "The economic condition of the agricultural classes has for many years been gradually changing: the change was accelerated by the recent succession of bad seasons. The features that have developed themselves conspicuously are high prices, high wages, inadequacy and migration of labour, and insufficiency of cattle.......... The high prices of food-grains in this presidency in the revenue year 1907-08 are attributed by Government to the fluctuations in Indian and even in European markets, to the famine in Northern India, and to the high prices fetched by non-food stuffs. It is considered probable that the high prices of cotton and of other non-food stuffs operate to curtail the cultivation of food-grains. We cannot understand why the Government should rest content with the probability: the Revenue officers must be able to state by inquiry whether such a substitution of crops really takes place from the causes assigned, and if it does, whether it occurs on a sufficiently large scale to affect prices. Judging from statistics some students of economics hold that the substitution has not yet reached a scale to affect the prices appreciably."

Bombay Samáchár (68), 9th Oct.; *Sánj Vartamán* (40), 11th Oct.

28. Commenting on the Land Revenue Administration Report of the Bombay Presidency for the year 1907-08 the *Bombay Samáchár* expresses satisfaction at the appreciative manner in which the ability of the ryot to sustain himself against famine is referred to and contrasts this with the alleged deliberate attempts made by Government from time to time during the Viceroyalty of Lord Curzon to prove that the ryot was nothing but a contumacious agriculturist. It hopes that the declaration of Government in this connection will set at rest the many serious complaints that were but lately heard with regard to the ryots' supposed contumacy and studied attempts to evade Government dues. The paper trusts that the ground having been so far cleared the relations between Government and the agriculturists will be sympathetic. On the question of the prevailing rise in prices the paper is gratified to learn that Government have at last acknowledged it to be due not to any unusual local conditions but to the unprecedentedly heavy export of food-stuffs for foreign markets. In this connection it trusts that after mature deliberation Government will be in a position to restrict the export by fixing a graduated scale of assessment for field-produce. [The *Sánj Vartamán* writes in a similar strain.]

Kesari (131), 12th Oct.

29. Agriculturists in India, unlike in other countries in the world, have to depend almost wholly on cattle for the cultivation of their lands. But the condition of cattle in India is most discouraging. The rapid and continuous loss of cattle is due primarily to two causes. One of them is famine, and the other is their slaughter for consumption. The first evil can be remedied by Government if they are disposed to grant facilities and concessions to the cultivating classes in the matter of grazing, &c., and it is a matter for satisfaction that Government are not inactive in this direction. But as regards the slaughter of cows and bullocks for food, we feel a thrill of horror at the gloomy prospect of the certain loss of countless cattle in the near future and the consequent helplessness of the agriculturists. If early steps are not taken by Government to protect cattle from the butcher's knife, there is no knowing to what pass agriculture in India would come. The cultivators will have to yoke men to their ploughs as was actually done in one of the districts. In England, Austria and America they do not require bullocks for agricultural purposes and, therefore, they can conveniently make use of them for food. But in India the state of things is quite otherwise. In America provision is made for the protection of cows. But here in India nothing has been done as yet by Government to save them from the butcher's knife. **The disastrous effects of Government's apathy**

and indifference to this serious question of cow-slaughter are very vividly seen in the deterioration of cattle and decay of agriculture. The question has thus become one of national importance. According to figures given by Mr. Jassáwálla of Jubalpur, 146,000 cattle are butchered in India every year for the supply of beef to the British soldiers. Of these, 80 per cent., that is, 116,800 are cows. This fact shows how very urgent it is for Government to stop the slaughter of cows by means of legislation. Government should early arrange for the importation of beef from Australia for the consumption of the British soldiers. Measure like this will not only produce a salutary effect on Indian agriculture, but will make the people grateful to Government.

Suggestion that the Supreme Government should take up the question of preventing adulteration of food-stuffs.

Sami Sánj (90), 10th Oct., Eng. cols.

30. "Calcutta has been crying out for some effective action to put down the adulteration of food-stuffs which has been going on in the metropolis. Though in all civilised countries regulations exist to prevent food adulteration, the Government and the Municipalities in India have ever been most slow in moving in the matter, and this for obvious reasons. There could be no question, however, that the time has come for stringent and well-regulated action on the part of the authorities to put down an evil which has grown to appalling dimensions. In Bombay we are labouring in much the same plight as they do in Calcutta, and in the other great towns and cities they are probably suffering no less. It no doubt seems to be a question for the consideration of local authorities, but one may well ask if the Supreme Government itself may not take the necessary initiative at this stage."

Alleged contrast between the decisions in two recent cases of collision in the Poona District between Hindus and Europeans.

Ráshtramat (47), 15th Oct., Eng. cols. and *18th Oct.

31. "Within a few weeks of each other two offences were committed at two places in the Poona District. The first offence was committed by a white man against a Hindu. The offence by itself was very serious. Between a Hindu and a Hindu it would have been considered grave; between a Hindu and a European it would have sent the offender to the Andamans if not to the gallows, and would have created so much noise of the increasing spirit of anarchy and political murders and such other things that it would have supplied the Anglo-Indian Press and the English Press with a sensation for a couple of months. But the offence, as we have said, was committed by a white man against a Hindu. The story of the offence is a very simple one. The white gentleman wanted to try a new gun and he aimed it at a cooly working in his establishment. The poor cooly was not shot dead on the spot. He survived to tell the story of how he was made a target by the Sáheb. The fact of the crime could not be denied, nor could any other extenuating circumstance, such as the plea of self-defence or grave provocation, be put forward. So the plea of insanity was put forward. But, those who came to give medical evidence to support this plea could not say that there were any signs of insanity in the man during the time he was under their observation. Almost all the doors of escape were thus closed against the offender. But he found a friend who told the Magistrate on oath that accused was behaving rather curiously for some time before the offence was committed. The accused made a suitable statement saying he did not remember anything with regard to the shooting affair. On the strength of these two statements the Magistrate acquitted the accused giving him the benefit of the doubt as to his being temporarily insane! Now the other case is one in which the offenders were natives and the offence committed was against Englishmen. Three Military officers had gone out shooting near Poona. They killed some small game in the fields near a village. It was suspected by some villagers working in their fields, that a colleague of theirs was wounded in his eye by a buck-shot fired by one of the Sáhebs. The villagers went and caught hold of the Sáhebs and asked them to give their names. The Sáhebs could not probably understand what the demand was, and the villagers could not know what the Sáhebs were saying. So the Sáhebs were made to wait for an hour or so until a Brahmin who could act as interpreter was brought to the scene and could take down the names of the Sáhebs. The Sáhebs were then allowed to go their own way. The Sáhebs applied to the Magistrate and a row was kicked up and sensational news was provided for the papers. The case resulted in the conviction of all the persons concerned, and various terms of hard labour and various amounts of fine were awarded. We suppose mere naked statements of these two cases side by side are enough to show the sense of justice generally prevailing in the minds of the present-day Anglo-Indian judiciary. Does the Government think that these instances of unequal justice will pass unnoticed by the Indian rayat? Does the Government think it will succeed in assuaging the unrest or discontent amongst the people until and unless these and such other root causes are removed?" [The same paper in another issue makes the following comments in its vernacular columns:—Government charges the Brahmins with being the originators of the discontent prevailing in the country while the people attribute it to the faults in the British administration and in the judicial system. Incidents like the above, however, will enable even a boor to decide which of these allegations is the correct one.]

Comments on the Bombay High Court's decision in the *Swaráj* appeal.
Mahrátta (11), 17th Oct.

***32.** Commenting on the High Court's judgment in the *Swaráj* appeal case the *Mahrátta* writes:—" Justice Chandávarkar thought it quite within his jurisdiction to corroborate and confirm the finding of facts as recorded in the lower Court. Our readers will remember that immediately after the Chief Presidency Magistrate found that the article was seditious there was issued a notification by the Government prohibiting the entry of the *Swaráj* by land or sea. It seemed as if the Government was waiting for the finding. And here, in the revision appeal, although it is a question of fact, we see Justice Chandávarkar confirming and ratifying the finding of the lower Court! He has totally ignored the *Swaráj's* condemnation of bombs and assassinations, 'as outlandish methods of the West' and its appeal to the Government to change its policy. Mr. Justice Chandávarkar's pronouncement on the article as rank sedition was quite unwarranted, and was not broad-minded; but it has served to give to the prohibitory notification of the Government a better excuse and more solid ground to stand upon.......... To convince oneself of this narrowness, one has only to compare with Justice Chandávarkar's judicial pronouncement the charge to the jury made by Lord Coleridge in the second case against the *Indian Sociologist*. .... Lord Coleridge says:—' A man might lawfully express his opinion on any public matter, however distasteful or repugnant that opinion might be to others, if in doing so he did not libel any private individual or use language which might be characterised as a blasphemous or obscene libel. Matters of State, matters of policy, matters even of morals—all were open to him.......... He might seek to show that rebellions, insurrections, outrages, assassinations and the like were the natural, the inevitable outcome of the policy which he combated. All that was innocuous.' This view of Lord Coleridge presents a vivid contrast to the narrow pronouncement of Justice Chandávarkar."

Comments on the proceedings taken against the *Hindu Punch* under the Newspapers Incitement and Offences Act.
Kesari (131), 12th Oct.; *Kál* (127), 15th Oct.

33. We cannot but say that Government have committed a great mistake in sanctioning the prosecution of the *Hindu Punch* under the Newspapers Act. The weapon was forged at Simla for a case of emergency when people had begun to preach that political outrages should be committed. Lord Minto said at that time that the Act was passed to root out the conspiracy of anarchists and the bomb outrages. But nobody thought that this mighty weapon would be used in the case of an offence against an individual. For such offences have been already dealt with by the Indian Penal Code. It is a sign of loss of reason that the law should have been first used against a political newspaper of the type of the *Bande Mátaram* and then against a humorous journal like the *Hindu Punch*. The action of the Bombay Government is mistaken and cruel, and it is unfortunate that nobody prevented them from hurling their forces against the *Hindu Punch*. [The *Kál* writes:—Nobody even dreamt that the Newspapers Act would be enforced against a journal criticising a private individual. The speeches in the Council when the Act was passed show that such action was not sought to be covered by it. There is no possibility that anybody would be incited to murder or acts of violence by reading the *Hindu Punch* which is a humorous journal, whatever it may publish. We think it wrong to use ordinarily a law passed to meet special occasions. Mr. Gokhale himself would not think that anybody would be incited to attack him by reading the *Hindu Punch*. Even if he feared any such eventuality, he would not have invoked the assistance of the new Act. It is quite wrong to enforce the provisions of an Act, meant for an emergency, at the will and pleasure of a District Magistrate. The present purpose may be served by such action, but the bureaucrats need not forget that the prestige of law itself is lowered in the estimation of the public by it.]

Comments on the prosecution of the proprietor of a printing press at Sukkur (Sind) for sedition.

Sind Journal (20), 14th Oct.

34. "The province has not yet recovered from the shock which the sedition prosecution instituted by Government at Sukkur has given to the minds of all thinking people. This province has in recent times been so exceptionally quiet and peaceful that the prosecution has come upon the people as a veritable bolt from the blue. The most astounding part of the affair is that the prosecution has received the sanction of a sympathetic Governor like His Excellency Sir George Clarke. During his recent visit to this province His Excellency had many opportunities to feel convinced that whatever the case in other parts of the Bombay Presidency, Sind continued untarnished by antipathy to the British rule. His Excellency's sanction of the prosecution is, therefore, the greatest surprise of all. We wonder if the unique features of this sedition prosecution were placed in all details before His Excellency by the local authorities when the permission for the prosecution was asked of him. This is the first case in the history of sedition prosecutions in which Government have prosecuted the very person who has co-operated with them by drawing the attention of the authorities to certain passages in the book in question. The very fact that not only did Mr. Hirumal Begráj bring for the first time to the notice of the authorities the objectionable character of the book, but actually stopped sending out further copies of the book as soon as he learnt that it contained passages which were regarded as objectionable, should have been enough to make the prosecution against him impossible. But may we ask if these peculiar circumstances of the case were laid before His Excellency in all their nakedness? We cannot bring ourselves to believe that in the face of such facts such a cool-headed and sedate Governor as Sir George Clarke could have been a party to the blunder which will result in nothing but loss of that material good-will and understanding which has hitherto marked the relation between the people and the officials that be in this province. Now that the facts have been brought to light, is it too much to hope that His Excellency will see the advisability of withdrawing the prosecution and thus restoring to the Province its former peace and tranquillity?

Comments on the action of the Magistrate of Mahád (Kolába) in prohibiting the exhibition in public of photographs of Mr. B. G. Tilak.

Sánj Vartamán (40), 9th Oct., Eng. cols.

35. "We read some time ago in a paper that the Magistrate of Mahád had issued an order prohibiting people from crying out in the streets 'Bande Mátaram,' or 'Jai' in connection with the name of Shiváji, Tilak, Pál or Lajpatrái. It was also stated that this same Magistrate had captured three photos of Mr. Tilak, as they were being carried in the Ganpati procession....... We do not know if it is illegal to print the portraits of Mr. Tilak or other political fire-brands. If it is illegal to print them, then it would also be an offence for any one to buy them or keep them with him. But if this is not against the law, then to carry them about is not, in itself, an offence....... Supposing that it is not against the law to have these photos, it would equally be not an offence to exhibit them in the public. In that case, their prohibition by executive authority may be justified on one ground, that their exhibition in the streets might inflame the mob and lead to a breach of the public peace. Unless there are good and reasonable grounds for such apprehensions, it would be wise to take no notice of such exhibitions. The capture of the photos invests the affair with an importance which may prove dangerous in its effects. It may quicken the sympathy of the mob for their idols, and they might be disposed to cherish their memory more warmly. In these matters it would be prudent for the executive to refrain from over-zeal, and to intervene only in the event of clear necessity. ......Nothing should be done to foster the belief that the interests of Government are distinct from, and at variance with, those of the people."

Comments on the orders of the District Magistrate of Poona prohibiting a public *pánsu-pári* entertainment to S. M. Paránjpe.
Mahrátta (11), 17th Oct.

***36.** One S. K. D. writes to the *Mahrátta*:—"It is really curious to find that up to the year of grace 1909 no Magistrate ever thought of preventing a public lecture or a social entertainment by an order under section 42 of the District Police Act. The *raison de être* of all Police laws and regulations is merely this that they are to be brought into operation when an immediate breach of the peace or disturbance of public tranquillity is apprehended. A discretionary power is vested in the District Magistrates to decide for themselves whether a breach of the public peace is really imminent. The recent prohibitory orders which have been issued by many District Magistrates are sought to be based on the concluding clause of section 42.......... When issuing the prohibitory order of Saturday the 9th October and at the time of serving it on one of the Secretaries of the Ráshtriya Club in Poona, Mr. Swifte tried to justify it on the ground that a *pán-supári* entertainment to a gentleman who had been released after serving a period of incarceration for sedition was a contempt of law and lawful authority. Mr. Swifte is no doubt a District Magistrate, but a District Magistrate's interpretation of law is not always infallible......... Following the line of reasoning adopted by Mr. Swifte, associating with Mr. Paránjpe or falling at his feet may be, in his opinion, contempt of law. Then is he prepared to punish people who have already touched Mr. Paránjpe's feet or are likely to touch Mr. Paránjpe's feet or lay themselves prostrate before him? All that the District Magistrate may or can prevent is a direct incitement to resistance to law or incitement to contempt of law or of lawful authority. He cannot prohibit contempt of law; he can only prohibit incitement to contempt of law......... One can only say that Mr. Swifte has taken up a position which is untenable and absurd. Not all the might of an Attila or an Aurangzebe can suppress the workings of the human heart. Mr. Swifte clothed in the brief authority of a District Magistrate, with section 42 ready at hand, can at the most spoil the delights of a *pan-supári* entertainment. But is he sure that his prohibition order has eradicated root and branch the feeling of hero-worship with which more than two thousand persons came to the Kirloskar Theatre only to learn at the eleventh hour that the imperious *ukase* of the District Magistrate would not allow them to meet together even for a *pan-supári* party? Even District Magistrates would do well to ponder over the workings of deep-seated human instincts; and they too will have to admit that it is not prohibitory orders under section 42 which will enable them to conciliate a discontented people."

Kál (127), 15th Oct.; *Ráshtramat* (47), Oct.

37. Neither Mr. Paránjpe nor the people at Poona lost anything by the prohibition of the *pán-supári* meeting in his honour by the District Magistrate of Poona. The public have in a sense been deprived of their right as citizens to do honour to those whom they adore. The District Magistrate by the step he has taken has lessened the prestige of Government. He has murdered the King's English in applying section 42 of the Police Act to the *pán-supári* party. We do not see wherein a breach of the peace or contempt of law would have been involved if people who considered Mr. Paránjpe to be innocent had honoured him by a *pán-supári* party. If sections are to be so twisted as to suit the District Magistrates, it may be said that they become the tools of erratic bureaucrats. Their uncolic policy only irritates the people and makes them disgusted, [The *Ráshtramat* remarks:—Let the bureaucrats understand that such autocratic prohibitions will not succeed in lessening the respect we feel for a patriot who has been just released from jail where he had to go owing to the wrath of Government. Do we not possess the right to appraise the value of our countrymen as we think proper? We know that it is ridiculous to talk about our rights under the present autocratic administration when the Indians have lost all their natural rights, and they are allowed such rights only as the bureaucrats deem proper in their kindness to allow them. But the Indian people would never permit their minds to be so governed by whimsical decisions of the bureaucrats. The people have got their own law, and Government officials should not intrude upon it. Even if we are prohibited from openly expressing our love for Mr. Paránjpe, it will not fail to reach him in other ways. The bureaucrats are only making themselves unpopular by their unwise measures which are insulting to the people.]

Kesari (131), 12th Oct.

38. Section 42 of the District Police Act is being misused by the bureaucrats, especially in the Konkan. Pictures, lectures and *puráns* have been prohibited under its provisions. It was the District Magistrate of Ratnágiri who first awakened the devil lurking in section 42. In the above-Ghauts districts also the devil of the section has played much havoc. It stopped a *purán* at Junnar (Poona) and ate up all the *pán-supári*, meant for Professor Paránjpe of the *Kál*, the other day at Poona. The District Magistrate explained the meaning of the section to Mr. Dámle, a Secretary of the club, and said that to honour or express gladness or go to see Mr. Paránjpe as a social formality would be contempt of Government, inasmuch as he had been convicted under section 124A of the Indian Penal Code. To honour one can never mean to dishonour another. Parasites may accept the principle involved in the above dictum. But bureaucrats should not forget that people belonging to the Nationalist party are not parasites. What law or order is disregarded in honouring Mr. Paránjpe? Mr. Paránjpe was sentenced and he underwent the punishment. In what more ways are we to honour and obey the above section? Should Mr. Paránjpe build a temple in its honour and worship it? It is natural that the friends and the followers of a patriot released from prison should feel joy at the event. Even in England demonstrations are held on such occasions. Government have tried their best to rally the Moderates. The bureaucrats imprisoned Messrs. Paránjpe and Tilak 15 months ago and tried to gain a following for themselves. But they have miserably failed. Mr. Paránjpe is a sensational writer in Maráthi and has gained an important place amongst the Nationalist authors. The *pán-supári* party arranged in his honour did not originate in any contempt for Government, but was due to the love felt for Mr. Paránjpe. Mr. Paránjpe knows well that love flows in secret channels, if outward demonstrations are prohibited. We welcome Mr. Paránjpe on behalf of the whole of Maháráshtra and are thankful to him for his having begun his work since last week.

Alleged harsh treatment of S. M. Paránjpe while in jail.

Kesari (131), 12th Oct.; *Bhála* (111), 11th Oct.

39. Mr. Paránjpe in the course of an interview with a representative of the *Kesari* said:—I was refused extra ration at Sábarmati, though I was weak and felt exhausted after my work. I was met with the poser that my weight had not been reduced in the Sábarmati jail and therefore I was not entitled to extra ration. It was after all a question of failing health and not of the place where I had lost in weight. I had not moved from Thána to Sábarmati voluntarily. When my weight was reduced to 140 from 156 lbs. I was allowed wheat bread. I had three fits owing to the heaviness of work and the heat of Sábarmati. Since then I have always been feeling a sense of giddiness in the head. In jails sickness alone excites pity. [The *Bhála* says:—One can judge of the horrors of life in Indian jails by the pale and sunken appearance of Mr. Paránjpe. He has lost 18 lbs. in weight and is suffering from fits and cramps. He has pain in the chest also. There is no doubt that he has been subjected to a good deal of hard treatment during the last sixteen months.]

Alleged grievances of Indian Civil Engineers.

Pársi (37), 17th Oct., Eng. cols.

40. "The promise on behalf of the Secretary of State that the comparative status of English and Indian Public Works Engineers should be inquired into, although not committing the India Office to action, is at least a step in the right direction......... There is a tendency among officials of every race and caste to keep 'preserves,' and though a larger recognition of the merits of Indian Engineers cannot be regarded as a pressing political question, it is the most important duty of the authorities that they should do their utmost to prevent any man from having occasion to harbour a just resentment at having been treated unfairly on racial grounds."

Alleged partiality shown to Hindus in the matter of Government employment in Sind.

Al-Haq (53), 9th Oct., Eng. cols.

41. "The latest official list dated 1st July 1909 which furnishes names of native Government employés on salaries ranging from 40 to 700 rupees discloses certain significant facts and figures which give the lie direct to the charge usually levelled against Government of showing undue favour to Muhammadans in the matter of appointments, promotions, etc....... Who, with a particle of the sense of justice, will say in the face of the state of things disclosed by the list that Government show unreasonable partiality to Muhammadans? According to population, the Muhammadan community is entitled to at least three-fourths of the total number of Government appointments in Sind, but the real state of things, as revealed by the statistics given in the said list, is quite the opposite of what it ought to be. The Muhammadans are so dumb and mute as neither to ventilate their grievances in newspapers, nor to appeal departmentally to the higher authorities. Of course, in omitting to do the latter they are not far wrong. They are sure that the prospect of receiving justice is very meagre and dim owing to the fact that the persons who are ready at hand for immediate consultation by the officers on the subject-matter of appeals are almost always men belonging to the antagonistic community.......... Our opponents might argue that the cause of Muhammadans not getting as many appointments as Hindus is their want of qualifications. To this we can boldly say that if one considered the case of equally qualified Hindus and Muhammadans it will become apparent that more is done by Government for the former than for the latter. .... In fairness, the Muhammadan community is entitled to an indulgent consideration at the hands of Government because not only is their population great but the coffers of Government are also mostly filled from the earnings of Muhammadans. Moreover, the fact of their being backward in education ought to weigh to some extent with the authorities while making rules and regulations regarding eligibility for admission into the service. It is equitable and necessary that for some years to come Government should not insist on Muhammadans knowing English before getting the post of Mukhtiárkars. If Government dispensed with the condition of knowing English in the case of Muhammadans and raised them to fairly responsible capacities on their passing the necessary tests in Sindhi, they, when so encouraged, will spread the love of English education among their children which, of course, they will have the increased ability arising from money and influence, to do. And the number of Muhammadans in responsible situations increased, the support to Muhammadans in lower rungs of the service will proportionately increase and with it necessarily the number of Muhammadans in Government service."

Suggestion for the closing of certain liquor-shops in Lárkána (Sind) in accordance with the recent Government Resolution.

Sind Patrika (56), 9th Oct.

42. "From some time past, in accordance with a recent Government Resolution, District officers in other parts of Sind have been anxious to curtail the number of liquor-shops in their respective districts, but the pity of it is that nothing seems to have been done in Lárkána. Our popular Collector, Mr. Baker, could not, we are confident, have forgotten the recent steps taken in that direction at Sukkur and Shikárpur, with the result that a good many shops were closed in consultation with the leading men of those towns. We, therefore, fail to make out what could have prevented him from taking similar steps in his own district. There are, we find, three or four shops in Lárkána which serve no necessary purpose and can conveniently be closed....... We trust, Mr. Baker would give this suggestion his most favourable consideration and thus render a valuable help to the temperance cause."

Legislation.

Comments on the Factory Bill.
Sind Gazette (19), 12th Oct.

43. "There is one point in the new Factories Bill in which it is very much inferior to the existing Act. We refer to those sections which make provision for lighting, latrine accommodation and exits. Under the old Act certain specifications were laid down in connection with these points which had to be complied with in all factories. Under the Bill the decision as to what is required is left entirely to the Inspectors. This is, in our opinion, a very grave error. In the first place the ideas of Inspectors will certainly vary as to what is required, and one factory will be compelled to do more than another, which is certainly not the intention of the Act. Moreover, a factory may comply with the requirements of one Inspector, but may fail to satisfy another when change of Inspectors occurs. In the second place, the absence of specifications, such as are laid down in the Act, opens the door to possibilities of corruption which are not pleasant to contemplate. We hope Government will amend the Bill in this respect in accordance with the present Act before it becomes law."

Appreciation of the proposed Bill for the universalisation of ten and fifty-rupee currency notes.
Oriental Review (13), 13th Oct.

44. "The Government of India inaugurated a wise and statesmanlike policy five years back when it converted five-rupee notes into universal five-rupee notes.......... The popularity of these notes encouraged the Government to make also ten and fifty-rupee notes universal. A long-felt want will thus be removed, for notes of other circles were not exchangeable for specie without the payment of a commission. It entailed an amount of trouble upon travellers and the commercial public, who will feel grateful to the Government for introducing a beneficial measure. We may suggest to the Government that it ought not to stop at this, but to take up the question soon of making all the notes up to the value of one thousand rupees universal.......... Appreciation of advantages of convenient mediums of exchange is one of the greatest signs of commercial advancement, and the Government cannot do better than foster such a spirit. There is still much prejudice among the masses against the use of curreney notes, and it will mean much for the commercial and political stability of the country if people take to them readily."

Education.

Adverse comments on the proposed Education cess in the Bombay Presidency.
Broach Mitra (26), 10th Oct.

45. The New Education Bill which is under consideration of Government empowers Local Boards with the sanction of the District authorities to levy an Education cess. The Broach ryot is very heavily taxed, and this fact should be borne in mind by the Broach Local Board before they impose the cess. The Broach district contributes in greater proportion than other districts to the land revenue, and hence Government should contribute a proportionately larger sum for its education. Again, mere reading and writing are of little good to the agriculturist; what he stands in need of is agricultural education. While our Native States are taking steps for the introduction of free education among their subjects, this levying of an education cess by the British Government, who are not doing anything of the kind for their people, cannot be approved of. The most deplorable thing is that in spite of its being a large contributor to the Imperial revenue, the Bombay Presidency has to impose an additional tax upon its peasantry for education. It is because the Imperial Government, which can afford to lay out lakhs of rupees on military expenditure, refuses to spend any sum on education, that our sympathetic Governor has to resort to this cess. We must say, however, that however good His Excellency's intentions might be in proposing this measure, there is no possibility of its doing any substantial good to the agriculturist. Mental development can do no good to him where he cannot get sufficient food for nourishing his body.

Municipalities.

Comments on the appointment of the Chief Executive Officer of the Ahmedabad Municipality.

Gujaráti Punch (31), 10th Oct., Eng. cols.; *Praja Bandhu*(38), 10th Oct.; *Rájasthán* (88), 9th Oct.; *Káthiáwár and Mahi Kántha Gazette* (78), 10th Oct.; *Gujaráti* (29), 10th Oct.

46. "We congratulate the Ahmedabad Municipality on the excellent choice it made in appointing Mr. Narmadáshankar Devshankar Mehta, B.A., to the post of Chief Executive Officer. It is no exaggeration to say that the appointment is hailed with gratification throughout the length and breadth of the city.......... It is a choice which commends itself to every sensible and educated citizen of Ahmedabad and one against which none can reasonably say a word. We are not drawing upon our imagination when we say that the selection of Mr. Narmadáshankar is pregnant with great potentialities for the Municipality. His brilliant academic career, his keen sense of justice, his stern independence, his strict impartiality, his scrupulous honesty, his unstained reputation, and above all, his high character, have extorted the admiration and appreciation of all who have had occasion to come in contact with him.......... He commands the confidence of the Government on the one hand and the good-will of the public on the other; and we congratulate the city on its acquisition of his services. We cannot, however, help striking a note of unpleasant criticism against the conduct and attitude of the small, if not microscopic, minority that opposed tooth and nail the motion of Mr. Mulchand to appoint Mr. Narmadáshankar to the post in question.......... The proceedings of the Municipality in the meetings held in connection with the appointment constitute a sad commentary on the capacity of our educated people for self-government and furnish food for serious reflection." [The *Praja Bandhu* hesitates to endorse the above views and regrets that a compact majority should have over-ridden the choice of a minority without considering the *pros* and *cons* of the question. Now that the appointment is made, the paper appeals to the people of Ahmedabad to bury their differences and assist the newly selected Chief Officer to enable him to discharge his duties. The *Rájasthán* and the *Káthiáwár and Mahi Kántha Gazette* make similar remarks. The *Gujaráti* deplores that a caucus should have been formed in the Ahmedabad Municipality with the avowed object of defeating the intentions of the popular representatives.]

Comments on the appointment of the Chief Executive Officer of the Surat Municipality.

Gujaráti (29), 10th Oct.

47. The weighty considerations regarding the improvement of local self-government in mofussil towns that have led the Bombay Government to compel several Municipalities in the Presidency to appoint Chief Executive Officers render it incumbent upon the authorities to see that the Municipalities do not shirk their responsibility in the matter by selecting the very men now serving them as Secretaries, whatever their qualifications or efficiency. In this connection the ball has been set rolling by the Surat Municipality where private recommendation and official influence have led that body to raise the present Secretary, Mr. Gándhi, to the post of Chief Officer. Loud and persistent complaints have been heard regarding the inefficiency of Mr. Gándhi as Municipal Secretary, and yet all the nominated and five popular members have combined to select him for higher duties on the same salary that he at present draws. Under Mr. Gándhi Surat has become notorious for insanitation. The condition of the roads has gone from bad to worse, and the heaps of refuse lying at every street corner tell the sad tale of Municipal inefficiency and incompetency. Yet official pressure has carried the day and installed a man without any scientific knowledge of sanitation and engineering as Chief Officer of the Surat Municipality. Under these circumstances, it is high time for the public of Surat to bestir themselves and call to account the conduct of their representatives.

Native States.

Alleged hardships of the Tálukdárs in Káthiáwár in the matter of moneys borrowed by them from Government.

Káthiáwár and Mahi Kántha Gazette (78), 10th Oct.

48. The *Káthiáwár and Mahi Kántha Gazette* while lamenting the pitiable condition of the Tálukdárs and Bhágdárs writes:—Now that the Government has taken upon itself the *rôle* of the Tálukdárs' banker and prohibited private persons to advance loans to them in times of necessity, it seems highly improper and unjust that it should harass them with the demand of an immediate payment of the loans advanced by it. The poor Tálukdárs have in consequence of the Government's action lost all credit with the *sávkár*; and hence when the Thándárs and Shirestedárs, who count upon their promotions by the amount of loans recovered by them, leave no stone unturned to recover the utmost possible amount, the condition of the poor Tálukdár becomes simply miserable. While the *sávkár* had no extra-legal power to force the Tálukdár to pay, the Government being armed with all such powers accepts nothing short of the last possible *pie*. We wish the Government would impress upon the Thándárs and the Shirestedárs to be a little more lenient in recovering the loans granted to the Tálukdárs.

Intelligence extracted from the Press.

Presentation of an address to His Highness the Gáekwár of Baroda by the Poona Sárvajanik Sabha.

Mahrátta (11), 17th Oct.

*49. "Last Friday evening was performed a very pleasant function when an address was presented to His Highness Sayájiráo Mahárája Gáekwár of Baroda by the Sárvajanik Sabha.......... The Mahárája arrived exactly at 5 P.M. when he was received by Annásáheb Patwardhan, the Vice-President and other Members of the Sabha. After the Mahárája took his seat Mr. Patwardhan welcomed him in a few words and then the address was read out by Mr. N. C. Kelkar, Honorary Secretary, and was presented by the Vice-President in a silver salver......... His Highness replied to the address in a very short but sweet speech. He expressed his regret that he could not pay a visit to the Sabha earlier owing to pressure of engagements. His Highness said, he was doing as much as possible under the circumstances for his people, although there were several things which were incapable of accomplishment notwithstanding earnest wishes on his part. Popular representation, as signified in the Legislative Council of Baroda, was extended in his dominions from the lowest villages through the *subhas* up to Baroda. He thought that it was an important question for deliberation as to whether the franchise should be determined on the principle of numbers as at present on Western lines or on worth or status of individuals as in the Orient. He did not wish to go into the question, but would favour the principle of numbers in our present condition. In Native States as the rulers were of the people, they could perceive with no great difficulty the real wants and difficulties of the people, and their interests hardly conflicted with those of their subjects. He firmly believed that the interests of Native Rulers of States were also closely bound up with the welfare and progress of the whole Indian people. To redress the grievances of his subjects was a sacred duty—the *Dharma* of a king; and he was doing nothing else but observe this *Dharma*. He always bore in mind the principle that a king was the father of his subjects and ought to look to their interests in a paternal spirit."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 21st October 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 43 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 23rd October 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	3,500

CON 1602—1a

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) , 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Koláha)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Ediáh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
179	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40 ...	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36 ...	...
188	Sultán-ul-Akhbár ...	Do.	Daily ...	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly ...	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE:				
192	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
149A	Pratod	Islámpur (Sátára)...	Weekly	......	...
155A	Sárika	Bombay	Monthly	......	...

No. 49 has ceased to exist.
The Editor of No. 96 is Gokaldas Achratlal; Dasa Nagar Bania; 22; 450.
No. 143 has ceased to exist.
No. 166 has not been published since May last.
The Editor of No. 168 is Bhujangrao T. Gaikwad; Hindu (Marátha); 25; 500.
The Editor of No. 174 is Mohamed Reza Haji Alli; Persian Muhammadan (Shia); 35; 400.

Politics and the Public Administration.

Comments on Lord Curzon's Edinburgh speech on India.

Indian Spectator (7), 23rd Oct.

1. "What is India to gain by being assigned a high place in the Empire and in what sense is the dependency to be exalted! As regards England's gain, it seems that without India England would sink to the level of a third-rate power. This reminder to the people of the United Kingdom and of the Colonies may be useful from our point of view as well. It may, for example, bring home to the Colonies the impropriety and short-sightedness of ill-treating and humiliating Indians. If the behaviour of the South African Colonies towards Indian immigrants be due to their failure to realise the place which India holds in the Empire, Lord Curzon's insistence on the importance of this member of the Empire may do some good.......... Lord Curzon is reported to have said that 'it was less in material than the moral and educative aspects that India conferred so incomparable a boon on the British race.' We are not quite sure if Lancashire will concur in this appraisement of the benefits accruing to England from India.......... Somehow the officers whose character is exalted and disciplined here do not seem to push themselves to the front in the civil Government of England on their return to their land, where alone their exalted character can be of service to their countrymen.......... History does not appear to prove that the British nation sets a high value upon the exalted character and discipline in India. Perhaps in the House of Lords, where the country does not look for a superabundance of talent, the training received in India is much appreciated....... There are people in this country who apprehend that the consequence of representing India as the pivot of the Empire may be to throw more burdens on the country in a scheme of imperial defence. When men's eyes are turned to a part of the Empire as being specially worth retaining and defending, they may also be turned in the same direction when a question of cost is raised. Past experience does not dispel the fears: it rather supports them."

Mahrátta (11), 24th Oct.

*2. "Last week, Lord Curzon delivered an address at Edinburgh on 'the Place of India in the Empire.' The speech is full of worn-out platitudes and arguments that are the common stock-in-trade of Anglo-Indian journalists in this country.......... Lord Curzon declared that the masses were disposed to be loyal to any master who ensured them food and wages.......... This estimate is quite in keeping with his imperious nature and singular aristocratic self-sufficiency. It has been the practice of the too self-sufficient gentry to regard the people of the lower rank as mere dross, nothing better than animals which may be fed and treated in any way one likes.......... While discussing the benefits which England derived from India commercially, Lord Curzon pointed out that it was less in the material than the moral and educative aspects that India conferred so incomparable a boon on the British race; he declared that the British character was exalted and disciplined by service in India. As to the material gains which the possession of India confers on the British Empire, they are too well-known, and, in the opinion of Lord Curzon himself, they are so great that the loss of India meant sinking of Britain to the level of a third-rate power. As to the exaltation of character and disciplinary results, Lord Curzon himself might be taken as a typical example of the effects spoken of by him.......... This self-sufficiency and self-complacence, which has been a characteristic of Lord Curzon, is the specific peculiarity of the generality of Anglo-Indian officers, although there are remarkable exceptions. In view of the treatment which is being dealt out to the Indians in South Africa within the British Empire, one is astonished to hear Lord Curzon speaking of civil rights of Indians outside India.......... He said that the Press in India was allowed an extent of liberty 'which would shock the most advanced European democracies.' This remark might, in all fairness, be applicable to the pro-bureaucratic Anglo-Indian press which has been practically allowed every liberty in its vilification of

Indians and things Indian. But to speak in the same strain about the Indian or, as it is called, the Native Press, is only adding insult to injury. The Press prosecutions of the last two or three years clearly show that the Indian press exists only on sufferance; and the repression resorted to by the authorities only goes to show to what extent liberty of press is allowed to the Native Press in India under the present liberal administration in England.......... As a solution to meet the perplexities of the future, Lord Curzon said: 'Show a lively and sympathetic interest in Indian affairs......... give her a pride in the Imperial partnership and place her at a high table in the banquet of the Empire States.' Sufficient pride in the Empire may be inspired in India, only if she is given a real share in the Empire and has an honourable status as a partner of the Empire. Mere platitudes, however high-sounding and windy they may be, will not be able to achieve that result."

Jám-e-Jamshed (33), 22nd and 23rd Oct.

3. The *Jám-e-Jamshed* passes strictures on Lord Curzon's Edinburgh speech which it regards as suffused with the spirit of 'imperialistic bureaucracy' and containing 'political platitudes' having no real merit in them. Basing its criticism on Lord Curzon's declaration that the loss of India would degrade England to the position of a third-class power, the paper observes that though India is admittedly the occupant of so high a position in the British Empire, her inarticulate millions have been allowed to welter in the slough of ignorance, their legitimate demands have been pitilessly dismissed as unrealisable, and the educated classes among them have been treated with contempt. Referring to Lord Curzon's appreciation of the loyalty of the Native Princes the paper taunts His Lordship with having deliberately omitted to raise the position and prestige of the Indian rulers during his viceroyalty, and with having ever endeavoured to lower them in the estimation of the Indian and British public. The paper then inquires how His Lordship has come to change his opinion in regard to them, and ridicules his opinion that the East would be dazzled by empty pomp and show. [In the next issue the paper wonders why Lord Curzon should be ashamed to acknowledge the manifold benefits done to England by her commercial relations with India, and why he should forget the luxurious hospitality extended by India to her administrators. It should not at the same time be forgotten, the paper observes, that India provides a vast field for not only English boys but for English girls as well. As regards the development of British character by administrative work in India, the paper refuses to endorse Lord Curzon's views and asserts that the generation of disinterested and charitably disposed Englishmen has long passed away, and that everywhere is now to be seen an endeavour to maintain the controlling authority in the hands of Englishmen. It doubts the truth of the oft-repeated dictum regarding Great Britain's existence in India on disinterested motives, and warns Indians against being deluded by the sweet words in which Lord Curzon has referred to the Council Reforms, as a seat in the Council would not go to allay the thousand and one ills under which the country is groaning.]

Akhbár-e-Souddágar (23), 23rd Oct., Eng. cols.

4. "The *ex*-Viceroy delivered yet another speech at Edinburgh on Tuesday, Lord Rosebery presiding.......... The *ex*-Viceroy observed that the Empire cannot exist without India. 'If India were lost,' he said, 'we should sink to the level of a third class Power.'......... To us it has ever been a tantalising puzzle, hard to determine, whether the people of India should take it as a compliment, or otherwise. If the very existence of the Empire depends upon the possession and prosperity of India, does she not deserve some better consideration than what she gets at present, when her children are being defiantly made a foot-ball of by British Colonists in the Transvaal and elsewhere?......... The speaker dwelt on the 'civil rights conferred on the Indian as the subject of the Crown outside India.' In most cases, however, these civil rights are merely academic in their character, carefully labelled 'for show, not meant for use'; witness what is going on in the Transvaal."

Gujaráti Punch (31), 24th Oct., Eng. cols.; *Pársi* (37), 24th Oct., Eng. cols.

*5. "Lord Curzon lately speaking before a large gathering laid stress on the great importance of India as the main-stay of the British Empire....... The treatment given to our brethren in South Africa and other British colonies makes it clear that all this is mere frothy talk, and the position taken up by the noble Lord himself when the question of passing the South African Union Bill with its reactionary provisions came before the Houses of Parliament is certainly not one which can coincide with his statements.......... But India is thought useful to Britain, and the high ideals of trust and a backward people's salvation which were the talk of the first half of the last century are dropped without even the moral or political aspects of the question being at all considered." [The *Pársi* writes:—" The most valuable part of Lord Curzon's lecture was his insistence on the importance of India to the Empire. Without it he roundly declared, Britain must sink to the level of a third-rate power. This is a consideration important alike to Englishmen and Indians, for it needs little perspicuity on the part of the latter to infer that India without Britain would hardly be a Power at all, while Englishmen cannot but regard Indian interests as of more importance than they may have seemed hitherto when they realise that India is an essential part of their own body politic rather than an inconveniently large orphan committed to their charge."]

Ráshtramat (47), 22nd Oct.

6. Lord Curzon said that if India were lost, England would sink to the level of a third-rate power, and he was right. Without India England would be a prey to wolves and foxes and be a dead power. The English people do not desire to confer any benefits on us, but to serve their selfish interests. Cowardly and shrewd politicians are afraid to speak out like Lord Curzon. He is not, however, willing to accord us the first place of honour in every respect. He welcomes us only as objects conducive to the happiness of the English nation. India is the flock of the English shepherd. The British Empire wishes to live by selling our wool and, when necessary, even our meat. We rank high as slaves. If indeed the princes are loyal and the masses ignorant and if the educated few can be suppressed whenever desired, why should the English be so much afraid? Why should they like cowards yield more rights than necessary? This is the gist of Lord Curzon's speech. He declared that the Indian Press enjoyed a liberty which would shock the most advanced European democracies. This is quite unsound. Mr. Keir Hardie has dared to speak disrespectfully of the King himself in England and still he is not proceeded against. Hundreds of our writers and speakers, on the other hand, though quite constitutional, are rotting in jails. The question is not about the *personnel* of the administration. We do not care about posts. The problem of the day is, in whose hands should the regulating and controlling power be entrusted. The present discontent will go on raging till this question is settled. Indians should have the right of holding the bureaucrats responsible for their mistakes and bringing them to their senses. We do not despise material wealth, but we care most for our honour. We should be regarded not as slaves but as citizens with the same civic rights as the English. We want equality, not slavery.

Comments on the Honourable Mr. Gokhale's address before the Students' Brotherhood, Bombay.

Praja Bandhu (38), 17th Oct., Eng. cols.

7. "The Honourable Mr. Gokhale delivered a very able and instructive address to the Students' Brotherhood on the relation of students to politics. There is a certain school of men who consider politics as a deadly poison, which must be carefully kept out of the reach of the student world. Now obviously Mr. Gokhale is not of that opinion. The history and literature of European nations and especially of England bring vividly before the mind of our young men ideas of liberty, constitutional government, self-reliance, and so on, and it would be a wonder if they did not try to apply the lessons imbibed by them to the present conditions of India. This introspection, this desire to carry precept into practice on the part of our young men, should, in Mr. Gokhale's opinion, be encouraged, with the reservation that wise and

thoughtful elders must afford them the guidance that they need, and draw their attention to the true condition of our own people......... Participation in active political propaganda is, in Mr. Gokhale's opinion, likely to be injurious to students, but it is essential that they should have a correct knowledge of the Indian political problem, and should be able to form a tolerably correct judgment of their own on its various phases. Such was the drift of his argument. We must concede that as a general principle it will meet with universal acceptance."

Arya Prakásh (25), 17th Oct., Eng. cols.

8. "The Honourable Mr. Gokhale's own opinion on the subject is practically the opinion of Government. He has always thought that students ought to 'take no part in politics.' It is a very vague phrase, and variously interpreted. Government thereby mean that the student world should have nothing to do with politics. They desire that students should not even visit political meetings. Mr. Gokhale is satisfied if they take no active part in those meetings; but even here the position of students is not clearly defined. What is meant by an active part? When is the boundary of passivity overstepped?......... Mr. Gokhale is not very clear in his attitude.......... It is taken for granted as an axiomatic truth that none except those who have formed their own opinions can express them or put them into practice.......... The intrinsic truth or hollowness of the reasons for any Government measure is generally found out intuitively even by the most illiterate classes. Why then should students be denied that faculty of intuition? Why should they be restrained from acting up to their conviction?......... It is sought to despoil them even of their right of deciding which of the two conflicting claimants for popular approval is in the right and which in the wrong. For them to pose as leaders is absurd, but for them to be devout followers is equally natural. They should certainly not spend so much time in helping the popular cause as would interfere with their study and mar their future prospects in life. But is this not after all an advice to them to be selfish? .... Those who are against students taking part in politics, and try to teach selfishness to students should raise their eyes and look beyond the seas. When even the Russian autocracy does not take these students very seriously, why should the Indian Government bestow so much kind attention on the Indian students who as a class are admittedly most mild and docile? It is only the exuberance of their enthusiasm in political matters which their guardians and professors should restrain. But on principle they should be allowed and even encouraged to take a subordinate and minor part in politics. If they remain or are kept indifferent to the affairs of their country, they are likely to ever remain so."

Sami-Sánj (90), 20th Oct., Eng. cols.

9. "It was undoubtedly a courageous and patriotic duty the Honourable Mr. Gokhale undertook to discharge the other day, when, in spite of the abuse and vituperation of his enemies and the silly charge of inconsistency, he denounced the participation of students in active politics.......... As a practical and honest politician, he has seen the danger of attempting to translate too fast into practice the principles of passionate Radicalism which he imbibed from the teachings of the philosophic politicians of the West. So the consequence has been that, in trying to apply the brake and asking his people to go slower, he is daily confronted by opponents reminding him of his past utterances and twitting him with inconsistency....... But there could be no doubt that, in the light of existing circumstances, his position is perfectly sound, perfectly logical, and that he has done a great service to his countrymen by speaking out on the subject in the way he has done."

Shakti (93), 16th Oct.; *Jain* (190), 17th Oct.; *Gujaráti Punch* (31), 17th Oct.; *Kaiser-i-Hind* (31), 17th Oct.

10. Mr. Gokhale has apparently climbed down since his famous pronouncement at Poona and modified his views regarding the cult of passive resistance as preached by the Extremists. It is gratifying to note that the Honourable gentleman at last comes to recognise the necessity of imparting political instruction to students in schools and colleges and desires to

keep them aloof from practical politics only. But we are afraid the condition of affairs is past that stage. The generality of the masses have come to appraise their real condition, and how muchsoever Government may endeavour to repress the true aspirations of the Indians, the feeling is not likely to be checked. The New Party is ever ready to face whatever repression there may be in store for them; for repression would only put them on their trial. Mr. Gokhale's attitude in regard to the boycott movement is not likely to commend itself to the rising generation, as no more useful and effective weapon has yet been found by them. [The *Jain* passes somewhat similar comments on the speech and does not deem it advisable to keep students away from practical politics, as participation would, according to the paper, educate them the more in the patriotic work that is before them. On the other hand, the *Gujaráti Punch* fully endorses the views expressed by Mr. Gokhale, and hopes that much good would result if parents and students were to act upon the advice given by the Honourable gentleman. The *Kaiser-i-Hind* in approving the views propounded by Mr. Gokhale regrets that the present policy of Government should be directed towards cutting off the student world from even the study of politics.]

Comments on the paragraph on public feeling and press contained in the Bombay Land Revenue Administration Report for the year 1907-08.

**Mahrátta* (11), 24th Oct.; *Kesari* (131), 19th Oct.

11. Commenting on the Bombay Land Revenue Administration Report the *Mahrátta* writes:—"The remarks made in the report on the public feeling and the press are noteworthy only for the virulence of their attack on political agitation. The Commissioner, S. D., bitterly complains of the 'baneful influence of the Poona papers which are taken in wherever there is a reading public'. A Collector in the N. D. writes: 'We must cease to regard Gujarát as non-political among the Indian provinces.' He notices the awakening in the province in the following words: 'In all classes there is a stirring of the dry bones. Events in other parts of India have touched the public imagination; men have begun to think and talk, and propagandists of various shades find readier audience.' The Collector of Poona in his remarks observes that the agriculturists' meetings held under the auspices of the Sárvajanik Sabha were meant mainly for producing discontent and obstruction to the administration. But the remarks of the Commissioner far outweigh these remarks in their strong attack and mischievous and unfounded allegations. As usual, he asserts that the masses are not affected at all, and that they are grateful on all hands. The brunt of this attack is mainly directed against Brahmins. The Commissioner writes:—'There has been much seditious preaching and agitation by Brahmins. When one remembers that under the Peshwas the administration of the Deccan was almost entirely in the hands of the Mahrátta Brahmins, it is hardly to be wondered at that, as a class, they resent the presence of a foreign Government; and for this reason, it will be wise candidly to recognise them, at least for the present as an opposing, rather than as a helping force in our administration. The district associations, which they have organised with the nominal object of improving the condition of the agricultural classes, are manifestly agencies for the propagation of disloyalty and opposition to Government; and during the year they spoilt a perfectly laudable temperance movement by converting it into a political agitation of seditious tendency. The "national" school which they have established at Talegaon, near Poona, is perhaps the most dangerous of their attempts; here the boys and young men are taught that their one object in life ought to be the subversion of British rule and the re-establishment, by degrees, of rule by natives of India.' 'Happily', writes the Commissioner, ostensibly with a sense of relief, 'these seditious propagandas have had little effect on the cultivating and labouring classes, who are shrewd enough to see that they are prompted to a great extent by self-interest, and are not such admirers of the Brahmins that they wish to see them in power again.' Happily the political agitation has survived in spite of all such anti-Brahmin attacks, and the Brahmin com-

munity too have outlived them. The main arguments of the attacks have too often been refuted to need further refutation. The charge against the Talegaon National School is, we might say, quite unfounded and most mischievous, and we wonder how a high and responsible official dared to make such a grossly libellous statement concerning an institution, which teaches nothing against the accepted rules of discipline, morals and the duties of citizenship." [The *Kesari* writes in a similar strain.]

Oriental Review (13), 20th Oct.

12. "An important agricultural question dealt with in the Resolution of the Government relates to the grave danger of the diminishing number and the poor condition of agricultural livestock. The resolution mentions that the last unfavourable season had a very perceptible effect on the condition of agricultural stock already depleted in many localities by a succession of poor seasons.......... The Government tried to meet the emergency by advancing takávi grants for the purchase of cattle. Into the Panch Mahàls district alone as many as five thousand cattle were imported for distribution by Government Agency. But the Government confesses that the value of such measures is little more than temporary. It is true, as the Government observes, that, in order to produce a permanent improvement in the cattle of the country, greater attention should be paid to the breeding of stock and the rearing of young stock. But will not the Government go a little deeper into the causes of the diminished number of cattle and see that far more than unfavourable seasons, the unfortunate and ever increasing butchering of cattle is really at the bottom of all this? Let this be judicially regulated, and the result will be for the betterment of the country."

How Tariff reform would affect India.

Pársi (37), 24th Oct., Eng. cols.

*13. "Tariff reform has suddenly filled the political horizon in a far more solid and definite manner than heretofore...... The chances, therefore, of British trade being surrounded by a tariff wall, are far from remote, and, we naturally ask ourselves first: 'How will it affect us?'......... We are not of that school of economists who convert the commercial and vital statistics of India into measurements of British exploits in robbery and murder; but the fact is quite indisputable that in the past, tariff relations between England and India have been regulated solely from the British point of view......... Even when free-trade had been in force for so long that it was deemed to be as fixed as a law of nature, Lancashire insisted on an excise duty on Indian cloths, from considerations into which Indian interests did not enter at all. On the eve of Tariff reform, then, this is the situation which we have to face. Tariff relations between England and India have always been fixed at Westminister and from the point of view of Westminister. Nor is there any specific guarantee that in the future things will be different from what they have been in the past. Between England and the self-governing colonies the issue is plain enough. Each country has the power to make its own tariffs, and there is a general willingness to bind the members of the Imperial family more closely together by mutual preference. Should India be granted the same freedom, we can rely on the Government of India doing their best for Indian trade. In sentimental matters Parliament is sometimes found to be inspired by a higher sense of righteousness than the bureaucracy, but when it comes to touching the pockets of British manufacturers we are inclined to put our money on the bureaucracy. The highest members of Government certainly have not scrupled to denounce the Excise duties, but the friends of India in Parliament fight shy of the subject very consistently. So far, India's attitude and interests in the matter seem pretty clear. We must insist strenuously on our right to arranging our own tariff—with the right of appeal to Parliament if you choose, but not with any power on the part of Parliament to alter our tariff at the instance of interested parties outside India.......... In the coming struggle we must insist, with all the power we can muster, on the one test of sincerity that we can accept on so drastic a change of policy as that from free trade to protection—namely the liberty of the Government of India to abolish the Excise duties. The new party programme touches us vitally, and we cannot afford to let our enormous bulk cut the ridiculous figure of a pawn in the game."

Duty of Anglo-Indians to unite and insist on their right of equal treatment with the British.

Anglo-Indian Empire (1), 16th Oct.

14. The *Anglo-Indian Empire* writes as follows in the course of a contributed article :—" Britain, with her short-sighted policy, is treating the descendants of her own children settled in this unhappy land as if they were not only not her own flesh and blood, but with less consideration than the utter stranger. How long will it last, and what will be the fruits of the policy? The day is fast approaching when Japan will sweep the Eastern Oceans from shore to shore and reign supreme as mistress of the Pacific. The millions of China will be too strong to stand Western dictation. Egypt is already crying for Home Rule and is insisting on the British evacuation of Egypt—the key to India. Turkey talks of opening the Dardanelles to Russia. Germany is more powerful than ever on land and is formidable enough at sea. .... Where will England be, with Germany and her allies thundering at the gates of London and pounding away at our great fleets? Will England be able to spare troops for India? With a sullen Egypt and a blocked Suez Canal will she be able to send her troopships through? Will the troopships ever get so far? A certain factor is the rebellion of the people of India. Will the Indian Army be loyal—the new generation of Indians who are now being fed with the poison of sedition?......... Then, I say, England will look in the time of her sore trouble and need for help from her neglected and insulted sons—her poor relations—the Anglo-Indians and their descendants. Perhaps there will be by that time some two millions of such in India—and what will they be worth? Will they be the same manly and loyal race that helped to build the Indian Empire in the stormy days of the East India Company and who sternly helped in rolling back the tide of Rebellion in 1857? No!—ground down with poverty, ill-clad, ill-nourished, the soul of independence and the fire of liberty dead in them, they will be a weak staff to lean on indeed! And yet I see a deliberate policy which is working towards that end. Will the well-fed, opulent Babus of Bengal and the blear-eyed students of the Indian Universities stand siege and war for their conquerors? Hardly! And yet they seem to be in favour! Alas! for the future generations of unborn Anglo-Indians! I think it is high time that the Anglo-Indians of this country thought seriously about the matter and banded themselves together to rectify this state of affairs. No whining and sending in of useless petitions to a Government that is not in sympathy with them, or else is too scared by the bomb-throwers of India to do them common justice. We should combine in such a manner as to be a power in the land, such a power as to be able to insist on our rights. A loyal power, but still a power. It can be done if people will but listen and act on the force of their conviction.......... After all, what do we want?—only equal and fair treatment with our British brothers."

The law of sedition as administered in India ought to be made more definite than it is at present.

Indian Spectator (7), 23rd Oct.

15. " Indian Judges cannot be blamed for administering the law of sedition in a narrower spirit than English Judges do, for our law is a deliberate departure from the law of England. But the public may rightly expect Indian Judges to indicate the exact nature of the offence called sedition in this country.......... The question to be considered ought to be whether the language, which forms the subject of the indictment, is in its tendency, though not in its direct and obvious import, calculated to raise commotion in the State—whether the feeling of hatred or contempt excited by the language is likely to produce this effect, which it is the aim of the law to prevent. Even when such a test is provided, the law will be stricter and narrower here than it is in England. But it will make the law somewhat more definite and rational. As at present administered, it has been brought down to the level of the law of defamation, without the liberty of pleading some of the exceptions which protect the accused in the latter case. A conviction for sedition has thus become more a matter of temperament than of any rational principle. There is nothing in the language used by the Legislature to prevent the Courts from improving this state of things."

Advantages and disadvantages to India from her connection with England.

Gujaráti Punch (31), 17th Oct., Eng. cols.

16. In the first of a series of articles entitled "Ideals and Actualities," the *Gujaráti Punch* writes:—"With the new waves of life and thought that have inundated us, coming in ever-rising tides of Western influences, we have received new inspirations of nationality, democracy and universal brotherhood....... India is rapidly, nay even rudely, being awakened and made conscious of its present deplorable position, and the day is not very far when it will have to show fitness and worth for self-government...... India's awakening by the hammer-blows of European nations has indeed been rude, but it cannot be denied that it has been fruitful.......... India could not but gain from a close touch with the superior Brahmin, Kshatriya and Vaishya races of Europe; but unfortunately for it, history repeated itself, and being a disorganised, weaker nation, had before long to go down to the position of its own Pariah, the Shudra. The necessities, or the generosity of the dominant race has gilded the serfdom; but the patent fact remains in the treatment of Indians in South Africa, the restrictions in places and powers to be granted to the people, the separate criminal laws for the rulers and the ruled, and barring of the doors of national defence to the people by not being allowed equal chances with Europeans in the Army, etc."

An Englishman's imaginary reply to India's complaints.

Gujaráti (29), 17th Oct.

17. Continuing "the Englishman's imaginary reply to India's complaints" (*vide* paragraph 4 of Weekly Report No. 41 of 1909) the *Gujaráti* publishes a third letter, the purport of which is as under:—O boy Indian! Devoid of an iota of strength or sense, and born to bend the knee to the Occidentals! You are time and again charging us with inability to understand you. What a great blunder are you committing there? Cannot you see that our big and highly paid officials are collecting even the minutest information about you? Just consider! If they were not acquainted with every nook and corner and every inch of your country and its condition, would they be able to raise a revenue four times as large as that raised by Akbar, in spite of the famine-stricken condition of the country? Does even a pebble in India ever escape from taxation? Do our fingers fail to reach even the hut of a miserable pauper, be it ever so secluded? Our right extends even to the blanket of the fakir and the winding sheet of the dead! Boy Indian! Your people have for the last so many years been crying out that your wealth, even the skin on your body, has been ruined and that you are in great straits. But if it were so, how is it possible for your people to move about gaudily dressed like *Bara Sahibs?* You have got plenty of money to squander uselessly and on foolish objects, but when it comes to a question of doing good to the country and your countrymen and saving your brethren from famine, plague and starvation, you are not prepared to spend a farthing! We have repeatedly said and say again that you are obstinate, foolhardy, barbarous coolies. We know you but too well. And we deal with you according to that estimation of ours. Do you not see how you are treated in Natal and the Transvaal? Say, then, can we understand you or not? We made repeated attempts to give you a knowledge of our Christianity, and yet you remained as stubborn and foolish as ever! You complain that being unable properly to understand you, we have lost our heads at the words *swaráj*, *swadeshi* and boycott. But let me tell you that these words beginning with *swa* can only be fit for those who are our kin. You are not our kin. You are of a different country, different religion and of different language. These two can never be treated as equals. A disciple, a servant or a dependant never gets a heritage; it is only one's kin who get it. Lord Morley has plainly told you that you are not entitled even to the shadow of *swaráj* and to ask for it is to ask for the moon.

Duty of the Extremists to attend to the improvement of the social, religious and economical condition of the people in order to spread revolutionary ideas amongst them.

Kál (27), 22nd Oct.

18. The Moderates have recognised the value of the ideals preached by the Extremists. But if the latter do not act up to what they preach, the people at large will disown them, and their noble ideals will have no influence on the nation. If the Extremists desire that their ideals should have a firm root in the hearts of Indians, they should endeavour to make their principles popular by realising them in practical action. The Co-operative Credit movement has been already started by Government and they have achieved some success therein. If sávkárs do not invest their capital in Credit Societies, there is a danger that they will be swamped by foreign capital. The sávkárs should rouse themselves betimes and try to revise the old ties between them and the agriculturists. The Extremists should take up this question in hand and influence public opinion in their favour. Our carelessness in matters educational and social has already resulted in some evil consequences. The position of the Extremists has become quite a delicate one. They have to struggle against the Moderates and the bureaucrats. Revolutionary ideas do not spring up at all times in the nation. If the Extremists do not take advantage of the rise of such ideas in India and attend to the improvement of social, religious and economical conditions and if they do not thus firmly establish revolutionary opinions in the hearts of the people, they would be disrespecting God and destroying the chances of the posterity.

Poverty of the people the cause of their starvation in spite of large stocks of food-stuffs in the country.

Ráshtramat (47), 17th Oct.

19. The important question of the high prices of food-stuffs prevailing in India has been engaging the serious attention of the people and Government alike. The vagaries of the monsoon, the extension of cotton cultivation, extensive silver coinage and the unrestricted export of corn have no doubt been the chief causes that have brought about the present high prices. It has, however, been ascertained that in spite of the export of corn in enormous quantities, corn sufficient to feed the teeming millions of India remains in the land. How is it then that the people die of starvation? It is because they have been rendered poor by the extinction of their indigenous arts and industries and have no money left with them to purchase the necessaries of life. The poor in England have been confronted with somewhat similar difficulties as ourselves, but the poverty of the country is not so much the cause of their sufferings as unemployment. Their condition has, moreover, evoked the sympathies of the rich, and the statesmen of England are also making some provision for them in the budget. The wail of the Indians, on the other hand, is lost in the wilderness. The cause of this difference of treatment has been rightly pointed out by Babu Arabindo Ghose, *viz.*, that the English are easily cowed down by a show of courage and strength, as is shown by the English working classes in making their demands, but that they pay scant respect to weakness and mendicancy.

Verses lamenting the miserable condition of India.

Amrit Mani (64), for Oct.

20. Foreign goods have reduced you to the condition of ascetics, why do you not awake? Why are you so effeminate? Seeing you impotent the Mother is weeping and sobbing! Gird up your loins and be bold that your Mother might be happy! You have become the slaves of tea and coffee and of English boots! You dispense with the native way of cleaning teeth and spend money after a foreign brush. You wear coats and pantaloons and hats and discard your native dress. What are the Fates after? Our countrymen are oppressed with misery and the foreigners make themselves merry. Who with his eyes open cannot be pained at this? If, fired with enthusiasm, you try earnestly, your country will shine like gold and the misery will surely disappear. The sun has risen in the East. Japan has been in the field, and America has sounded the note of victory. Why are you idling with your eyes shut? The lamentations of your miserable Mother will not make you happy. The chains of dependence should be done away with by you.

Alleged grave results of Government's policy of partiality to Muhammadans.

Jain (190), 17th Oct.

21. Thoughtful men predicted grave results when Government decided to grant more privileges to the Muhammadans than the Hindus. "Nawab" Fuller-jung went a stop further and emphasised this partiality towards Muhammadans by calling them his "favourite wife." The time has come when Government are reaping the bitter fruit of their own policy. The Muhammadans of Miránsháh have brought the Political Agent of the place into trouble. A Moulvie converted two Hindu lads of 14 and 15 years of age into his faith. When he was asked to explain his conduct he said that the boys embraced his faith of their own accord. The Political Agent kept the boys with him for a time as he wanted to ascertain their age. After a time the Muhammadans attacked the Government House. The Agent's servants would not help him as they were all Muhammadans. The Agent then had to give over the boys to the Muhammadans. Will this incident be borne in mind before granting special rights to Muhammadans? Will not Government open their eyes and ponder over the policy of setting race against race? Is it necessary to make it more clear that by persisting in this policy Government will bring calamities on the people as well as on themselves?

A laudatory sketch of Mr. Tilak's life.

Ráshtrabodha (151), for Oct.

22. The *Ráshtrabodha* for October publishes a laudatory sketch of Mr. Bál Gangádhar Tilak's life in which the writer praises his high character and patriotic spirit, and in referring to his conviction and sentence in the Kolhápur Defamation case, remarks that when an alien Government rules a country, patriots get such rewards over and over again. In describing the plague operations in Poona in 1897, the writer says:—These soldiers entered houses on the pretext of plague patients being concealed therein, went into cook rooms, polluted the images of gods, pocketed whatever money they could lay their hands upon and harassed women. Causes such as these had much enraged the people. As Mr. Rand was murdered a few days later by the Chápekar brothers, there seems to be some substratum of truth in what has been stated above. Government themselves seem to have seen their mistake afterwards, for the whole of their plague policy subsequently underwent a radical change. The sketch concludes with the following words:—May God create many such men amongst us who would thus sacrifice their all for the sake of the nation, and may He thus soon bring about India's regeneration!

Mr. Joseph Baptista's speech in Bombay on the Partition day.

Ráshtramat (47), 19th Oct., Eng. cols.

23. The *Ráshtramat* publishes a full report of Mr. Joseph Baptista's speech in Bombay on the Partition day, of which the following is the substance:—"This is the fatal day on which according to Lord McDonnell, England perpetrated the greatest blunder ever committed on behalf of the Government of India by partitioning Bengal—a blunder that was, is, and ever will be like Achilles' wrath, 'the direful spring of woes unnumbered.' Since the Partition of Poland, no more cruel and heartless injury has ever been inflicted on a peaceful people by a civilised Government than the Partition of Bengal.......... When even faithful friends of Government like the Honourable Mr. Gokhale stigmatise the measure in the severest terms, it is no wonder that all are ashamed of it and that nobody will acknowledge its paternity. It was, however, left to Lord Morley to accept the ugly brat as a settled fact. The British Lion dreads a settled fact more than German Dreadnoughts....... We should have thought duty itself would actuate a sagacious statesman to undo the cruel wrong and thus follow the path of righteousness which exalteth a nation......... But that was not to be. Mr. Gokhale says the chief object of the Partition is 'Political Repression.' 'The fair Province was dismembered to destroy the growing solidarity of the Bengalis, to check their national aspirations, to weaken their power of co-operating for national ends, to lessen the influence of the educated and to reduce the political influence of Calcutta.'......... To defeat that object is to serve our God, our country and our king. Bengal is rendering that service in a manner that has excited our admiration and captivated our hearts. In her hour of trial in this

heroic struggle let us stand by her side and trust that with the help of God she will yet emerge triumphant from this unequal struggle .... Your presence here in thousands and your enthusiasm is a guarantee that Bombay is by the side of Bengal and will always be. There is no cause for pessimism and despair. The masses in England love justice and fair-play. No man will appeal to them for justice in vain.......... But Lady Frances Balfour says, 'it has been found difficult to advocate women's rights by peaceful means.' If such is the experience of the fair sex in England, what must be our lot?......... Of course, we do not advocate violence, but appeal to reason and moral forces.......... *Swadeshi* is only supporting home industry as expounded the other day by His Highness the Mahárája Gáekwár of Baroda. Would to Heaven we had a few more Mahárájas like His Highness to guide us in our work!......... Let us cling to *swadeshi*. Preach it in every home and hamlet, for therein lies our salvation. In conclusion, gentlemen, let us sympathise with our sorrowing brethren in Bengal; pay to them the just tribute of our admiration for their heroism and wish them success in their cherished aims and the speedy termination to the cruel trial already prolonged beyond human endurance."

The Partition day in Calcutta.
Shakti (93), 16th Oct.; *Sánj Vartamán* (40), 18th Oct.; *Akhbár-e-Souddgar* (23), 19th Oct.; *Jám-e-Jamshed* (33), 18th and 19th Oct.; *Sami-Sánj* (90), 19th and 20th Oct.

24. The *Shakti* traces at length how the Partition day came into existence and writes:—It is due to this auspicious day that the name of *swadeshi* has reached even the huts in the villages, and the fervour of patriotism is running in our veins. It is this auspicious day that has brought us this awakening, that has taught us unity, that has revived our industries and arts, that has taught us to recognise friends from foes, that has shown us the true path of salvation, and poured nectar into our life. It is therefore that this day is the "National Day." Our Bengali and Punjabi brethren are observing it with great fervour, and it will not be long before the whole of India will be doing the same. Posterity will consider it a grand day and history will call it the day of salvation. [Many other papers of the week congratulate the Bengalis on the peaceful and law-abiding way in which they have celebrated the Partition day. They consider Mr. Chaudhari's speech as the main feature of the celebration, and endorse the various portions of it advising students to abstain from meddling with politics, calling upon the public to develop their industries and improve their social fabric before aspiring to political rights and justifying the necessity of keeping up the agitation against the Partition.]

Adverse comments on the Government Resolution laying down rules for registered or aided public libraries.
**Mahrátta* (11), 24th Oct.; *Ráshtramat* (47), 21st Oct.

25. "The sedition law, rendered elastic and comprehensive to the widest extent in recent times, is already hanging over the public press and the public speakers like a sword of Damocles; teachers and students in Government and aided schools are already brought sufficiently under the official thumb; the authorities are fast discovering in laws unheard-of powers potent enough to stop meetings and crush public life; and in the wake of these measures reflecting the policy of repression, comes this resolution about libraries. According to this circular, the Director of Public Instruction will be the head censor of the periodicals or books to be added to, or retained in, libraries that are aided or registered. We shall not be wrong in saying that aided libraries will include libraries aided directly by Government or by Municipalities; and the number of such libraries is pretty large. No political meeting is to be held in such a library, nor is it to be used for any proceedings likely to create sedition or offend the religious susceptibilities of any community. And the recent course followed by the bureaucracy leaves very little doubt as to the probable wide scope of these two categories. Not satisfied with this already too narrow limitation of the uses of a library, the resolution further lays down that no public meeting of any kind is to be held on the premises without the previous permission of the authority empowered by the Director of Public Instruction to grant such permission. That clause virtually places the conductors of such a library at the mercy of the police who generally ply the strings of the opinion of the authorities on public matters. 'The library shall be open to inspection by any officer of Government whom the Director of Public Instruction may empower to inspect it.' This completes the arrangement for bringing the libraries fully under the official thumb. Not being satisfied with repression towards the public press, public workers, educational institutions aided or under their direct control, Government have stepped forward to hamper the growth of free public opinion and public life by exercising censorship over libraries. Attempts to hinder the growth and development of free public life and public spirit among the people reflect no small discredit on an enlightened Government. Public spirit cannot be killed in this manner by repression. There may be a temporary lull, but for public spirit it will be a period of gathering strength and energy enabling it to rise in renewed vigour and activity." [The *Rdshtramat* writes in a somewhat similar strain.]

Halley's comet and the evil it may bring with it.
Akhbár-e-Islám (63), 20th Oct.

26. Referring to the Press Note recently issued by the Government of Bombay on the forthcoming appearance of Halley's comet the *Akhbár-e-Islám* finds some truth in the popular belief that the appearance of a comet is never without its malevolent effect, and dates the present troubles from the time an unusually bright star appeared in the sky some twelve years ago. It then observes:—If the appearance of an ordinary star or a group of stars is followed by a host of calamities like plague, famine, disunion among the masses and poverty, it passes our comprehension to imagine what would overtake the country when an actual comet comes on the horizon. We hope more calamitous circumstances are not in store for us! Now that Government have issued a Press Note on the subject with a view to pacifying the mind of the populace we sincerely hope that nature will not come in the way of the fulfilment of this assurance.

Comments on the refusal of His Excellency the Viceroy to receive an address from the local Muhammadans during his visit to Bombay.
Indian Spectator (7), 23rd Oct.; **Rást Goftár* (39), 24th Oct., Eng. cols.

27. "It seems that His Excellency the Viceroy will have no time to receive a separate address from the Muhammadans of Bombay during his visit to this city. If it was their intention to introduce controversial politics into the address and draw the Viceroy out into a pronouncement it might have given a fresh kick to the ball of political controversy. The refusal to spare time for the ceremony of personally listening to views which are sufficiently well known seems to be in accordance with the wise policy which His Excellency has, as far as possible, consistently followed ever since he came to India. He entered upon his high and responsible duties with the fixed determination of allaying discontent and agitation, and to do or encourage nothing that might promote or give a longer lease to agitation. He administered a dignified rebuke to the Hindu Sabha of the Punjáb for having introduced into its address a complaint against the alleged partial treatment of Muhammadan claims. The reply given to the local Muhammadans follows the same prudent policy, apart from the question of time." [The *Rást Goftár* writes:—"The refusal of the Bombay Government to comply with the request of the Muhammadans to present a separate address of welcome to the Viceroy in the name of the community has caused it some disappointment. We do not, however, believe that the permission was withheld with any ulterior motives such as those which the Moslem leaders claim to have discovered for themselves. If every community should likewise insist upon a separate welcome to the Viceroy, even the most sympathetic ruler would demur to such a procedure......... We can understand the feelings of the community that was seeking an outlet for the expression of its grateful acknowledgment for boons received......... But the way in which the Moslem League has recorded its sense of displeasure through Mr. Rafiudin Ahmed was the most indiscreet course that it could have been advised to adopt. The open insinuation depicting the Bombay Government as the tool of Congress leaders was an unbecoming and gratuitous insult to the ruling chief of this Presidency. Such tactics may succeed for a while in drawing to the Muhammadans the support of the *bete-noirs* of the Congress party, but its ultimate effect would be disastrous to their communal interests. It will alienate from them the sympathy of those to whom they are deeply indebted for their present political status, and whose good-will they must enlist to their side if their aspirations at progress are in ever so small a measure to be realised. The hysterical protestations from the League are not calculated to assign it a high place in public esteem as a body entitled to a respectable hearing. A few more exhibitions of this character and the prestige of the League would be irretrievably damaged."]

Bombay Samáchár (68), 19th Oct.

28. At a meeting of Muhammadans recently held in Poona in the name of the Bombay Branch of the All-India Moslem League, its President delivered a foolish speech making wild attacks upon Government as well as our popular leaders, and on the whole detrimental to the Muhammadan interests. We hope that representative bodies like the Anjuman-i-Islam will lose no time in dissociating themselves from the views expressed by Moulvie Rafiuddin. The refusal of the Bombay Government to allow the League to present an address to His Excellency the Viceroy on the occasion of his approaching visit to this Presidency has very much stirred up the wrath of the Moulvie who has made a meaningless endeavour to magnify the matter and give it an alarming aspect. His Excellency is not coming on a pleasure trip, but has important business on hand and could ill spare the time to receive a number of addresses. The attitude of the Moslems is well-known, and it would be superfluous to give vent once more to their expressions of loyalty. Under these circumstances the passing of the vote of censure against Government by the Poona Moslem meeting at the instance of their president was a foolish step. No one has questioned the loyalty of the Muhammadans, and the desire of His Excellency Sir George Clarke to see the various sections and communities welded together as one nation on the political platform is well-known. Instead of strengthening His Excellency's hands in this connection, if a deliberate attempt is made to incite popular feeling against him, how can the action be regarded as wise or loyal? Despite these well-known facts, the Moulvie has indulged in a very mischievous speech supporting extremist views in some respects, and consequently it behoves representative Muhammadans to dissociate themselves at an early date from such suicidal pranks. In their own interests it is their duty to prove to the bottom the mischievous attempt made by Moulvie Rafiuddin to excite the Múhammadans against Government and our popular leaders and to satisfy themselves whether he was justified in what he did.

Oriental Review (13), 20th Oct.; **Praja Bandhu* (38), 24th Oct., Eng. cols.

29. "It is well that an attempt, made by the Moslem League under Mr. Rafiuddin Ahmed to score a victory off the other communities, has been severely snubbed by the Bombay Government, which of all the different Provincial Governments has with true statesmanship preserved its balance with regard to the question of the Hindus and the Muhammadans, and always aimed at meting out equal justice to both.......... It was against this step of the Bombay Government that a meeting of the Bombay Presidency Moslem League was recently held to protest. The tone and spirit of the protest is extremely to be regretted, and several insinuations and innuendoes in it were not only false but couched in a narrow partisan spirit. It is a well-known fact that the statesmanlike policy of His Excellency Sir George Clarke of treating all the subjects of His Majesty on a basis of equality is not approved of by a section of the Anglo-Indian Press and by the Moslem League. The recent protest is, therefore, mainly directed against his policy. .... Still more have we to protest against the unjustifiable aspersions on the loyalty of the other communities made by Mr. Rafiuddin Ahmed....... The insinuation is that the other communities are not so loyal as the Muhammadans who have chosen to pose as the only loyalists in India. Government ought to know if they have not known already what is the underlying aim of such shows of loyalty......... We congratulate the Bombay Government on their courageous attitude and assure them that their action will meet with the heartiest commendation from all." [The *Praja Bandhu* also severely criticises the speech of Mr. Rafiuddin.]

It would be derogatory to the Nationalists to come to a compromise with the Moderates.
Bhála (111), 21st Oct.

30. The Congress split at Surat, though regrettable, was unavoidable. It was not a sudden quarrel. The forces of the storm were gathering since 1905. Till that year petitions and prayers formed the chief political weapons of our agitators. The Moderates wanted to curry favour with Government and also to be popular and tried to stick to the above programme even after the Bengal Partition. But the people thought otherwise and advocated a resort to self-reliant methods. The Bengal leaders are trying to effect a compromise and asking people to sign the creed leaving the rules to be settled by a Committee of the Congress. But such a forced compromise will not last long. The Surat scenes will be repeated after three or four years. We do not want any compromise. If the Nationalists cannot hold a Congress of their own, they should wait for a favourable occasion. Why should they disregard their prestige and honour? And who are the Moderates to settle the terms of the creed? Damn their creed!

When the Nationalists will willingly work with the Moderates.
Kesari (131), 19th Oct.

31. Both the Moderates and the Extremists in Bengal are independent parties and know well how to respect the opinions of each other. The Bengal Moderates do not obstruct the mission of the Extremists, but allow them a free scope and watch their progress. They do not desire them to fall a prey to the repressive policy of the bureaucrats. With reference to questions on which both the parties agree, they are willing to work hand in hand. All the parties are agreed that we have to work for a Constitution under British supremacy and that we have nothing to do with acts of violence. Where then lies the sense of publicly swearing to what we have accepted already as a fundamental principle? It is absurd to make a fetish of the creed of the Congress. It may appear even to a superficial observer that it is childish to object to sign the creed. But to insist on the signing is itself childish. When rooting out of particular lawful ideas is obstinately demanded we are obliged to refuse to sign the Congress creed. When the Bombay Moderates will prove by their deeds that they are not actuated by a malicious motive of destroying the Nationalists, the Nationalists will also give up their standpoint and willingly work with them.

Adverse comments on His Excellency the Governor of Bombay's speech at the Poona Agricultural Conference.
Arya Prakásh (25), 17th Oct.

32. The *Arya Prakásh* while commenting in an adverse tone on His Excellency's speech at the Poona Agricultural Conference observes:—His Excellency thinks that the growth of the manufacturing industries in the country would cause a dearth of agricultural labourers and thus ruin agriculture. We are sorry we cannot agree with His Excellency. In our opinion the only persons likely to be harmed by it are the foreign manufacturers who drain away the country's wealth by taking its raw produce and returning it in the shape of manufactured articles, and the faithless and inhuman European settlers of Africa, Uganda and Mauritius, which without the active and fruitful labour of the Indian immigrants would have been still barren. If Government are really anxious for the improvement of agriculture, why do they not prevent the emigration of Indian labourers to these countries? Again, His Excellency says that the commerce of the country has rapidly advanced under the British Rule. We sincerely deplore this advance, but for which the food-stuffs and other products of the country would have remained in it and helped in a great way to prevent the famines which have become a feature of the land. As regards His Excellency's remarks on the boycott of foreign sugar, we would beg to remind him that the movement is more a religious than a political one, and that the poor, who, he thinks, would suffer on account of the movement, would not suffer at all for the obvious reason that sugar is a rare luxury with them.

Comments on His Excellency the Governor's Ahmednagar tour.

Indian Spectator (7), 23rd Oct.

33. **"Official tours, as the Decentralisation Commission mention, are sometimes felt by the people as burdensome, and not unoften regarded with suspicion. But if all officers in Sir George Clarke's spirit would lend their ear to all and try as much as possible to remove real hardships, their tours might be devoutly desired, and looked forward to with a lively anticipation of favours to come."**

Dnyán Prakásh (44), 18th Oct.

34. His Excellency Sir George Clarke's reply to the address of the Ahmednagar Education Society was instinct with sympathy in keeping with his broad-minded educational policy. His Excellency is the only Governor after Lord Reay who has taken an active interest in matters educational, and it is, therefore, to be regretted that his proposals for reform have been received by our University in a spirit of suspicion characteristic of orthodox India. It is a matter for no small satisfaction that Sir George has given what amounts to almost an assurance to continue the liberal grant which the Ahmednagar High School has been receiving since the time of Lord Lamington. We, however, do not think that the Educational Department would be able to spare the services of its trained teachers for the Ahmednagar Education Society, and it would, therefore, be advisable for them to have their own men. If Government desire a real and substantial change to be effected in the Educational Department, they should appoint as Inspectors only those men who have received a training in the various educational systems of Europe. His Excellency's suggestions as regards Urdu schools should receive the special attention of the public. It was Lord Reay's wise policy to keep primary education strictly under Government control while making over secondary education to private societies aided by Government. It is, however, to be regretted that this sound principle is being deviated from in these days. It is our firm belief that if the educated men of Ahmednagar devote their spare time and energy to the educational question, the High School will very soon equal many other schools in point of efficiency and progress.

Bombay Samáchár (68), 19th Oct.; *Sánj Vartamán* (40), 19th Oct.

35. His Excellency's declaration, in his reply to the Ahmednagar Municipality, that he had come to hear their grievances and acquaint himself with their needs and that he remained in India only to try to benefit the people, is highly sympathetic and touching. The experience that we hitherto have of His Excellency convinces us that the words were no empty platitudes, but were intended to win the full confidence of the public. It is but meet that the public should respond to this call in the spirit in which it is made. One of the main causes of the prevailing unrest is the gulf between the rulers and the ruled, and when such officers as Sir George Clarke come forward to bridge this gulf, we should not fail to take advantage of the proferred opportunity. His Excellency's reply to the Ahmednagar Municipality is really encouraging. The Municipality had asked for Government aid in the scheme of water-works formulated by it, and it is gratifying to note that His Excellency has unhesitatingly acknowledged the fairness of their request. It was seldom that we received such cordial replies from Governors. Sir George has not only distributed 12 to 14 lakhs among the various Municipalities in the Presidency for improving sanitation, but has undertaken to help them in initiating the construction of water-works by placing at their disposal the assistance and advice of a Government Engineer, free of charge. We trust this liberal policy of Government will encourage the smaller Municipalities to undertake the necessary water-works and drainage schemes which they have, through lack of funds, hitherto kept in abeyance. His Excellency has also given a very noteworthy reply to the demand of the Ahmednagar Muhammadans for special representation. [The *Sánj Vartamán* similarly expresses gratification at His Excellency's declaration approving of

the policy of throwing greater responsibility upon the people and of giving them greater chances of proving their capacity for the conduct of public business. The paper also draws attention to His Excellency's exhortation to the people to select only such representatives as would serve the public interests.]

Loss of human life and live-stock caused by wild animals can be prevented by a more liberal issue of licenses for arms.

Praja Bandhu (38), 17th Oct., Eng. cols.

36. "It appears from a Government Resolution issued by the Home Department of the Government of India that during 1908 the total number of persons killed by wild animals was 2,166...... The Resolution tells us that during the year under report as many as 87,607 heads of cattle were killed by wild animals....... It further appears that 19,738 human beings met with an unnatural death from snake-bite....... Besides this 10,700 heads of cattle were lost through the same source. The situation, as revealed by the figures given above, is indeed serious.......... This helpless condition is the inevitable result of the general policy of distrust of the people as exhibited in the issue of licenses for arms by the Government. We are not at all wrong in saying that the poor agriculturist as a class is exposed under his present unarmed condition to great personal risk, and is altogether unable to save himself as well as his cattle from the jaws of wild animals.......... Unless licenses for arms are granted more liberally to those who need them for the protection of their person and property than is the case at present, there is not much chance for matters appreciably improving in the near future."

Comments on the Government's Resolution on Mr. P. N. Mehta's report on the hand-loom weaving industry of the Presidency.

Kaiser-i-Hind (34), 24th Oct., Eng. cols.

***37.** "It has been decided to appoint an Assistant to the Registrar of Co-operative Credit Societies for a period of three years to assist and advise the Registrar in creating such societies among the weavers of the Presidency in order that they may be relieved from the disadvantageous economic position in which they now are. With the improvement in the financial position of the weavers by the operations of Co-operative Credit Societies the way will be open to the adoption of the improved methods and implements recommended by Mr. Mehta in such a way as to secure to the worker the full profits earned by his skill and industry. Rarely has an investigation been followed by such a comprehensive grasp of the needs of the case. Improved methods are absolutely essential, but even more essential is it that the condition of the industry should be improved. So long as the majority of the weavers are either in debt to the yarn dealers or, as Mr. Mehta puts it, the serfs of the sávkár, no mechanical improvement can be of any avail. But when once the economic conditions have been made secure, and this can certainly be done by the adoption of the principle of co-operative credit, mechanical improvements are bound to follow, and the industry may once more rise to its old position of importance."

Comments on the Thána District Magistrate's decision in the *Hindu Punch* case.

Dnyán Prakásh (44), 21st Oct.; *Vijayee Maráthа* (168), 14th Oct.

38. Those who have perused the obscene and poisonous writings of the *Hindu Punch* will never consider that Government were hasty, unjust or cruel in uprooting it. The journal courted the disaster of its own accord, and its punishment is not due to the vindictiveness of the bureaucrats, as some are essaying to prove. We have nothing to do with the question whether Government could not have adopted some other means of avoiding the evil effects on society of the vulgar and obscene writings of the *Hindu Punch*. It is our firm conviction that what has been done is a right step. It may be bitter to the first taste, but it will turn out wholesome in the end. An objection has been urged in some quarters that the writings of the

Hindu Punch are not covered by Act VII of 1908. But the powers given by legislature under that Act are very extensive. We have only to deal with the point whether it has been rightly invoked against the *Hindu Punch.* The punishment awarded is quite legal and appropriate to the misdeeds of the paper. [The *Vijayee Maráthá* writes:—The *Hindu Punch* has latterly been freely indulging in systematic vulgarity. Its editor should have given up the journalistic profession and joined some low dramatic company. The paper was but an illustrated edition of the *Kesari.* It used to be a devoted bull dog of the latter journal and bite all those who were pointed out by it. The District Magistrate of Thána has as it were cut off the right hand of the *Kesari* by his decision.]

Kesari (131), 19th Oct.; *Ráshtramat* (47), 21st Oct.

39. The order of confiscation against the *Arunodaya* Press has been made absolute. This is a fresh instance of the new policy of twisting the meaning of the law to suit the purposes of Government. The Newspapers Incitement to Offences Act was passed at a time when Government were afraid of anarchical outrages, and in the course of the speeches in the Imperial Council in connection with it, it was stated that the Act in question was to be set into motion only when any general anarchical tendency was observed in the violent writings of a newspaper. Such being the case, it is to be regretted that Government thought it wise to make the provisions of the Act applicable to a Thána newspaper on an alleged charge of inciting the murder of an individual, *viz.*, the Honourable Mr. Gokhale. The *Hindu Punch* has always been a comic paper and in writing against the Honourable Mr. Gokhale it only asked for his political effacement. The Court was requested on behalf of the paper not to attach the whole of the *Arunodaya* Press but only that part of it where it was actually printed. But the request was refused by the District Magistrate. Have not the authorities thus laid themselves open to the charge of vindictiveness? [The *Ráshtramat* writes in a similar strain.]

Comments on the Bombay High Court's decision in the *Swaráj* appeal.
Gujaráti (29), 19th Oct.

40. In the matter of the *Swaráj* case the Collector of Customs has distinctly said that after reading the article in question he had made over the copies of the paper to Mr. Modak. If the incriminating article was seditious, why did not the Collector take care to suppress its publication? Perhaps he smelt no sedition in the article. In order that the magazine might be read by the public copies of it were made over to the agent, who distributed them. For this he has earned a month's simple imprisonment. A simple warning would have been sufficient. The Collector also said that it would take five days to go through the magazine. How was Mr. Modak to judge of the article when he distributed copies as soon as he received them? Had the High Court only cared to inquire into the offence of Mr. Modak, they would not have come to such a decision. Very often the servants of the agent distribute the copies, and this fact also ought to have been borne in mind by the Judges. The ends of justice would have been well served had Mr. Modak been let off with a warning.

Comments on section 42 of the Bombay District Police Act.
Indian Spectator (7), 23rd Oct.

41. "Few seem to have suspected until a short time ago that in the Bombay District Police Act there is a section which empowers a District Magistrate or a Magistrate of the First Class to prohibit the public utterance of cries, singing of songs, playing of music, delivery of harangues, &c.......... Under this section a Magistrate some time ago prohibited the organisation of a boycott of foreign sugar in the district of Ratnágiri, but the High Court quashed the order. Under the same section a Magistrate at another place is said to have prohibited an entertainment in honour of an editor recently released from jail. Perhaps a pronouncement of the High Court will be obtained in this case, and we do not think it desirable to comment on the order......... A power such as is given by the District Police Act is very useful in critical times, and in times when any considerable section of the people in a given locality exhibit a disposition to try conclusions with constituted authority. It is in the judicious exercise of it that the difficulties of successful administration lie."

Comments on the prohibition of a public *pán-supári* party to S. M. Paránjpe.

Gujarát (73), 16th Oct.

42. At the Poona Station thousands of people had gathered together to have a look at Mr. Paránjpe, and the public reception given to him was such as is seldom witnessed. At the eleventh hour the *pán-supári* party that was to have been held in his honour had to be dropped because of the orders of the District Magistrate. Much discontent prevails in Poona at the prevention of this harmless expression of the joy of the people and they are grieved by the arbitrary order of the Magistrate. The party was stopped under section 42 of the Police Act, which ought to be made use of only when obscenity, etc., have to be prevented. But the proposed gathering would never have disturbed the public peace, offended against morality or led to any serious offence. It is not worthy of the British Government to make use of a legal weapon to stop innocent gatherings. Government must put a stop to the mischief made by their officials. Is it bringing Government into contempt to welcome a patriot back from jail? The Magistrate has prohibited the public welcoming, but the people must have welcomed Mr. Paránjpe in their hearts.

Comments on the sentences passed on certain villagers of Wadgaon (Poona) for illegal detention of Military officers.

Sudhárák (164), 18th Oct.

43. In our opinion the villagers of Wadgaon (Poona) have been dealt with with uncalled-for severity by the District Magistrate for detaining the three Military officers. It was no fault of the villagers that they did not understand English, but the officers ought to have been accompanied by an interpreter in accordance with a circular issued in the time of Lord Curzon. The heavy sentences passed in the case are likely to have a very baneful effect on the people's character who, however serious might be the injuries they receive at the hands of Europeans out for shikár, will not dare to offer the least resistance to them. It is certainly not in the interests of the rulers that people's confidence in the safety of their lives and property under the British rule should in any way be undermined by such incidents as these. We, therefore, trust that either our benign Government or the High Court will be pleased to reconsider the case of the poor cultivators and to reduce the sentences passed upon them.

Comments on the alleged harsh treatment of S. M. Paránjpe in jail.

Praja Bandhu (38), 17th Oct.

44. Mr. Paránjpe lost sixteen pounds in weight while he was in prison. We can gather from the interview he had with a representative of a Bombay daily, that he was not treated in the Sábarmati Jail as a political prisoner. In the West they deal with such prisoners very sympathetically. The treatment accorded to Mr. Aldred, printer of the *Indian Sociologist*, is a case in point. By treating political offenders as murderers and robbers Government have cast a slur on Indian journalism. Journalists are not guilty of any physical violence. It is their minds which are the cause of the alleged offence. Only their minds, therefore, require to be kept under control, and simple imprisonment would serve the ends of justice. The press has complained incessantly of the shabby treatment of political prisoners. Mr. Paránjpe was confined in a solitary cell where only books were given to him. He was not allowed to mix with others. At times he felt as if he would lose his power of speech. All this detracts much from Lord Ripon's grant of freedom to the press. We shall feel highly thankful to Government if they make a distinction between ordinary criminals and political offenders in favour of the latter.

Appreciation of the services of Mr. W. Alcock, I. C. S. in Sátára District.
Dnyán Prakásh (44), 20th Oct.

45. A Karád (Sátára) correspondent writes to the *Dnyán Prakásh*:— The people of this district will sadly miss the presence of Mr. W. O. Alcock, Assistant Collector, Sátára, who has just left for Surat to take up his new appointment in that district. His plain and simple habits, his sympathy for the poor people and his conscientiousness in the performance of his duties endeared him to the people. He was very strict towards his subordinates, and the Police dared not harass the people while he was amongst us.

Alleged grievances of the employés in the Bombay Post Office.
Indu Prakásh (46), 19th Oct., Eng. cols.

46. "There are two departments of Government in Bombay, which have been excluded from the benefit of the local allowance they have graciously granted to their servants drawing a salary of less than Rs. 220 per mensem.......... By some inexplicable trickery of words it has been held that the benefit of the said allowance should go only to men in 'clerical' establishments, and that school-masters and men of the Postal Department do not come within the category of the favoured 'clerical establishment'.......... The poor school-master has always been the least favoured servant of Government, and we are not surprised at his neglect by his employers. He serves in a department that brings no money into Government coffers like the Customs, Excise or Land Revenue Departments. Nor does he represent the might of Government as men of the Police and Military Departments.......... The Postal Department, however, is run on commercial lines. It yields to Government a net profit from year to year, and the duties to be performed by its *personnel* involve labour and responsibility of no common order. There is thus every reason why Government should deal liberally with their employés in this department. Yet, the facts are otherwise. The readers must have in their recollection the Postmen's strike in Bombay. It was, if we may use the expression, at the point of the bayonet that the required increase in the pay came, and it came in a half-hearted manner. To-day we wish to speak of the higher branch of the service, the men we mean who do the office work in the Bombay Post Office.......... Their salaries are not graded ones and thus promotion depends entirely upon the upper men dying or retiring. Of the 676 appointments only 44 carry a salary of Rs 100 or over, 203 carry a salary of Rs. 50 to Rs. 100, whilst the remaining 429 carry salaries ranging from Rs. 25 to Rs. 40.......... The men have striven hard to place their grievances before the authorities. They have done so in the prescribed manner, namely, by individual applications. The petitions were not even acknowledged for a long time.......... The Postmaster-General eventually declined to recommend the granting of any local allowance. The men have appealed as a last resort to the Viceroy. In our opinion the lowest salary ought to be fixed at Rs. 30. The appointments should be graded ones so that promotion may not be stopped by congestion.......... We make these recommendations and urge them strongly upon the attention of Government, not so much for the sake of the men as of the general public. The Postal Department is a paying Department. It means a virtual monopoly enjoyed by the State. Surely the public have a right to demand that the department shall be manned by competent men content with their salaries."

Comments on the question of Native firms using European names raised by the Bombay Chamber of Commerce.
Indu Prakásh (46), 19th Oct.

47. The various European Chambers of Commerce established in India have, while making attempts to safeguard the interests of European merchants, thrown obstacles in the way of their Indian brethren The Bombay Chamber of Commerce seems to have been actuated by malicious motives in asking Government to put a stop to Indian merchants trading under European names. No civilised nation imposes any restrictions on trading under any particular names, and should Government be led away by the suggestion of the Bombay Chamber of Commerce, they would be doing an injustice to our merchants, for many of them have purchased the good-will of European Companies at high prices. Under these circumstances the Indian Merchants' Chamber and Bureau deserve to be congratulated on the memorial they have submitted to Government, representing the case from the stand-point of Indian merchants showing the futility of the arguments advanced by the Bombay Chamber of Commerce.

48. Commenting upon the resolution of the Bombay Improvement Trust on the City of Bombay development scheme, the *Bombay Samáchár* writes:—The decision of the Trust to take up the smaller schemes before taking up the larger ones, and to ask the President to remodel the scheme for improving the Agripada locality, is really laudable and will be gratifying to the public. The policy of giving the larger schemes preference over the smaller ones has marred the good effects of the Trust's work, and it is satisfactory to note that the Trust, now that it is going to settle the programme for the next twenty years, has recognised this initial mistake. Its decision to stand aloof from the Back Bay reclamation scheme is equally commendable, for the costly experiment of reclaiming Colaba has only resulted in increasing residential facilities for the richer classes, who least needed them, while neglecting the poorer classes, who were specially entrusted to its care. It is, however, to be deplored that, while accepting the responsibility of providing accommodation for "poor people," the Trust has limited the definition of the term to those people only who occupy one-room tenements. This narrow definition is arbitrary and unfair to the persons whom the Government scheme is intended to benefit. It is regrettable that the Trust has failed to appreciate the difficulties of that large class whom it has excluded by its narrow definition. This class has, since the creation of the Trust, been obliged to pay higher rent without getting even half the accommodation it got before the Trust came into being. To leave out this class would be to defeat the commendable object of Government. We hope the Trust will be compelled to amend and enlarge its definition. With this exception, the resolution is satisfactory in other respects, and we endorse the Trust's demand that Government should speedily provide it with the means to carry out the suggestions contained therein. [The *Sánj Vartamán* regrets that undue prominence has been given to the question of providing a separate locality for the higher classes, and is glad that the Trust has refused to entertain this scheme. It rejoices that the Trust has awakened to the importance of the smaller schemes, and has taken up the question of housing the poor. But it regrets that it has confined itself to people living in single rooms and has thrown overboard the middle classes, who have been the greatest sufferers by its operations.]

Comments on the resolution of the Bombay Improvement Trust *re* the Government proposals for the development of the City of Bombay.

Bombay Samáchár (68), 21st Oct.; *Sánj Vartamán* (40), 20th Oct.

49. "What is the 'public purpose' for which the land is to be resumed? It is to provide Government officials with residences. .... The officials concerned are high and well-paid. Indeed, they belong to the best paid service in the world. If they had been houseless wanderers, Government might have stepped in to rescue them from their pitiable plight. But even then, their present action would not have been justified. As a matter of fact, the officials find themselves, anyhow, comfortably lodged, and they have means enough to pay for a good and desirable residence.......... We earnestly hope the Government of Sir George Clarke will refrain from taking precipitate action, and will be pleased eventually to withdraw the notice. The public purpose contemplated in the lease is evidently some overpowering necessity against which there is absolutely no help. Can it be maintained that providing officials with fine houses at a very moderate rent is such an overwhelming necessity?"

Government and the properties on the Malábár Hill, Bombay.

Sánj Vartamán (40), 23rd Oct., Eng. cols.

Legislation.

50. "The Bombay Mill-owners' Association have presented a weighty and well-considered memorial to the Government, criticising the Factory Bill. The report of the Commission which Government appointed to enquire into the conditions of factory labour in India certainly entitled them to expect that whatever else they might do, Government would not attempt to restrict, either directly or indirectly, the working hours of the adult male labourer; and the strong protests that have emanated from many manu-

Comments of the memorial presented to Government by the Bombay Mill-owners' Association *re* the Factory Bill.

Jám-e-Jamshed (33), 21st Oct., Eng. cols.

facturing centres against the proposed restriction are but natural. The Bombay Mill-owners' Association, in company with the rest, enter a strong protest against it, pointing out that it 'is contrary to the recommendations of the late Factory Commission' and one for which no precedent could be found in the whole range of British legislation throughout the Empire, except in coal mines. Government, of course, mean well; and they have undoubtedly tried to do the thing in a way least calculated to offend the susceptibilities of the Indian manufacturing interest; but even those who are thus prepared to give them credit for good intentions will have to acknowledge that in regard to this matter the somewhat acrid observation of Mr. D. E. Wacha was not altogether unwarranted, *viz.*, that, since the Commission did not find any fault with the physical constitution of the workmen, Government should not have sought to impose such a regulation. And if they had pre-conceived ideas in the matter, why did they appoint a Commission which cost them two and a half lakhs of rupees?"

51. "The Bombay Mill-owners' Association have addressed a memorial to the Government of India regarding the draft Bill to consolidate and amend the law regulating labour in factories in India. The points dealt with by the Association are more or less the same as those which were dwelt upon in the representation forwarded by the Ahmedabad Mill-owners' Association and noticed by us. It is, indeed, difficult to understand why the Government of India, after going the length of appointing a Commission which cost them 2½ lakhs of rupees, have set aside its recommendations in important matters. We think the Bombay Mill-owners' Association are quite justified in entering their strong protest against the proposed restriction of adult male labour. The resolution is opposed to every sound principle and contrary to the practice in vogue within the British Empire excepting in coal mines and to the recommendations of the Factory Commission. This interference with adult labour is open to grave misconstruction, and we would not be surprised if it is attributed to the desire on the part of the Government to favour Lancashire at the expense of the Indian textile industry, and the Indian Government owe it to themselves and the public to explain why they have thrown overboard the conclusions arrived at by the Commission on a careful consideration of the evidence they had taken in different parts of the country and embarked upon a restrictive legislation contrary to the practice of civilised countries in the West." [The *Bombay Samáchár* supports the representation, and trusts that with similar others already before Government, it would be the means of securing some satisfactory solution of the whole problem of factory legislation. The paper supports the contention of the Mill-owners' Association in regard to the provision of fixing day-light hours for the working of factories, but views with some doubt the Association's request to limit the hours of work for children, for it apprehends that the system would, rather than doing any good to the children, be positively injurious to them, unless the Mill-owners are prepared to provide for the schooling of the children during the interval between two shifts on the mill premises.]

**Gujaráti* (29), 24th Oct., Eng. cols.; *Bombay Samáchár* (68), 22nd Oct.

Education.

52. The *Káthiáwár and Mahi Kántha Gazette*, while commenting in an adverse tone on the proposed Education cess, compares the poor condition of the Indian agriculturist with that of the agriculturist in Europe and observes that while the taxes imposed in various shapes on the latter never exceed a maximum of 9 per cent. those on the former never fall below a minimum of 15 per cent. The Indian agriculturist, it goes on, is impoverished and already groaning under a very heavy burden, which it is necessary to lighten instead of increasing. Government, instead of saddling him with this

Adverse comments on the proposed Education cess in the Bombay Presidency.

Káthiáwár and Mahi Kántha Gazette (78), 17th Oct.; *Broach Mitra* (26), 17th Oct.

fresh burden, ought to set aside something from the Imperial Revenues to help the Local Boards in furthering sanitation, education, &c. The paper suggests that a Commission should be appointed to inquire into the miserable condition of the cultivators. [Mr. Jivanji Limjibhái of Iláv writing in the *Broach Mitra* on the proposed Education cess expresses his dissent from the paper's views on the subject summarised in paragraph 45 of Weekly Report No. 42, and welcomes the proposed cess.]

A protest against the proposed Educational cess as being against the interests of the Sind Muhammadans.
Al-Haq (53), 16th Oct., Eng. cols.

53. "Some time ago, in conformity with a resolution passed by the All-India Muhammadan Conference, an application was made to Government on behalf of the Sind Muhammadans to the effect that with a view to the amelioration of their educational condition the Muhammadan zamindárs were ready to pay one pice per rupee on their land revenue assessment towards a fund to be styled the 'Educational Cess.' In response to this request, Government have prepared a draft scheme which is very disappointing.......... The draft scheme has altogether frustrated the object which the Muhammadans had in view in making the above application. They were backward in education and stood in need of an uplifting and so they spontaneously made an offer to contribute towards the proposed fund. But Government, instead of granting the application, have once again formulated a scheme quite on the lines of the one already existing which has done no good to the Muhammadans and against the working of which Muhammadans have been bitterly complaining."

All public schools should be open equally to low as well as high caste children.
Oriental Review (13), 20th Oct.

54. Commenting on the Bombay meeting to promote the welfare of the depressed classes, the *Oriental Review* says:—"The Honourable Mr. Gokhale made a suggestion which ought to be taken up by the Government. The suggestion was to the effect that all schools conducted out of public funds should be freely and equally open to all classes, and that if any section of the community had any objection to the children of other sections attending these schools, they should provide separate schools of their own for their children. The suggestion is a practical solution of the problem of the depressed-classes. Though our people have also to do much in the direction, the duty of the Government in the matter is equally great, if not greater. In fact, if the question is fully considered, it will appear that there will be no necessity for raising funds and dinning upon the attention of an indifferent public, if free and compulsory education is introduced in the land, with schools open to all classes of people without any distinction."

Municipalities.

Comments on the appointment of the Chief Executive Officer of the Ahmedabad Municipality.
**Praja Bandhu* (38), 24th Oct., Eng. cols.; *Oriental Review* (13), 20th Oct.

55. "As was observed by the President of the Ahmedabad Municipality at one of the meetings, this appointment is subject to the confirmation of Government. In other words, the Bombay Government has to decide firstly whether the selection made fulfils the intentions of Government as declared in their last letter to the Municipality on this subject, and secondly whether regard being had to the initial pay and subsequent promotions proposed to be given to Mr. Narmadáshankar, they should forward the proposal for the sanction of the Government of India in the Foreign Department as required by Article 753 of the Civil Service Regulations. As to the first, Government at first insisted that the Chief Officer should be a Government servant and a Deputy Collector. It was only after an urgent request of the Municipality that they conceded that applications may be invited and from among the applicants the Municipality may select a Deputy Collector or one having the status and administrative experience of a Deputy Collector. Thus the intention of Government appears to be that if a Government servant was selected he must be a Deputy

Collector. Mr. Mulchand, who proposed Mr. Narmadáshankar's name, seemed quite conscious of this fact, and he, therefore, attempted to show that Mr. Narmadáshankar can be said to be a Deputy Collector as he had already acted as one. It remains to be seen whether Government will be satisfied with this sort of quibbling.......... Mr. Narmadáshankar cannot be called a Deputy Collector. He is only a Mámlatdár, and that too a junior one in the third grade on Rs. 175 per month.......... Mr. Narmadáshankar's experience of Municipal administration is, as stated even in his own application, very limited. Was that the administrative experience of a Deputy Collector that Government was so long insisting upon in a Chief Executive Officer of Ahmedabad, the second city in the Bombay Presidency?......... We are aware that in forwarding the Resolution of the Municipality, the local officers will probably support it on the ground that it has been passed by a majority. This majority, as is well known, consisted of some Mill Agents and their protéges, a few lawyers and some nominated councillors. A perusal of the reports of all the meetings held for this appointment will show how that majority was secured.......... As Government now insist that town Municipalities must appoint a Government servant as Chief Officer, they must pass a Resolution that no Government officer can be appointed to any such appointment in a Municipality situated within the local limits of his Revenue or Magisterial jurisdiction.......... That will certainly stop all complaints about any official pressure or unpleasant canvassing in future. The second point Government have to consider is as to the pay and promotions proposed. Under Article 753 of the Civil Service Regulations, a Mámlatdár on Rs. 175 is ordinarily entitled to Rs. 200 only when his services are lent to a Municipality, and he cannot receive any promotion for three years. The present proposal is to give Mr. Narmadáshankar Rs. 350 to start with and make it Rs. 500 in three years.......... This, however, is a question which concerns Government only. Before forwarding their recommendations, the Bombay Government will have to consider this question as a matter of policy also, and we are not sure whether a statesman of the calibre of His Excellency Sir George Clarke will consent under the circumstances to sanction the appointment made. There is clearly a need of a non-party man as Chief Officer at present. The Municipal administration of Ahmedabad is being severely criticised by Government for the last few years, and there is already a warning given that unless matters improve, a Municipal Commissioner will be appointed by Government. Why should not Government then insist on a more capable officer being appointed on Rs. 500 per mensem to start with?" [The *Oriental Review*, on the other hand, says:—"There can be no two opinions about the honesty and ability of the new Chief Executive Officer. However much certain members may have liked a non-official to be appointed, they ought to co-operate with their colleagues and Mr. Narmadáshankar in carrying on the Municipal administration with smoothness and efficiency. It is for this reason that we deprecate efforts made in certain quarters to put hitches in the way of the resolution of the Corporation being carried into effect."]

Disapproval of the Broach Municipality's selection of the Chief Executive Officer.
Broach Mitra (26), 17th Oct.

56. The *Broach Mitra* disapproves of the local Municipality's resolution promoting its Secretary to the post of Chief Officer. It deplores that the majority should have carried the resolution without stopping to consider the fitness or otherwise of their nominee, and in spite of the reasonable protests of the minority who proposed that the appointment should be made after calling for applications and considering the merits of the various applicants. The paper expresses its fears that some wire-pulling might possibly have been at work. [Elsewhere it publishes an anonymous letter pointing out the inefficiency of the Secretary who has been promoted to the Chief Officership. The writer of the letter complains that the said Secretary returns every application sent to the Municipality as "not in due form," that he is never seen moving about in the city and that the roads, the gardens and the lighting arrangements are never looked after.]

Report of a public meeting of the inhabitants of the Karád Táluka (Sátára) in favour of a United Congress.

Mahrátta (11), 24th Oct.

*57. "A meeting of the inhabitants of Karád Táluka (Sátára) including signatories to the 'creed,' was held at Karád under the presidency of Mr. Altekar, pleader. The meeting unanimously concurred with the idea of a United Congress and requested earnestly all villages and towns of Maháráshtra to hold meetings on the auspicious Dasara holiday to pass resolutions to support the Bengal leaders in their patriotic effort for a United Congress, and to communicate in the matter with the Honourable Mr. Khare, Lála Harkisan, Mr. Gokhale, Babu Surendranáth and Mr. N. C. Kelkar. The meeting also requested the local leaders to induce the people who gather together on the auspicious Dasara day to take solemn vows of *swadeshi* and to try their utmost throughout the year for its spread by all legal means throughout Maháráshtra and to open *swadeshi* shops in Táluka towns."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th October 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 44 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 30th October 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Rrahmin); 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	3,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryá Prakásh	Surat	Do.	Umédrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayá	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARÁTI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Labooram ; Hindu (Káaya-kubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kanarese.				
101	Digvijayá	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár) ...	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	Mará'thi.				
108	Arunodayá	Thána	Weekly...	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára) ...	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára) ...	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál...	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru...	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vitbal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	[illegible]	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sumrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár ...	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40 ...	1,000
184	Kashful Akhbár ...	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind ...	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARÁTHI.				
149A	Pratod	Islámpur (Sátára)...	Weekly	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 96 is Gokaldas Achratlal; Dasa Nagar Bania; 22; 450.
The Editor of No. 168 is Bhujangrao T. Gaikwad; Hindu (Marátha); 25; 500.
The Editor of No. 174 is Mohamed Reza Haji Alli; Persian Muhammadan (Shia); 35; 400.
Nos. 49, 99, 143, 144, 153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

Politics and the Public Administration.

Comments on the Glasgow speech of the Under Secretary of State for India.

Gujarâti (29), 31st Oct., Eng. cols.

*1. "The political supremacy of England in India has secured for her great commercial advantages, and it cannot be denied that India has so long been treated as a dumping ground for British manufactures, and that nothing special has been done to help her industries or commerce just as Japan has done. In the medical, engineering and some other departments even legitimate facilities and prospects have been withheld from the sons of the soil, and it is as futile to ask the people to ignore these patent facts as it is unfair for any Indian critic to forget whatever good work has been accomplished by England in India. The theory of exploitation or moral and material drain is neither wholly unfounded nor can it be substantiated in its sweeping form, and it is ridiculous to give any credit to Lord Curzon for the demolition of a contention which has never been advanced by any fair-minded Indian. The plea that destitution, as it previously existed, was utterly inconceivable, has yet to be proved. Government have all along shirked a public inquiry into the question of Indian poverty, and neither Lord Curzon's *ipse dixit* nor that of the Master of Elibank can ever carry conviction. The latter wants the world at large to believe that plague had no direct connection with poverty. Filth, squalor, poverty and disease generally go together, and it is for the Master of Elibank to prove that India alone is an exception to the rule. It is the poor that have fallen victims in lakhs to plague in different parts of the country, and agriculture, trade, industry and commerce have in consequence enormously suffered. British officers, including doctors of course, always come in for high commendation for their wonderful performances. We have no desire to depreciate their merits or work, though we know that not much was done by the highly paid but inexperienced doctors that were imported during the earlier outbreaks of plague. But we wish the Master of Elibank had recognised the services of the humble Indian doctors and officers who have performed no less important duties, when they were given due opportunities and called upon to work in plague-stricken areas in consideration of comparatively humble salaries. It argues bad taste, it is positively graceless, for any person to praise oneself. It is still more so for high-placed rulers to loudly trumpet their own praises. Let Indians be made to realise what is due to their rulers. Indians are after all an intelligent and appreciative race. Praise sincerely bestowed by them is thousand times more valuable than Lord Curzon's self-praising orations or the self-laudatory speeches of British statesmen or administrators. These only succeed in engendering suspicion and exciting the critical faculty of eager critics. That is not what is desired by the speakers. But it is a result for which others cannot be blamed. If a subject people have to practise self-restraint, rulers too are not absolved from a similar obligation."

Oriental Review (13), 27th Oct.

2. "The Master of Elibank has yet to unlearn many of the crude economic fallacies of Anglo-Indians before he learns to appreciate the drain theory. He seems to be too fond of generalisations to be affected by facts and figures, for he observes that the preventive measures of the Government continue to render famine less formidable. Even the statistics collected by the Government, so ably put forward by Messrs. Dádábhái, Dutt and Digby, go to show that the rigour of famine has not lessened. Instead of his cheery optimism, it will be well if the Under Secretary of State for India, recognising the real situation, tries to find out the means to check famine conditions from ever arising. It is pleasant to learn that Government's endeavours to induce the people to accept the preventive measures are bearing fruit. Would it not have been quite in place if the Master of Elibank had praised the conduct of the people in maintaining peace and order even when confronted by scourges of plague and famine, just as he praised the conduct of 'British doctors' and 'public servants'?"

Jám-e-Jamshed (33), 26th Oct.

3. From his Glasgow speech the Master of Elibank seems to be satisfied with Lord Curzon's annihilation of the theory that India was exploited for the benefit of her rulers and his refutation of the charge that Indians were refused a share in the administration. But the Under Secretary is hardly aware that though Lord Curzon's words would be easily swallowed by the ignorant Scotch, they would not be accepted here. If the administration of the country had not been conducted to the best advantage of Englishmen no protest would have been raised against it and no need would have arisen for the inauguration of Lord Morley's Reforms. Though it may be easily conceded that the Indian administration has been carried on satisfactorily on the whole, some defects in it make it practically impossible for the public mind to believe that India is governed for its own good. In this connection what has the Master of Elibank to say with regard to the imposition of the unjust excise duty on Indian cotton manufactures and the inhuman treatment of Indians in the Transvaal? Is he prepared to assert that this cruelty towards Indians is for their benefit and hence the British Government connive at it? The British policy in regard to these two questions is so insulting and unjust to the Indians, that the argument that the country is exploited for the benefit of Great Britain would hardly be dislodged by any amount of Lord Curzon's eloquence. Although we may not accept the theory that the drain of the country has brought about famine in the land, we cannot help observing that the inability of the Indian ryot to withstand the rigour of famines is to some extent due to the revenue exactions. Incessant complaints have been raised against the revenue policy and yet the popular appeal for inquiry has fallen on unheeding ears.

Sámi Sánj (90), 27th Oct., Eng. cols.

4. "The Under Secretary of State for India, in his speech at Glasgow, paid a glowing tribute to the 'devotion of British doctors', in India. If by 'British doctors' the Master of Elibank referred to the few eminent medical men in this country who have been devoting their attention to research work, there is little to say against it. But if he meant thereby the doctors who were dumped into the country by Lord George Hamilton to meet 'plague emergency,' the little said about them, the better. It was a jobbery which the Indians would pay anything to forget. They remember and resent the reckless and cynical disregard of many sacred obligations involved in that action of the then Secretary of State and the Government of India. The saddling of poor India with British doctors for simple inoculation work, on a salary of hundreds of rupees a month and first class allowances, when native graduates and hospital assistants could have been easily found to do equal, if not better, work for one-fifth and even one-tenth the amount expended, was, in all conscience, a jobbery which even a Lord George Hamilton may well blush to defend."

Republication of the incriminating *Swaráj* article in the *Review of Reviews* and a challenge by Mr. W. T. Stead to Indian authorities to prosecute him for so doing.

Indu Prakásh (46), 29th Oct., Eng. cols.

5. A London correspondent writes as follows to the *Indu Prakásh*:— "Mr. W. T. Stead is nothing if not bold and unconventional. In the October issue of the *Review of Reviews* he dares the authorities in India to prosecute him and his agents for reproducing those portions of the article on 'the Ætiology of the Bomb' the circulation of which led to the prosecution and conviction of Mr. Bipin Chandra Pal's agent in Bombay. Mr. Stead prefaces his strong comments on the findings of the Magistrate (whom he denounces by name) with the remark that the article complained of is 'one the usefulness of which to all those who are anxious for the maintenance of law and order in India can hardly be exaggerated.' It may appear so to Mr. Stead, but the usefulness of such an article to a certain type of impressionable students may be more than doubted.......... Mr. Stead, however, is a law unto himself in these matters. He characterises the prosecution of Mr. Modak as an unwarrantable outrage upon the most elementary principles of a free Press, and he coolly invites Mr. Aston to apply Article 124A of the Indian Penal Code to the *Review of Reviews*. In order to give the Presidency Magistrate every

encouragement he frankly avows that Mr. Pal's article is republished in the *Review* for the purpose of exciting discontent with the administration of the Press Law."

Mahrátta (11), 31st Oct.

*6. "The latest issue of the *Review of Reviews* has notable observations about the Magisterial finding in the *Swardj* case. Mr. Stead is of opinion that the Magisterial judgment demonstrates to the civilised world and to Lord Morley, 'the fantastic outrages on the liberty of the press which may be committed under the shelter of section 124A of the India Penal Code.' The article under charge, says Mr. Stead, is an article 'the usefulness of which to all those who are anxious for the maintenance cf law and order in India, can hardly be exaggerated.'......... Mr. Stead writes: 'I do not hesitate to characterise this as an unwarrantable outrage upon the most elementary principles of a free press, and I justify my assertion by carefully reprinting the strongest passages from the incriminating article, leaving it to Mr. A. H. S Aston to apply to the *Review of Reviews*, if he pleases, article 124A of the Indian Penal Code. And in order to facilitate his action and that of the prosecuting authority, I say frankly that I publish it for the purpose of exciting discontent with his administration of the press law in order to obtain either a reform in the law or an improvement in its administration. Man ought never to be content to sit down under wrong, and the good citizen when subjected to injustice is rightly in a chronic state of disaffection.' After quoting the strong passages from the article Mr. Stead thinks that it is an earnest denunciation of bomb throwing and a grave and statesmanlike inquiry into the causes which led to the outburst of crime. He further says: 'Mr. Morley would certainly denounce this as an outrage when he was editing the *Pall Mall Gazette* in Forster's time. What does Lord Morley think of a decision which practically declares that any attempt to explain the origin of crime is in itself criminal? If this is the way India is to be governed, the Astons will succeed in making Englishmen as disaffected as the Indian Nationalists.' "

Speculation as to how India would have fared without the British.

Ráshtramat (47), 26th Oct., Eng. cols.

7. "Our Governer Sir George Clarke has in a recent speech allowed his imagination a little play and started the question what would have been the state of India if the English had not come here at all. He answers that but for the British connection India would have been to-day where her sisters of China and Persia are. Assuming for the sake of argument that India would have shared the fate of China and Persia, can it be said that India would have been altogether a loser? Can we sincerely believe that India is ahead of China or Persia, owing to her being subject to British suzerainty? What if India had been in the state in which China and Persia are? Whatever Sir George may wish us to believe, we cannot persuade ourselves to consider that either China or Persia are in any way lower in the scale of nations than India. Who will not envy the position of China holding her own, single-handed, against the combined forces of the western continent? Who does not covet China's national efficiency in organizing a successful boycott against the American States and thereby bringing them to their knees? Who cannot appreciate the diplomacy of China in turning England into a cat's paw in Tibetan affairs? The position of Persia too cannot be regarded to be in any way inferior to that of India. There has been nothing disgraceful to the Persian nation. Its people have shown intense patriotism and energy of action and have wrung a constitution from the unwilling hands of a powerful monarch even against heavy odds. Who knows, if the Britisher had not obliged India with his kind visit and indulgent care, India would have long before now become a federation of the United States of Ind! Who knows, if India would not have before now stood proudly with her head erect as the foremost amongst the first nations of the world and carried her ennobling civilization all the world over! India could have solved her own problems as she did hundreds of times in her history of so many thousands of years.

But what is the use of all these speculations? Facts are facts; and India stands to-day a subject nation inert and inactive, only serving as pasture land to the British colt."

Government is trying to get rid of the natural leaders of the people with the help of the Native Princes.
Ráshtramat (47), 29th Oct.

8. Our Anglo-Indian friends have lately been busily engaged in lauding to the skies the loyalty of the Native Princes. What can be the secret of this overflow of love for them? There was a time in the early days of the British Government when these Chiefs were considered the natural leaders of the people, but the English officials looking upon that state of things as one full of political danger, created a new class of educated men who were expected to undermine the influence wielded by the Native Princes and big land-owners and at the same time to remain subservient to Government. But these expectations have been completely falsified. The educated classes have taken the lead of the people and have set themselves to improve their condition, and thus instead of being instrumental on bringing on the disintegration of society have only promoted its unity. Seeing that the above dodge has failed, the officials are now playing a new game, *viz.*, to laud our Native Princes and to get our new Indian leaders out of the way with their help. These Princes are, it is true, just now acting like puppets in the hands of the British bureaucrats, but we do not think that they can still be blind to the real meaning of these tricks. There are distinct signs of the decline of bureaucratic power all over the world and therefore it is vain for our officials to expect to succeed with commonplace manœuvres like these.

Alleged neglect of the depressed classes by Government.
Ráshtramat (47), 23rd Oct.

9. The degraded condition of our depressed classes has of late been attracting a good deal of attention. While admitting that the iron rule of caste is largely responsible for the degeneracy of these people, we cannot exonerate our present Government from the blame of not doing all in their power to ameliorate their condition. What has the vaunted equality of treatment for all races done for them? Could not Government have established schools for the exclusive use of the children of the depressed classes? It must painfully be admitted that practically nothing has been done for the educational requirements of the depressed class during the hundred and fifty years of British rule. While their education has been thus neglected, no scope has been given to them to improve their own status by employing them under Government. In our Maháráshtra there were some Mahár regiments of the British Government during the last days of the Peshwas' rule. Why did Government disband them? If these regiments of Mahárs and other backward classes had been retained by our Government, there was every likelihood of these people improving their material condition, but as this has not been done the poor people have been left to themselves to drag on their weary existence. It is a thousand pities that the Honourable Mr. Gokhale, who is ever ready to exaggerate the people's faults, should never have thought of drawing the attention of Government to the above matter.

The Gujarát people should imitate the Maráthas and invest their religious festivals with patriotic fervour.
Gujarát (73), 23rd Oct.

10. The time has come when all our religious festivals should be changed into national gatherings. The Bengalis took the first step in this direction, and the Deccanis have followed suit in respect of their Ganpati festival. We sing *garbas* in every village and town in the Navrátri holiday. If our leaders were to try to change this worship of the goddess Shakti into that of the goddess Hind, it is likely their efforts would prove successful. A small collection of songs on devotion to the country should be published and distributed in all girl-schools and among the women; and if arrangements be made to give prizes, the ladies will sing them most willingly. Their children will follow their example, and in course of time, they will be deeply imbued with the spirit of devotion to the country. The leaders of Gujarát should move in this direction without any further delay.

Comments on the third annual report of the Samarth Vidyálaya of Talegaon (Poona) and an appeal to the people to start similar institutions elsewhere.

Ráshtramat (47), 26th Oct.

11. From the third Annual Report of the Samarth Vidyálaya of Talegaon (Poona), it is evident that the institution is doing its part of imparting education to the Indian youth on national lines as laid down by the Calcutta Congress. Our present educational system being solely under the control of Government is infected by bureaucratic influences baneful to the healthy growth of the minds of the students. The Samarth Vidyálaya, therefore, supplies a long-felt want and is indicative of the new awakening among the people. The report shows that many valuable changes have been introduced in the Vidyálaya during the last year for the convenience of the students and that the institution received liberal patronage from the people. It is hoped that the Samarth Vidyálaya will help Maháráshtra to keep abreast of the times and save it from the stigma of lethargy. The success of the institution should stimulate the energies of our enthusiastic young men to establish other institutions of a similar nature in other parts of the country. It is, however, to be regretted that owing to the suspicious attitude of the Government authorities towards popular movements this institution has received its share of official displeasure, and the Commissioner of the Central Division has, as appears from the Land Revenue Report for the last year, betrayed his ignorance and spite by calling it a dangerous institution which has as its object the overthrow of the British supremacy in India. Those who know anything about the institution and the lines on which it is worked are fully convinced that the allegation is completely groundless. It is nevertheless our duty to warn the people from being misled by false alarms and malicious reports circulated with the deliberate intention of suppressing our legitimate aspirations. We give this warning as the officials are in the habit of giving a dog a bad name and then hanging it.

Comments on the Commissioner, C. D.'s remarks on the Samarth Vidyálaya and the Deccan Brahmins.

Sudhárak (161), 25th Oct.

12. We think that the confidential report of Mr. Morrison on the Samarth Vidyálaya has been published inadvertently in the Land Revenue Administration Report, Part II. Responsible officers should not defame or question the motives of others. Why is the Commissioner of the Central Division waiting if he has evidence enough to prove that the Samarth Vidyálaya is a seditious school? Why should he not afford an opportunity to the managers of the school to prove their innocence? The Poona District Conference and the Talegaon school should not silently bear the lashes of the Commissioner. They should dispel his doubts and clear the minds of Government and the people of any misapprehensions with regard to their institutions. The remarks of the Commissioner on Brahmins are in a sense true. The English people conquered the Bombay Presidency from the Brahmins. Therefore, the British Government is a thorn in the side of the Brahmins, however, satisfactory it may have proved itself to other communities. The Brahmins have no other capital but their brains and no other profession but politics. The foreigners are justified in inferring that to keep such an intelligent class without work would be dangerous. But the Konkanasth Brahmins, though intelligent, have always been disunited, since the death of Náráyanráo Peshwa. These quill-drivers, like other professionals, are ready to serve whomsoever they meet with. To term them the enemies of the British Government is absurd. It would be very difficult to find men who would serve for life on Rs. 15 in any other class except Brahmins. We do not think that other communities can replace them or work with equal satisfaction. The Brahmins are to the forefront in every public agitation. The exciters of disaffection may be Brahmins, but so also those who tell us that we cannot do without the British Government are Brahmins. It is their hereditary duty to dispel the ignorance of the people and educate them, and Government should allow them to perform it. The British officials should not forget that British politics runs in democratic channels and that it does not like autocratic methods. The English spent their blood and money freely in liberating the slaves in the world. It is impossible to believe that they are actuated by the wicked [illegible] of manufacturing slaves. Though a timid Anderson may feel anything, we request Government not to dub all Brahmins as sedition mongers. Show them their mistakes. But do not be under the delusion of quelling the fire or destroying all their work. We request the bureaucrats not to mistake their friends for enemies and make an exhibition of themselves. The influence of Brahmins is in itself a power. Take care that it is not misused. But do not sow the seeds of hatred needlessly and preach a crusade against them.

Partition Day celebrations in Bengal.
Shakti (93), 23rd Oct.; *Jain* (190), 24th Oct.; *Arya Prakásh* (25), 24th Oct.

13. It is a matter for no small gratification that the Partition Day celebration passed off in Bengal and elsewhere without any apparent hitch. This year the celebrations were not confined to the province of United Bengal, but spread over distant parts of the country such as Benares, Lucknow, Bombay, Sátára and Ahmedabad. The enthusiasm with which the people of every province took part in this Bengali celebration affords a very healthy and welcome sign of national unity. The speech delivered by Mr. Choudhari, as president of the Calcutta meeting on the 16th October, is so touching and overflows with such thoughtful sentiments that it has evoked universal admiration. Both the parties in Bengal being actuated by patriotic motives have been enabled to organise successfully united meetings and conferences. In this respect the leading Moderates of our Presidency have nothing in common with their compatriots in Bengal. While there they meet the Extremists on common platforms and exchange views with them, here every attempt is deliberately made to thwart the Extremists and snub their honest opinions on every occasion. This attitude cannot be too strongly condemned. [The *Jain* writes in a similar strain, and while appreciating the noble sentiments of Mr. Choudhari, expresses a doubt if the Bengal Extremists will be prepared to forego their principles and accept the creed of the Convention. The *Arya Prakásh* is jubilant over the celebrations of the 16th October in Bengal and elsewhere, and trusts that much good will result from the spread of the movement.]

Comments on the Edinburgh speech of Lord Curzon.
Oriental Review (13), 27th Oct.

14. "Lord Curzon observed that if India were lost, England would sink to the level of a third-rate Power. Is it for this that our countrymen are treated like hewers of wood and drawers of water in the Colonies, and every attempt is made to hunt them out of these by the white colonials without the Imperial Government daring to lift a finger in their defence?......... Discussing the benefits which England derived from India commercially, Lord Curzon pointed out that it was less in the material than the moral and educative aspects that India conferred so incomparable a boon on the British race. We are glad that this debt is acknowledged, though we must say that we do not generally find, as Lord Curzon seems to do, that the British character is exalted and disciplined by service here. We rather find, in the majority of cases, that soon after arrival in this country, Englishmen lose their democratic instinct and become more or less 'Sultanised'."

Bombay Samáchár (68), 25th Oct.; *Sami Sánj* (90), 26th Oct.

15. Lord Curzon's Edinburgh speech on 'the Place of India in the Empire' is, like his other pronouncements, teeming with his usual high-flown bombast. Beneath this grandiloquence, however, there is the hidden object of giving vent to his wrath against the Council Reforms that have been ripening and of stirring up the British nation into opposition to them. Lord Curzon's views in respect of the important position occupied by India in the British Empire are not new: they have been ventilated off and on at every possible opportunity. It has been an acknowledged fact that Great Britain has drawn the largest possible income from India, as compared to other parts of the Empire, and received at critical moments effective help from her. If we except India, all the rest of England's Colonies on the face of the globe will be found to be more of a cumbersome burden upon her hand than otherwise. Rather than help the mother country, these

Colonies have persistently endeavoured to get the utmost out of their relation with England. Some of them have been so behaving themselves that the impression is gathering strength that at no distant date these colonies are sure to throw off the allegiance they owe to England and declare themselves independent like the American States. The danger to England in this respect is not of an ordinary kind. India has never been the source of such anxiety to England, and yet Lord Curzon, while acknowledging the loyalty of the Indian masses with the exception of a microscopic minority, refuses to admit Indians of position to a share in the administration and exhorts his countrymen to keep the doors of certain departments in India closed against the people of this country. Considering his past nothing better was expected of him. [The *Sami Sánj* deplores that Lord Curzon should forget the harm his educational policy has done to the country and pose as the benefactor of India. It is well and good, the paper remarks, that he occasionally gives vent to his feelings towards the people of this country; otherwise, the scheme of Reforms would not have come to pass, and the Partition of Bengal would not have given birth to the *swadeshi* movement.]

Praja Bandhu (38), 31st Oct., Eng. cols.

***16.** "One can safely remark that there was absolutely nothing new in the speech, which contained several worn out platitudes with which we are by this time quite familiar. The speech taken as a whole is from the Indian stand-point quite disappointing, for while it contains nothing new, it bristles with statements that are likely to mislead the ignorant British. As we know to our cost, Lord Curzon has done incalculable harm to us as Viceroy of India, and has given cause for serious discontent throughout India in general and Bengal in particular. We wish he would leave India and her people severely alone, for we do not expect anything good from him."

Kál (127), 29th Oct.

17. Lord Curzon says that without India there would be no British Empire and expreses himself against the new spirit abroad in India. The bureaucrats so long accustomed to wield autocratic powers are against any sort of political agitation. Lord Curzon says that in India, except a few educated men, every one is loyal to the core. If loyalty means loyalty to the bureaucrats and to feel pleasure at their high-handed conduct and never to entertain any ideas of limiting their power, we think no educated Native Prince is loyal. Though many Princes have been made to pose as loyal to the bureaucrats by compulsion, very few of them are sincere in their profession of loyalty. If we bear in mind that the Princes are puppets in the hands of the bureaucrats, their boasted devotion to the bureaucracy becomes meaningless. If loyalty be interpreted in its true sense, even the advocates of independence are loyal. But if it be misinterpreted into devotion to the bureaucrats, princes as well as the people are not loyal. Princes have to submit to injustice because they are under the thumb of the Political Agents. The masses are not articulate, because they are not educated in Western methods of agitation. The educated classes have been disposed of by Lord Curzon as seditious. He has registered in his speech a long list of benefits derived from British rule, but he is quite mistaken in his highly coloured statements.

Comments on the proceedings of the Hindu Conference at Láhore.

**Indian Social Reformer* (6), 31st Oct.; *Indian Spectator* (7), 30th Oct.

18. "The meeting of the Hindu Conference at Láhore last week is an event of far-reaching significance. In a sense, it is a natural consequence of the newly adopted policy of Government of treating with separate communities. That the movement should have originated in the Punjáb was also to have been expected. Hindu gentlemen who have not the slightest taint of sectarianism assure us that three months' residence in the Punjáb will convince any one that Hindus and Muhammadans stand too much apart to embark with any probability of success on any common movement. Add to this the phenomenal success of the scarcely five years old

Moslem League in getting special concessions from Government, and the temptation to organise a Hindu Conference becomes all but irresistible While, therefore, we do not find fault with the organisers of the Hindu Conference, we think that the importance of a body like the National Congress will be all the greater for the establishment of such an institution...... With a separate Hindu and a separate Moslem organisation, the need of a buffer arrangement is very great, and the Congress is by its history and traditions best fitted to become such an arrangement." [The *Indian Spectator* writes :—"It is doubtful whether the Punjáb movement will spread all over India with anything like the rapidity which characterised the diffusion of the influence of the Moslem League."]

Comments on His Excellency the Viceroy's speech at Alwár.

Jám-e-Jamshed (33), 29th Oct., Eng. cols.

19. Referring to the hope expressed by Lord Minto at Alwár that the Native States of India may help to consolidate the British Empire the *Jám-e-Jamshed* writes :—"It may be justly questioned, whether Lord Minto's anticipations for the future are likely to be realised, unless there is a corresponding effort on the part of British statesmen to bring about a substantial modification in their attitude towards India......... If the impression were to be confirmed that the Empire is to be not for all the subjects of the King, but for the White races alone, and that while the riff-raff of European countries would be allowed to go, settle and trade freely in British territories, Indian subjects of the King would not be allowed to do so because of the colour of their skin, it is to be feared that the attitude of the Indians would become greatly modified in the matter ere long. Self-interest and self-respect alike will forbid Native Chiefs to withhold their sympathy and co-operation in the task of maintaining and consolidating 'the greatest Empire the world has ever seen,' if sufficient improvement is not brought about in the relations between India and the Colonies. At present it is a one-sided arrangement, humiliating both to the Princes and the people; and the day is not far distant when the ardour and enthusiasm of Native Chiefs and Princes in the service of the Empire will be found to have cooled down, and even those among them, who wish to continue such service, will be compelled by the inexorable mandate of a self-respecting and self-reliant notion to desist from it."

Indian Social Reformer (6), 31st Oct.

***20.** "His Excellency the Viceroy began his tour last week.......... His first speech during the present tour was made at Alwár, and it is remarkable for a decisive expression of policy in regard to religious education. While admitting, as all must, the high importance of such education, Lord Minto said that the Native States can do much 'which a British administrator of a different race and creed could not dare to inaugurate.' They can attempt to direct and to influence the principles of education 'in realms into which the Government of India would be very wrong to intrude.' We heartily welcome this emphatic declaration which we understand to mean that the Government of India have no idea of undertaking to guide the religious evolution of the country. As regards Native Chiefs, if they know much of the religious and moral life of their people, the people also know much about the religious and moral life of their Chiefs and the two parties may be left to adjust matters between themselves. The greatest danger of the Government of India undertaking the task would have been that religious formulæ which are now in a state of intense transition would have been isolated and stereotyped to the immense detriment of social and religious progress. Not the least of Lord Minto's claims to the good-will of India is that he has firmly put his foot down on the well-meant but ill-considered agitation to interfere with the religious evolution of the people."

Bombay Samáchár (68), 29th Oct.

21. His Excellency Lord Minto's speech at Alwár is certainly a remarkable pronouncement inasmuch as it contains a vindication of the claims of the Princes of India to the support and confidence of Government. More than once it has been insinuated against the Indian Princes that if at a crisis in the fortunes of England they saw a reasonable chance of throwing off her yoke, it is hard to believe that devotion to the British Crown would cause them to stand by the English. His Lordship has given a lie direct to this and similar insinuations. By their deeds these Princes have fully qualified themselves for the high encomiums passed upon them by Lord Minto. Considering, however, the manifold services these Princes have silently been doing to the British Government, the time has now come when Government should be prepared to admit them to the position of confidence and equality which they so fully deserve. The secret orders issued during the Viceroyalty of Lord Curzon controlling the movements of these Princes not only within the limits of British India but beyond them as well, do not accord with the views expressed by Lord Minto in regard to their attitude, and should, without any further delay, be rescinded.

Comments on the alleged prohibition to Bengalis to travel in Native States during His Excellency the Viceroy's tour.

Ráshtramat (47), 29th Oct.

22. The Viceroy is touring in the Native States of Rájputána and it is natural that the Chiefs of those States should be anxious to see that their august guest should return safe after enjoying their hospitality. But owing to their anxiety in this matter they have been guilty of the unpardonable blunder of forbidding all Bengalis from travelling in their dominions so long as the Viceroy is touring there. It is indeed foolish to hold a whole people responsible for the outrages perpetrated by a few individual fanatical youths. Indians have surely not been forbidden from visiting England for Madanlál Dhingra's act. This insulting and harassing treatment of the Bengalis will certainly lower these Native States in the eyes of the people and lay them open to the ridicule of the whole world. Will not His Excellency the Viceroy himself rightly advise the Native Princes in this matter?

Alleged lavish expenditure incurred by Native States during Viceregal tours.

Gujaráti (29), 31st Oct., Eng. cols.

***23.** "Viceregal tours through Native States are full of ceremony and are more noteworthy for the splendour and magnificence of the inevitable shows, pageants and state banquets than for anything else, and it is open to doubt whether any substantial benefits are derived from these visits, commensurate with the lavish expenditure that is incurred. If report speaks true, an important Native State is said to have spent ten lakhs in connection with the visit of a former Viceroy. Lord Curzon was fond of magnificent pageants and banquets, and Native Princes vied with one another in trying to please that vain-glorious Satrap. It is, however, to be hoped that Lord Minto will not encourage any such rivalry or extravagance. But the accounts of the magnificent reception organised at Alwár that have appeared in the press do not encourage the hope that the present Viceregal tour will show any material improvement upon past traditions and precedents. It is somewhat an unpleasant duty to perform, when one is called upon to criticise a Viceregal or gubernatorial tour. But at the same time such a duty, however disagreeable, has got to be discharged, and whilst we most willingly concede that the representative of His Majesty the King-Emperor should be loyally welcomed and treated with all the honour, consideration and hospitality due to his rank and position, we cannot but deprecate every kind of wasteful expenditure merely for the sake of splendour and magnificence, as is so often incurred in connection with receptions in Native States."

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speech criticising it, the Viceroy would accede to their request—a course that might have been interpreted as a direct snub to the Bombay Government." [On the other hand, the *Bombay Samáchár* and the *Akhbár-e-Souddgar* express regret that the Viceroy should have refused to receive the Anjumán's address.]

Oriental Review (13), 27th Oct.

25. "The All-India Moslem League is being unmasked, and we see it now as it really is—the Anglo-Moslem League. The leading ally of the League in Bombay, not content with pouring the vials of its wrath on the head of the Governor of the Presidency, has extended its attack to the Viceroy himself—the one whom the Moslems themselves were but yesterday bespattering with fulsome flatteries as their best friend and most powerful advocate! His Excellency has committed the unpardonable sin of politely refusing to receive the partisan address of the community which is clamouring for its pound of flesh in return for its much-vaunted loyalty and its importance as India's self-constituted gate-keeper! The leading paper in all Asia is setting before its Indian contemporaries a notable and noble example, and teaching them how to vituperate in the best Anglo-Indian style the King-Emperor's representative in this country, because he has dared to refuse to look upon one particular community according as the favoured one.......... How could the Viceroy dare to go sight-seeing when Moulvie Rafiuddin Ahmed is bursting to pour forth his most fervid eloquence as the advocate of that peculiar and particular portion of the Moslem community which is neither afraid nor ashamed to confess that its superb loyalty is only a matter of bargain and can be displayed or withdrawn as the price that is asked for it is paid or withheld?.......... The Anglo-Indian scribe and wire-puller from behind the stage perhaps cannot see that in his baffled and angry mood he helps the discovery which it should be his task to prevent. We in India have known all along who played the music to which the Moslem League has danced with unwonted vigour and vehemence. We suspect that Sir George Clarke was not unaware of it. We believe Lord Minto is waking to a sense of it. We trust Lord Morley's philosophic mind and mature statesmanship will not be above recognising the phenomenon to which, with his Irish experience, he cannot be a total stranger. It is intelligible, of course, why the Anglo--Indian should be afraid of avowing the alliance and why the All-India Moslem should be ashamed of it, and why they both should conspire to deny or disguise its existence. But it is well for India and for the Moslem community too that the true state of things is being brought to light and the conspiracy stands unmasked at last."

Comments on His Excellency the Governor's speech at the prize distribution of the Poona High School.

Kál (127), 29th Oct.

26. The speech of His Excellency Sir George Clarke at the prize distribution of the Poona High School was full of noble and good thoughts. He said that changes, which exactly represent the altered conditions of India and of other oriental countries which have entered on the path of progress, were in evidence at the Vishrámbág Wáda where the Poona High School is at present situated. The Maráthas will, however, have to forget a good deal of their history to believe that the changes in the wáda constitute any sign of progress. India was independent under the Peshwas, and Indians were enjoying the sweets of independence. Such a condition has been replaced by slavery. If the changes are to be accurately described, we should say that India is not on the way to progress, but in the clutches of foreign domination. Nobody believes that loss of independence is a land-mark of progress, and we do not think that the English, who tell us the contrary, really believe so. It is not that they do not understand our condition. But they are of opinion that brooding over miseries excites a helpless state of mind and so they systematically call bad things by good names. What is the good of telling enslaved people that they are under foreign domination often and often? So they tell us that we are on the road to progress. This is indeed commendable! Much good will indeed result from the intoxicated frame of mind under the delusion that India is progressing! Besides, we are as a matter of fact progressing. There are railways, telegraph, post and even marconigrams! Who can

afford to maintain that India is not progressing? Sir George admitted that we could not reproduce the special relations of reverential affection between teachers and pupils of olden days. The speech of the Governor excites pity. Nobody listens to the protests of the modern *gurus* prohibiting their pupils to attend certain meetings. The Government circulars also fall flat. Though the efforts of the *gurus* are now supplemented by the administration itself, it is regrettable that Sir George has to admit that he cannot reproduce the old relations. Next he compares India with China and Persia and finds the former in a better condition. It is harmful that Englishmen should make such absurd statements and that Indians should quietly swallow them. The Governor is again wrong in imputing to the structural drawback of the Vishrámbág Wáda the falling off of the number of students in the Poona High School. Where there are two distinct parties—Government and the people—the latter desert the side of Government and join the popular party. Students fall off because the school in the Vishrámbág Wáda is a Government school; other schools in Poona prosper because they have been founded and maintained by the people. Day by day Government institutions will be broken up and popular institutions will spring up. The day of the prize distribution at the school was the Trafalgar day and Sir George Clarke did well to remind the students that India expects Indians to perform their duty.

Comments on the speeches of His Excellency the Governor of Bombay at Sátára.

Mahrátta (11), 31st Oct.

*27. "Last week His Excellency the Governor paid a visit to Sátára, and in reply to the addresses presented to him, delivered short speeches. His Excellency eloquently described the blessings of *pax Britannica* and deplored the ravages of famine and plague.......... With regard to the scourge of plague, His Excellency observed that inoculation was a treatment which guaranteed almost complete immunity from the epidemic. We cannot say that this is a statement which can be accepted without hesitation..........His Excellency observed that 'local bodies should be left as much as possible to conduct their own business, and this is the best form of general education in the management of public affairs. There may be doubtless mistakes in some cases; but who does not make mistakes?' The principle enunciated in the foregoing remarks is undoubtedly a good one; but when we examine how far it is being practised by Government we are not warranted in complimenting them. We might rather say that Government interfere, directly or indirectly, too much in the affairs of local bodies. The history of the municipal administration of various places, we think, will bear testimony on this point. Government have thought it proper to interfere even with bodies like aided and registered public libraries! The speeches of His Excellency were full of sympathy and courtesy; but the curt and blunt refusal to consider the demands of the Sátára Municipality to extend the system of jury and to grant to the Municipality the control of the liquor traffic served to minimise their good effect."

Ráshtramat (47), 28th Oct., Eng. cols. and 30th Oct.

28. "In his recent visit to Sátára the Governor delivered a speech in reply to the municipal address which was characteristic of his usual courtesy.......... Civility indeed is all very well in its way, and we can express our grateful thanks to the Governor for his very courteous manner, but in spite of all the honeyed words in the world, facts will remain facts and we must not miss them. We do not wish to touch upon the much debated questions of famines and education regarding which people's arguments will perhaps never convince Government. But the statement which struck us as new and a bit bold was the one made by Sir George Clarke that we are now in possession of a treatment for plague 'which guarantees almost complete immunity.' Now this is a statement which will be accepted only with the greatest doubt. Of course, this is a consummation for which all of us most devoutly wish, but we cannot be equally sure as regards the efficacy of the remedies proposed. If this assertion were made in all its boldness by any person not enjoying our confidence as the Governor does, we should have certainly questioned his *bonâ fides*, but in the present case we can only say

that the Governor is led away by his excessive love for inoculation. The rivalry between the city fathers and the Ruler of Bombay in extolling the unprecedented beneficence of British Rule in India will amuse many a reader. But equally amusing is the quiet and unostentatious manner in which the Governor brushed aside the two simple demands that the Municipality ventured to make. One prayer of the citizens was the extension of the jury system to Sátára; but Sir George plainly told them that the point for such a change had not been reached. Municipalities are entrusted with some sort of control over the liquor traffic, and the Sátára Municipal address requested Government that the citizens should be further entrusted with the disposal of the liquor revenue. This certainly was not an unreasonable demand, but the Government, which is extremely sensitive when it is charged with the unholy desire of caring more for the liquor revenue than for the moral and religious propensities of people, is not prepared to give credit to the ordinary mortals composing the Indian Municipalities for common administrative honesty and believes that if the liquor revenue is allowed to lengthen the Municipal purse, these worthy representatives of the people will rather try to enhance the sale of liquor in order to save themselves from taxation. Nobody is going to be convinced by such arguments, but the fact remains that a responsible ruler of a province should have thought fit to throw such a statement in the face of the enlightened public of Sátára. Lord Morley's grand reforms and the appeal for co-operation of the people were not, of course, forgotten. Co-operation forsooth. One-sided co-operation, however, is an apparent paradox, but the Government want us to swallow even that." [The same paper in a further issue writes as follows in its vernacular columns:—His Excellency declared that Sátára was not ripe for the jury system. But he did not give any ground for this opinion. No official who cares anything for public opinion would dare to give such a defiant and insulting answer as His Excellency has given. It is simply ridiculous to say that the educated people of a city like Sátára are not ripe for a right which even workmen in English villages are deemed fit to enjoy. His Excellency's reply to the perfectly reasonable suggestion for the municipalisation of the Sátára Abkári revenue indirectly charges the citizens of the town with being a lot of suicidal idiots. Had there been any other person in the place of His Excellency, the people would have openly refused to hear him any further.]

Bombay Samáchár (68), 30th Oct.

29. The remarks contained in His Excellency's reply to the address presented by the Sátára Municipality in connection with some important public questions are very hopeful, and we trust that His Excellency will soon be able to fulfil these hopes. Alluding to the Deccan irrigation scheme, His Excellency was pleased to assure his hearers that Government will hasten the completion of the scheme with all the resources at their command. We would, however, observet hat over and above the scheme already formulated, there is scope for more works in Gujarát and the Deccan for checking the ravages of famine. The coming year is expected to be a prosperous one with record revenue, and Government should take advantage of it to advance the irrigation schemes. In connection with the question of free compulsory primary education, His Excellency has assured us that Government will make a further move in the direction next year and that ultimately primary education will be placed within reach of all who wish for it. We would ask him to go a step further and make it compulsory. History never shows any case where a nation has achieved solid advancement without compulsory education. Speaking in connection with the Local Option Committees—which, in view of the great preponderance of officials on them, scarcely deserve the name given to them—His Excellency has given us one hopeful assurance that a liberal increase of the popular element in them will be made if experience justifies such an increase. We are of opinion that our experience has already justified such a change, and we trust His Excellency will soon put his assurance into practical shape and thus make the right of local option more real and substantial.

Pársi (37), 31st Oct., Eng. cols.

***30.** "His Excellency the Governor, on his visit to Sátára, advised the inhabitants to build a bridge at Máhuli and connect the city with the Southern Marátha Railway. It is only a few weeks ago that the Bombay Chamber of Commerce were complaining to Government of the lack of facilities and encouragement which exists with regard to the embarkation of private capital in new railways. Are Sir George Clarke's words meant to imply that some of the existing difficulties are to be removed, or will the way be made easy for municipal, as distinguished from joint-stock enterprise? Anyhow, railways seem to be in favour now-a-days, and their denunciation as a cause of poverty is seldom heard."

Comments on His Excellency the Governor's reply to the Ahmednagar Municipality.

Praja Bandhu (38), 24th Oct.; *Jain* (190), 24th Oct.

31. The *Praja Bandhu* while expressing gratification at His Excellency's reply to the Ahmednagar Municipality, observes that if the public of Ahmedabad, Surat and Broach had approached him with their grievances about the appointment of the chief officers of their respective Municipalities, he would have surely given some redress to them. The paper then recommends the speech to other Provincial Governments and the public. [The *Jain* while making similar remarks, considers the speech to be very encouraging and wishes that His Excellency would reconsider some of the grave errors which have been committed during his administration of the Presidency and try to remedy them.]

Comments on the new rules *re* registered and aided libraries.

Sudhárak (164), 25th Oct.; *Kesari* (131), 26th Oct.; *Kannad Kesari* (102), 29th Oct.

32. The reports issued by the Educational Department of the Bombay Government disclose the fact that they do not contribute more than Rs. 500 annually towards the upkeep of libraries in this Presidency. But the new rules issued for the regulation of registered and aided public libraries are framed as if the members were mere school-boys ignorant of their interests. Public libraries are maintained mainly by public subscriptions. If Government try to lord it over the libraries on the strength of their grants, they will find them deserted by the people. Government have committed a great blunder in disallowing all political meetings in public libraries. The sphere of politics is very comprehensive. The Jubilee of the Emperor also may in a sense be termed a political celebration. Are such functions not to be henceforward celebrated in the libraries? The rules will minimise the utility of the libraries and render them unpopular. Many of them will have to refuse the Government grant rather than submit to these regulations. The rules are very unjust and tyrannical, and measures should be adopted in time to get them changed. Government have not helped the Poona Native General Library beyond sending it their publications and contributing to the building fund. Hitherto the members had full discretion of choosing the journals they should subscribe to. The rules in a way seem to have been the consequence of the decision of the Poona Native General Library to subscribe to the *Swaráj*. But all the same we protest against them. We do not know what may be the fate in store for other libraries, but we think the Poona Library will have to close its doors. [The *Kesari* remarks:—The new rules are not only a blow aimed at freedom of the individual but a blot on the British name. If the aided and registered public libraries are to be thus completely officialised, we do not see why the nominal office-bearers should be maintained at all. If the members cannot choose for themselves the books they should read, the papers they should subscribe to and the meetings they should allow to be held in the libraries, without the assistance of the Director of Public Instruction, they will not find it of any use to conduct the libraries in question. If the bureaucrats had aimed at printed matter held to be seditious by courts of justice, their action would have in a way been justifiable. But now 'seditious matter,' has given place to 'objectionable matter,' of course objectionable to the bureaucrats. A true Englishman would henceforward feel ashamed to boast of the spread of education and of freedom of the individual in India. The *Kannad Kesari* translates the above into Kánarese.]

Suggestion that Government should provide hutting accommodation for the poor rayats of Belgaum during the present plague season.

Khabardár (132), 22nd Oct.

33. Plague is raging at Belgaum and those who could afford to shift elsewhere have already done so. But the middle class inhabitants of the town are in a very sorry plight inasmuch as Government have since last year refused them the use of the Satir waste land where they used to erect their health camp, for several years past, during the plague season. Another suitable site on the Nágzari waste land could have been best utilised for a camp. But Government have already purchased the ground and given it over to the local Municipality for erecting new buildings. Though the poor people of Belgaum are thus suffering inconvenience and misery, Government have taken care of their servants and allowed them pecuniary help for evacuation, &c. Would it not have been better for Government if they had utilised the amount for providing for the poor rayats who are their subjects as well and are suffering equally from the ravages of plague?

Comments on the steps taken by the District Magistrate of Poona to bind over Mr. Lawáte, temperance lecturer of the Poona Sárvajanik Sabha.

Sudhárak (164), 25th Oct.; *Ráshtramat* (47), 28th Oct.

34. Everyone in Poona feels aggrieved by the notice served on Mr. Lawáte to bind himself over for good behaviour. Poonaites respect in a way Mr. Lawáte's plain and straightforward conduct and his dexterity in getting things done in a smooth manner. Government have shown by their conduct in this affair that they are no proper judges of men's characters. The District Magistrate's action was prompted by a lecture of Mr. Lawáte on the present condition during the last Ganpati festival at Poona. Mr. Lawáte as a servant of the Sárvajanik Sabha placed the whole matter for consideration before it, but it declined to have anything to do with it. When the Sabha discarded him or rather disapproved of his lecture, Mr. Lawáte had no other alternative than binding himself over not to deliver lectures on any other topic but temperance. We thank the District Magistrate for furnishing us with such a devoted missionary of temperance. But Mr. Lawáte has been unjustly punished and he has our full sympathy in his present misfortune. [A Poona correspondent writes to the *Ráshtramat*:— Many people think that Mr. Lawáte has not acted wisely in binding himself as required by the District Magistrate. It is feared that Mr. Lawáte's voluntary waiver of his right of liberty of speech might lead to an invasion of other people's right of free speech as well. Had Mr. Lawáte fought his case out up to the High Court, people would at least have obtained an authoritative pronouncement on the limits of the right of free speech.]

Comments on the Thána District Magistrate's decision in the *Hindu Punch* case.

Gujaráti (73), 24th Oct.; *Shakti* (93), 23rd Oct.

35. Much as we depreciate the attitude of the *Hindu Punch*, we cannot wholly approve of the punishment dealt out by the Thána Magistrate. The case is the first of its kind in this Presidency, and the editor and the proprietor of the paper have apologised. Under these circumstances the ends of justice would have been served if instead of confiscating the press, the accused had been let off with a warning or at the most with suspending the printing license of the paper for some time. [The *Shakti* declares that when even after the accused has expressed regret and offered to stop the publication of the paper, confiscation is enforced, the sentence becomes vindictive rather than preventive. It further deplores that the law should ordain confiscation of the press, without taking into consideration that the press may belong to a man who is quite innocent.]

Alleged injustice done to qualified Indian Engineers in the matter of their appointments to the higher grades.

Sind Journal (20), 21st Oct.

36. The *Sind Journal* publishes a lengthy letter from Mr. K. M. Gidwáni, a graduate in Engineering from the Roorkee College with qualifications for the Fourth Grade of Assistant Superintendents of Telegraphs, making allegations as to how he has been unsuccessful in securing employment in the Telegraph and the P. W. Departments, and makes the following remarks:—"Mr. K. M. Gidwáni's letter unfolds a harrowing tale illustrating the almost insuperable difficulties that are thrown, by the European ring in India, in the way of the selection of Indians for higher appointments in the public service.......... There is a great dearth of men in the P. W. Department of India, and we are eternally hearing the complaint that qualified men of the right sort cannot be had in the country. It is on this ground that the selection every year of such a very large number of Engineers in England is defended. In the light of the case put forward in Mr. Gidwáni's letter the above plea is manifestly a pretext. There are plenty of men in India better qualified for higher appointments than the average run of Engineers now recruited in England, but blood relations stand in the way of Indian College men getting their due. Rather than break the European monopoly half-educated and imperfectly trained men are being picked up from the ordinary colleges and factories—we had almost said streets—of England, in preference to the alumni of the now highly efficient colleges of India."

Comments on the Government Resolution *re* the development of Salsette.

Jám-e-Jamshed (33), 25th Oct.

37. The work of the Bombay City Improvement Trust has so much dissatisfied the public that it is no wonder that they should entertain misgivings about the success of the proposed new scheme. It is the duty of Government to dispel any such misgiving which may be lurking in the public mind and to settle the whole question of the development of Salsette in such a way as to give satisfaction to all. We earnestly hope that before the term of his office expires, His Excellency Sir George Clarke will decide the question in such a way that while the rights of the land-owners are not overlooked, the middle classes may find it convenient to settle in the suburbs. We also hope that the authorities will not stick too closely to the European system of 'Town planning,' and that they will effect in it some changes which may be deemed proper looking to the conditions prevailing in this country. The 'Development Tax,' which it has been proposed to levy in addition to other taxes, would, we think, deter small capitalists from investing in this new scheme, and we fear the only persons who would profit by it will be the rich. The Imperial Government ought to come forward and help with funds the work of the development of Salsette, as it has been at Simla and Calcutta. Besides, special facilities should be afforded to the middle classes to enable them to build houses for private use at a moderate cost.

Comments on the Collector's Durbár recently held at Sholápur.

Dnyán Prakásh (44), 27th Oct.

38. The speech made by Mr. Mountford at the recent Durbár held at Sholápur was suited to the importance of the occasion. Though we cannot agree with him in his views about the settlement of revenue assessment, still we must congratulate him upon the plain and outspoken manner in which he stated the intentions of Government in ordering the holding of Collectors' Durbárs. We recommend subordinate officials to note the valuable advice given to them by Mr. Mountford respecting the discharge of their duties, and feel sure that if they act in accordance with it they will be able to remove many of the causes of the prevailing discontent. We have been asking Government to frame rules for the convening of these Durbárs but they have so far not done anything, and apparently have left the matter to the individual whims of the Collectors. Some of the most pressing grievances were brought to the notice of the Collector about a week before the Durbár was held, and it was hoped that the Government view of the questions would be placed before the assembled Durbár, but people were disappointed in this respect as the answers were sent to the parties before the Durbár was

held. It is really to be regretted that while press representatives are admitted to the deliberations of Legislative Councils they were denied access to the Durbár held at Sholápur.

Allegations of dishonesty against pilgrim brokers employed by Government to assist the Hajis.
Sultán-ul-Akhbár (188), 28th Oct.

39. One Dr. Syed Muhammad Husen Kádri writing to the *Sultán-ul-Akhbár* from Aden complains that the pilgrim brokers constantly deceive the Hajis by misrepresentations. He alleges that a broker named Pir Muhammad induced him to engage passage by the Mogul Company's steamer representing that it was better managed than the German Company's and that it would start and also reach Jedda earlier. As these assertions proved false, the correspondent warns all intending pilgrims not to trust the brokers.

Alleged impolicy of Government officials becoming the guests of Zamindárs in Sind.
Sind Journal (20), 28th Oct.

40. "The practice of Government officials becoming the guests of influential Zamindárs is liable to abuse and has as a matter of fact led to much mischief in certain parts of this province. Those of the Zamindárs who have the privilege of entertaining a high official at their table now and again will as a rule try to benefit themselves at the expense of other Zamindárs in the matter of acquisition of land and will lord it over them for the sake of mere personal aggrandisement and other selfish ends. .... Officials who become the guests of Zamindárs will, if they have their eyes about them, notice that the latter often ask, directly or indirectly, for more favours than other people.......... The public interest, therefore, requires that officials should not accept a Zamindár's hospitality, except, perhaps, in cases where on sufficient grounds they may be sure that their man is incapable of abusing his position."

Appeal to the Commissioner in Sind to take steps to stamp out dacoity in the province.
Phœnix (14), 23rd Oct.

41. "During the short time that Mr. Lucas has acted as the Commissioner in Sind he has won golden opinions by his unsurpassing urbanity towards one and all. In him we find a high class gentleman. Now that he is going on his cold-weather tour we would earnestly exhort him to bear in mind the aphorism credited to Amir Abdur Rahman when at Ráwalpindi, that the velvet glove which is essential for the refined city dwellers must be set aside when handling the hardened rustics of the jungle...... Now is the time, when Mr. Lucas in the forthcoming winter will have to visit the parts most infested by dacoits, to impress his personality upon the country-side and to show that the expectations formed of him by the peace-loving countryfolk were not in vain."

Alleged desecration of a Hindu temple at Dhabhro by the Honorary Magistrate of Nowshero Feroz, Sind.
Sind Journal (20), 21st and 28th Oct.; *Phœnix* (14), 23rd Oct.

42. "Many a time have we received bitter complaints about the doings of K. B. Syed Allando Sháh *alias* Syed Andal Shah, Zamindár of Dhabhro of whom a wise Government has seen fit to invest with Honorary Magisterial powers, little knowing how those powers are to be used....... The latest act of oppression on the part of His Worship is such as it is impossible to keep quiet over. It involves a most daring and deliberate outrage on the religious sentiments of the Hindu community...... In defiance, we are told, of the orders of the local executive authorities, this gentleman has coolly and of set purpose desecrated a dilapidated but particularly sacred Hindu temple by inclosing it in a newly constructed *Idga'h* and on Sunday last, the occasion of the 'Id festival, he had public *nama'z* said on the premises by a large Muhammadan population of the country round about. A sacred peepal tree and a tank where the Hindu womenfolk have long been in the habit of performing ablutions have also been included in the *Idga'h*. The work of construction was hastily carried out with the help of a very large number of Muhammadans after a prohibitory order of the Mukhtyárkars, the too mild Hindus who came to protest having retired from the very laudable motive of preserving the

peace. Had the Hindus been half as excitable in temperament as are the Muhammadans, the affected locality would ere now have witnessed a series of bloody riots. It remains to be seen whether the self-restraint of the Hindu population is to be regarded as a virtue or as a crime, whether it is to be rewarded by vigorous action against the wrong-doers or punished by a half-hearted policy of slow action and ineffective compromise." The paper in a further issue writes as follows:—"The galling outrage perpetrated by Syed Allando Sháh on the religious feelings of the Hindus of Dhabhro has, we are informed, been preceded and followed by other acts of persecution. Thus some days after the Mukhtiárkar's prohibition of construction, one of the leading *Punchas* was hauled up before the Honorary Magistrate on the charge that he, a respectable Zamindár, had stolen from somebody else's field a quantity of grass valued by the complainant at Re. 1 and by others at 2 or 3 annas only. The Magistrate cannot, of course, be held responsible for this, but it is certainly significant that he should have refused to enlarge on bail a respectable person charged with an evidently trivial offence.......... Kesowdás has since, we understand, been admitted to bail by a higher Court. Another act of persecution reported to us is that on the occasion of a serious fire at four shops, in the village, neither Syed Allando Sháh nor any of the Muhammadan inhabitants turned up to assist in the extinguishing operations. Such a behaviour is so extraordinary and unusual that it is impossible to explain it on any other hypothesis than that the Muhamamdans wanted to 'teach the Banias a lesson.' It is even possible that some of the Moslems, whose fanatical feelings had already been aroused and who were on the day following to read the public *namaz* on the *Idga'h* reared on the ruins of the temple, might have caused the fire; but in any case the absence from the extinguishing operations is a serious matter, especially in the case of Syed Allando Sháh, whose duty it was to lead the operations." [The *Phœnix* makes similar remarks.]

Alleged harshness in the recovery of *takávi* advances in Sind and partiality shown to Muhammadans in the matter of grants of land.

Sind Journal (20), 21st Oct.

43. "We regret to find the *takávi* rules are still working harshly against the people in this Province. *Takávi* advances continue to be recovered with the Jewish exactness. It might be urged that the recoveries are made only when the cultivators are able to pay. That is true in theory only. The Mukhtiárkárs who are charged with their recovery use all means in their power to squeeze out the Government dues. Their efficiency is measured by what are called *Be-báki* reports, and their promotion and prospects advanced or retarded by the same measure. Again when *takávi* advances are remitted, the principal alone is remitted, but the interest due on such principal is recovered with a punctiliousness that will shame even the worst Márwári. Such a state of things calls for an early remedy. As to improvement of agriculture in Sind, the right thing does not appear to have been done here so far as the capital required for it is concerned. Unfortunately this matter has got mixed with the Hindu-Muhammadan question, and the majority of capitalists who are Hindus are never allowed the chance of becoming cultivators. The capacity of the Hindu as an economical cultivator is admitted on all hands, and yet it is precisely he, who must be kept out of land by prohibitive rules, by requiring very heavy initial prices as compared with grants to Muhammadans. Will this wrong policy be reversed, or will the impecunious Muhammadan Zamindárs alone continue to have more land than they can well manage? What scientific improvements can be expected from these men?"

Appreciation of the services of Mr. H. C. Mules in Sind.

Phœnix (14), 23rd Oct.

44. "During his long and honoured career of 38 years Mr. H. C. Mules has served this province in various capacities from that of a Subordinate Assistant Collector to that of Acting Commissioner. His singular characteristic has been love of the Province in which he has passed the best part of his life, and its people. He has been throughout distinguished for the capable discharge of his arduous duties and even-handed justice towards all who came under his sway.......... His thorough knowledge of the men and manners of the Province is unique. From Kashmere to Karáchi there is scarcely a man of note who is not known to him, scarcely a custom, idiosyncracy, trait of character, or interest of the people he is not familiar with....... While regretting the void left by his separation from the executive service, the Karáchi Port Trust is to be heartily congratulated upon its valuable acquisition of him......... Such is the stuff that the born administrator is made of. While he inspires love for an alien Government among a subject population he enhances the prestige and ensures the stability of it."

Legislation.

Comments on the passing of the Anand Marriage Bill in the Imperial Legislative Council.

Indian Spectator (7), 30th Oct.

45. "The passing of the Tikka Sáhib of Nábha's Anand Bill may be taken as a triumph of educated Sikh opinion, and will probably clear the ground for social legislation among different communities in India. The Sikhs themselves will be able to raise upon this modest little measure a fabric of voluntary reform especially favouring the status of their women who seem to have become alive to their responsibilities as the makers of the race. No community perhaps is better prepared for such reforms than these Puritans of Hindu India. But there are other sections of the Hindu race, who are likely to avail themselves of the opening made. This will be all the more easy with an Indian Law Member qualified by sympathy as well as knowledge to pilot such permissive and ameliorative measures."

Comments on the proceedings of a recent meeting of mill-hands at Bombay in connection with the Factory Bill.

Indu Prakásh (46), 27th Oct., Eng. cols.; *Ráshtramat* (47), 30th Oct.

46. "We cannot bring ourselves to see eye to eye with the factory operatives of Bombay on the subject of the proposed restriction of working hours in the textile factories. The operatives have resolved in favour of the proposal for restricting the working hours to 12 as proposed in the Factory Bill, on the ground of its being 'eminently sound in the best interests of the operatives.' All that we can say is that the mill-hands must have been misled into the false belief that for a twelve hours' day they will get thirteen hours' wages. Our mill-hands must know that they have to deal with business men, some of whom are hard task-masters and who will not be willing to pay more for less work. 'Regard being had to the fact that in India labour is unorganized', as their resolution says, there cannot be any possibility of cornering the masters into an enhancement of the scale of wages. Let them firmly digest the hard truth that wages are always proportional to the hours of labour and the amount of work done. Would they prevent such of their adult brethren as are willing to work more and earn more? We fail to understand, therefore, how the best interests of the operatives will be served by a compulsorily uniform twelve hours' day." [The *Ráshtramat* writes:—We admit the necessity of an association to protect the interests of the mill-hands. But for this purpose men of a different stamp from those who called together the recent meeting are needed. The interests of the mill-labourers should be their sole end in view. It is, therefore, surprising that a resolution supporting the provision in the Factory Bill restricting the number of working hours should have been passed at the meeting, in spite of the fact that it is against the interests of the mill-hands. We have nothing to say if the above resolution has been passed with the sincere desire of promoting the interests of the mill-labourers, but if it be due to an anxiety to make a show of co-operation with Government and to defend its measures, then we can only pray to God to save the poor labourers from such friends!]

47. A correspondent writes to the *Karnátak Vritta*:—Currency notes of different face values should be printed in different colours. At present they are all of the same colour and texture and mistakes are often committed in circulating them. Postage stamps have been differently dealt with, and the same system may be followed with advantage in issuing currency notes.

Suggestion that currency notes should be printed like Postage stamps in different colours.
Karnátak Vritta (105), 26th Oct.

48. The Khoti Amendment Act of 1904 has after all engendered a bad spirit among old cultivators of the Ratnágiri District. The tenants hastened to apply to Government to fix cash payments under the provisions of the Act and pending the settlement of their claims refused to pay their dues to the Khots. This involved protracted litigation which further strained the relations between the Khots and the tenants. The former, moreover, found themselves in a very awkward position, as the latter deliberately refused to cultivate the lands in their occupation which had in consequence to lie fallow. The Khots' Association of Ratnágiri petitioned to Government for help in this difficulty, but strange to say they have refused to interfere in the matter. In the meantime a spirit of defiance is spreading amongst the tenants. Even such of them in whose names no lands are standing are insisting on being recognised as Khátedár tenants, and are resorting to strikes to force the hands of the Khots. If the present state of things is allowed to continue, the Khots will be reduced to such a position that it will be impossible for them to pay their dues to Government.

Alleged ill-effects of the Bombay Khoti Amendment Act of 1904.
Bakul (110), 24th Oct.

Education.

49. The *Bombay Samáchár* regrets that the Bombay University Senate should have passed, without dissent, a resolution raising the examination fees for students appearing for examinations in Engineering. It points out the great disadvantages under which the students in Engineering have to labour—the existence of only one Science College in the Presidency, the difficulty of gaining entrance into it, and the non-existence of any private institution for imparting scientific training. It adds that as if these difficulties were not enough, the examination fees have been raised and another burden is thrown upon the students. Commenting on the alleged necessity of increasing the fees to meet the expenses of the examinations, it points out that this method has been proved by experience to be unpractical, and advises the University to look for income in other directions rather than put the burden on the poor students. In its opinion, the University should approach Government with a representation for a substantial grant and should also set about raising an independent fund for the maintenance of the University.

Disapproval of the enhancement by the Bombay University of Examination fees in the faculty of Engineering.
Bombay Samáchár (68), 28th Oct.

50. The liberality shown by Government in increasing the salaries of primary school teachers will not suffice to improve to any considerable extent the wretched condition of these teachers. The addition of a rupee to their salaries will no doubt prove very helpful to them, but it must also be borne in mind that these teachers have to maintain not only themselves but their families and therefore their salaries should always be such as would enable them to lead a decent living. With such a pay as Government at present grant, no teacher will care to devote himself to the improvement of his school. [The *Kaiser-i-Hind* remarks:—"The effect of this increment of pay must necessarily be to attract more suitable men to the work of teachers.......... The increases are small in themselves, but their effect on primary education

Comments on the orders of Government *re* the increase of pay of primary school teachers.
Ráshtramat (47), 30th Oct.; **Kaiser-i-Hind* (34), 31st Oct., Eng. cols.

will be very marked, and we regard this as the most desirable first step towards the ultimate goal of universal compulsory primary education in the Presidency."]

Native States.

Appeal to His Excellency the Governor to mediate between the Jains and the Junágadh State in the matter of the Girnár Hill.
Jain (190), 24th Oct.

51. The Nawáb of Junágadh has put into shade even Aurangzebe by his policy in certain matters. The Nawáb will be coming down to Bombay at the time of the Viceroy's visit to be invested with the insignia of the title conferred on him. We hope our Jain brethren will approach him on that occasion. The feelings of the Jains have been deeply wounded, and it is necessary that meetings should be held at all places and telegrams sent to their Excellencies the Governor and the Viceroy. Tradition, history and the authority of European writers conclusively prove that we, Jains, own the land on the Girnár Hill. The British Government is the highest appellate authority which intervenes when the Native States abuse their power and practise tyranny. We wish somebody would bring the Nawáb to his senses. If His Excellency the Governor were to interest himself in the matter, he would surely bring it to a satisfactory end. This is a matter in which His Excellency can himself speak to the Nawáb. The step taken by the Nawáb is solely the result of a conspiracy of some heartless men, and His Excellency's intervention is the only remedy for it. Mr. Hill, the Agent to the Governor, may also speak to the Nawáb in the matter. He knows the Jains and their religious susceptibilities. Mr. Hill is not a servant of the Nawáb, but a representative of the British Government, and it is his duty to see that the feelings of British subjects are in no way hurt by the rulers of Native States.

Alleged grievances of appellants from Political Agency Courts.
Káthiáwár and Mahi Kántha Gazette (78), 24th Oct.

52. It is now more than a hundred years since the formation of the Political Agencies, but we are sorry no salutary change has been effected as yet in their disreputable system of administering justice. Unlike the judicial Courts in the British territory, everything depends there upon the arbitrary will of the officers who try the cases. In those cases which are styled as "Political" the trying officer may refuse to allow the parties to appear before him through lawyers, and he can even refuse to accept any particular evidence or document. This is not all. He can, if it so pleases him, refuse to give a copy of the evidence submitted before him or of the judgment and quietly dismiss a suit, howsoever important, in a summary manner. In judicial cases a similar system prevails also. The high Political officers being generally no trained lawyers, do not go deep into the cases before them, and in consequence, as is quite natural, give unsound and at times wrong decisions. According to the present system there is no tribunal to which the parties may appeal against these decisions and set their cases fully before it with the help of lawyers. An appeal against the decisions of the Political Agents and of the Agent to the Governor lies only with Government, but there too the system is quite different from that followed by the High Court. The appellant has to submit his appeal through the officer against whose decision he appeals and who forwards it to Government with an endorsement defending his own judgment. The Political Secretary, who is too busy to go through the whole case, mostly rests satisfied with reading the judgment, the appeal on it and the remarks thereon. The result is that often the judgment of the lower Court, howsoever erroneous, is confirmed. Thus it is quite natural that the public should remain dissatisfied with the justice they get. In order to remove this feeling of dissatisfaction, Government should allow appeals from the Agencies to be made to the High Court or establish a separate Political High Court of Appeal. Such a Court should also be empowered to inspect the work of the officers of the Political Department, so that they may devote their energies to the clearing up of the large arrears which they at present allow to accumulate, instead of devoting their time to shooting parties and such other pleasures.

Protest against the presentation of an address to His Highness the Jámsáheb of Jámnagar.
Jain (190), 24th Oct.

53. Some self-seeking Jain leaders have set afoot a movement to present an address to His Highness the Jámsáheb thanking him for the release of Mr. Premchand Keshavji. As if the Jains would prosper by presenting such an address to His Highness! Since the Jámsáheb's occupation of the *gádi* the power of the Jains has declined. What must be the feelings of those Jain officers of the State who have left it? The crime of Mr. Premchand is not known. Nor is it known as to who released him. The ill-treatment to which he was subjected was not of an ordinary kind. It looks as if the Jámsáheb is playing a double game. Rumour has it that the Jám has a heavy debt to clear off. The late Jám Vibháji was a large-hearted man and in consequence left a large debt behind. But Ranjitsinh has spent all his life in England, which also accounts for his indebted state. He has perhaps to show to the world that the Jains are happy under him. But he ought to know that the world cannot be thus deceived. The new spirit has taught many lessons to the public. We hope the Jains will hold themselves aloof from this inspired movement.

Intelligence extracted from the Press.

Report of a meeting held at Ahmedabad to celebrate the Bengal Partition Day.
Rájasthán (88), 23rd Oct.

54. Under the presidency of Mr. Jivanlál Varajrái, Bar-at-Law, a meeting was convened by the *Swadeshi Mitra Mandal* at Shákhpith, Ahmedabad, to celebrate the anniversary of the Partition of Bengal on the 16th of October. The president in his address remarked that Lord Curzon's measure taught them to guard their rights. The acceptance of "boycott" gave strength to the *swadeshi* movement. Mr. N. P. Sanghavi followed him. In the course of his speech he said:—that the Partition was effected to facilitate administration, but it has produced effects vast and far-reaching. In past years the agitation that followed certain hateful measures of Government soon subsided, but the agitation that followed the Partition is still kept up as the movement is under the protection of the Almighty. The unhappy Bengalis will fast to-day, and we should follow in their foot-steps in the interest of national unity. The Deccanis and Gujarátis should not allow themselves to indulge in uncharitable language about one another. If the Maráthas raided Surat it was an instance of one cow depriving another of her fodder. The wolf did not come in to devour. We should let bygones be bygones. Mr. Sanghavi was followed by Mr. Keshavlál after whom a Bengali youth performed the *rákhi-bandhan* ceremony. Stirring songs were also sung. The president then appealed for help in connection with the *Samast Gujarát Paisa Fund* which will be started on the Dassera day. The meeting dispersed after shouts of *Bande Mátaram.*

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 4th November 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th November 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st October 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	3,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman), 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman).; 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
174	Esláh	Bombay	Weekly	......	...
	Sanskrit.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	Sindi.				
176	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
177	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
178	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
182	Guru Ghañtál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan ; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg ; Muhammadan (Moghal) ; 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya ; Muhammadan (Sunni) ; 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali ; Muhammadan ; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE .				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 96 is Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22; 450.

The Editor of No. 168 is Bhujangrao T. Gaikwad; Hindu (Marátha); 25; 500.

The Editor of No. 174 is Mohamed Reza Haji Alli; Persian Muhammadan (Shia); 35; 400.

Nos. 49, 99, 143, 144, 153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

Politics and the Public Administration.

Comments on the speeches of His Excellency the Viceroy during his tour in Rájputána.

Gujaráti (29), 7th Nov., Eng. cols.

*1. "One need not look for an absolutely correct representation of contemporary events in the speeches made by Native Chiefs and Princes in proposing the healths of Their Excellencies Lord and Lady Minto, after magnificent banquets. His Highness the Mahárája of Jaipur observed that when the Viceroy came to India, the political atmosphere was surcharged with elements of discontent and unrest, feelings *new* and *alien* to the country. This is not a statement that can be called strictly accurate. 'In some parts,' added His Highness, 'there was a sense of dissatisfaction on account of the *supposed* flouting of aspirations on the part of the Government.' The italics are ours, but the Mahárája was, indeed, not expected to say anything different from what he actually did.......... Indian princes, or the British political officers, who prepare speeches for them or inspire them with their own ideas, have discovered just at the time of Lord Minto's tour that the prevalent system of education is defective owing to the unfortunate neglect of religious instruction. It would be interesting to know what is being done by the Mahárájas of Alwár and Jaipur in their own States for imparting moral and religious instruction. It is likely that this complaint on the score of the neglect of moral and religious instruction will be repeated parrot-like in the course of the Viceregal tour through other Native States. His Excellency's explanation of the events of the last two or three years was not more accurate or impartial than Their Highness' estimate. The causes were external and internal, but British administrators and their policy contributed nothing to the unrest. It was all due to extravagant or impossible aspirations and to 'lack of moral direction and control' and 'unjustifiable suspicions against the aims of the Government.' This is a sort of history so far as it goes, but it is surely not the whole history nor the whole truth, though it is meant to be so for British consumption.......... It is no doubt true, as remarked by Lord Minto, that the atmosphere seems clearer and fresher, but it cannot be said that there are no rocks and shoals ahead. The hand at the helm must doubtless be firm and steady, but firmness and determination ought not to be divorced from the rudimentary considerations of justice. Firmness is often allied to or is apt to degenerate into obstinacy. It does not always succeed in averting a disaster. But it might be said with truth that adherence to the principles of justice and humanity has never invited or met with any disaster."

Indu Prakásh (46), 4th Nov., Eng. cols.

2. "According to His Excellency the Viceroy the present educational system has lacked moral direction and control and has therefore engendered 'aspirations often impossible,' that it has combined 'to unhinge impressionable young minds,' that it has fostered 'unjustifiable suspicions about Government aims' and that this has culminated in the bomb. Now the first remark we have to make is that these are very sweeping allegations. In judging of the results of the educational system of the day, why should we look only to the Extremists and to the Anarchists? The latter are admittedly very few. The loyalists and the constitutionalists are as much the product of the present educational system as the Extremists and their very small offshoot, the Anarchists. If education is to be arraigned, why should any one take account of only the debit side items and ignore absolutely the very largely preponderating credit side items? Why should not one speak very gratefully of Macaulay's educational system inasmuch as it has given birth to loyal Princes, Chiefs, zamindárs, and a host of constitutionalists, the Mehtas, the Aiyers, the Gokhales, the Wachas, etc., who are all actively helping Government by fighting disloyal or impossible programmes? We have also to observe that religious and moral training is not necessarily a guarantee against the development either of foolish extremism or ruinous anarchism. Were it so, Europe, where the Bible is taught from the cradle, would not beat India

so hollow in possessing dreamy revolutionaries and criminal anarchists. If Government regard religious instruction as an antidote against sedition and anarchism, it is the *Gita* on which the trainers of the extreme Extremists amongst us rely! It is to religion that the Boycotters—specially against sugar—turn for help!....... The conclusion we arrive at is this. We must have moral and religious instruction, to be sure. But it cannot have much influence on the political feelings of the day. To allay existing discontent there must be a double remedy. There should be a sound political education in Colleges and even in the higher High School classes. A good grounding in History, Economics and current political problems with their pros and cons, is absolutely essential. We must initiate the younger generation into the principles of healthy civic life. That is one thing. The State should also allay all legitimate causes of discontent by gracious and unstinting concessions to reasonable aspirations.......... His Excellency the Viceroy was nearer the truth at Tonk when he said: 'It is an immense thing that the rising generation should not only receive a sound education, but should be imbued with all the manly feelings which are the basis of strength of character and will enable them in future years to interest themselves in the public affairs of their own country'."

Bombay Samáchár (68), 6th Nov.; *Akhbár-e-Soudágar* (23), 6th Nov.

3. His Excellency Lord Minto has made a remarkable speech at Udaipur in which he has attempted to lay down somewhat in detail the Government policy with regard to the Native States. Lord Minto has pointedly referred to an obvious flaw in British policy, and his cogent words, we trust, will not be lost sight of by the Political Agents for whom they are meant. The Government policy in regard to the Native States, as clearly laid down in the Queen's Proclamation and His Majesty's recent message, has unfortunately been departed from, and persistent attempts have been made not only to interfere with the internal administration of the States but to encroach upon some of their natural rights and privileges. In regard to the latter no doubt the position of the Imperial Government is delicate, but we do not think that the question can be solved without interfering with the autonomy of the States. The Government policy in regard to the Káthiáwár littoral, the construction of railways by Native States and similar other subjects, has been questioned so often that we wish Lord Minto would lay it down definitely so that the ever-recurring disputes between Government and the States may be at an end. Lord Minto's exhortations to the Political officers attached to Native States are highly to be commended, and we trust His Excellency will not stop short at giving utterance to them, but will see that they are translated into action before his term of office expires. [The *Akhbár-e-Soudágar* welcomes His Excellency's views and trusts they may be the means of rescuing the Indian Princes from the position of subordination into which they have been allowed to drift by the high-handed Political officers.]

Bombay Samáchár (68), 3rd Nov.; *Jám-e-Jamshed* (33), 1st Nov.; *Sánj Vartamán* (40), 1st Nov.; *Akhbár-e-Soudágar* (23), 1st Nov.

4. The reception His Excellency Lord Minto has been receiving in Rájputána may be safely regarded as the earnest of what is in store for him as the man who safely steered the ship of State into port after a period of unusual storm and stress. In view of this it is no exaggeration to say that the encomium passed upon His Excellency by the Mahárája of Jaipur was but the echo of the feelings and sentiments of the Indian populace. In replying to his health, Lord Minto has not hesitated to throw out a warning which we think all true patriots would do well to take to heart. His Excellency emphatically declared: 'I trust we have passed through the bad days. The atmosphere seems clearer and fresher, but that there are rocks and shoals ahead we are all aware. The hand at the helm must be firm and steady or we shall court disaster.' By these words of warning His Excellency has put the whole Indian nation on its guard lest a slight mistake on their part would bring down the whole fabric reared up with so much care and anxiety. His Excellency's recogni-

tion of the claims of the Native States to share with Government the profits of railway construction is one more compliment to the Indian Chiefs who have suffered not a little in past administrations. [The *Jám-e-Jamshed* also regards the warning as significant, and hopes no untoward incident would be allowed to mar the happy fulfilment of the long deferred Reforms. The *Sánj Vartamán* and the *Akhbár-e-Soudágar* make somewhat similar remarks.]

Kesari (131), 2nd Nov.

5. The Viceroy discussed in his speeches at Alwár and Jaipur the causes of the bomb outrages from the Government point of view. There is, however, another side to the picture presented by Lord Minto. But as Dávars and Astons are on the increase and as they hold that the popular views of the Ætiology of the bomb are seditious, only the Government side is often placed before the public. It is satisfactory, however, to note that the Viceroy avowed that he would not be deterred from the Reforms by the outrages which were stray deeds of some fanatics. But his contention that we should be satisfied with the concessions of Lord Morley not as a first instalment but the last one will never be accepted by the Indian nation. Lord Minto rightly insisted upon the necessity of religious education which is one of the chief planks of national education. But his view of it differs from that of the public at large. People desire religious education in order that the continuity of Indian conditions should not be broken and that they should be imbued with the feelings of nationality. But the rulers desire it in order that the ideas of *swarájya* and independence may not take root in the minds of Indian students and that they should become bigoted and believe in the divine right of kings. It is rather strange that men who thirty years ago dubbed religious education as unnecessary, absurd and barbarous should harp upon it at present. The English rulers as aliens will always look upon our religion and morality from the point of view of the stability of their administration. But their intentions will be defeated in the matter of religious education as they were in secular education.

Indian Spectator (7), 6th Nov.

6. "Wherever the Viceroy goes, he is congratulated upon the contrast between the State in which he found India when he accepted office and the freedom from agitation and violent crime which the country enjoys to-day. His Excellency is thus compelled to account for the unrest which prevailed when he came to the country and to explain and vindicate his own policy.......... His Excellency seems to believe, if one may judge from his speech at Alwár, that the measures hitherto adopted are only palliatives and that lasting peace will be ensured only when a different system of education creates a different frame of mind among the educated classes. It may look at first sight as if a little too much is expected from education. But His Excellency's insight into the behaviour of nations may well be compared with the most popular philosophy of the East which tells us when the individual man will remain contented. The Eastern sage teaches that concessions to craving do not produce permanent contentment and happiness: they often whet the appetite and cause more unhappiness. The lasting remedy for longings that create a sense of want and of misery is education of the spirit, which is, in its extreme form, spoken of as suppression of desire."

Pársi (37), 31st Oct.

7. The *Pársi* applauds the tone of His Excellency the Viceroy's speech at Alwár, and observes that the time has arrived when practical steps should be taken to restore to Native Princes their proper rank as allies of the British Government. The paper complains that these Princes, who have done not a little to strengthen the hands of the British Government in the administration of the country, are deprived of personal liberty and debarred from moving about freely in the country. It concludes with the expression of a hope that His Excellency Lord Minto would do something towards elevating the Indian Princes to their proper rank and thus retrieve the fair fame of the British Government.

Ráshtramat (47), 3rd Nov.

8. His Excellency the Viceroy in his speech at Tonk dwelt upon the imperative necessity of imparting such education to the school-going children that when they grow up they would be good citizens and take active interest in the welfare of the country and render good service in its cause. His Excellency's opinion would be universally accepted, but as India is under an alien rule the ideas of the rulers and the ruled as regards the welfare of the country widely differ from each other. The inhabitants of this country are anxious to restore its lost glory and to place it on the same level as other self-governing nations of the world, while our rulers' only look-out is to maintain their supremacy over India, and its true welfare is a secondary question with them. The education, therefore, that the English impart to our youth is not conducive to the development of those qualities that make true patriots. Our young men should be given such education as would make welfare of the motherland occupy the first place in their hearts and that of the rulers a subordinate one. The national system of education has been established for bringing about the real progress of the country, but as its aims conflict with the interests of the rulers, the bureacratic officials have been offering it a stern opposition. We must be prepared to face a thousand such difficulties in order to achieve our ideal.

Reflections on the execution of Senor Ferrer and the assassination of Prince Ito.

Kál (127), 5th Nov.; *Mumbai Vaibhav* (139), 4th Nov.

9. Two great men had to lay down their lives, a few days ago, in Spain and Korea. Senor Ferrer was shot by soldiers at Barcelona and Marquis Ito was shot by a Korean at Harbin. The first is hailed as an execution carried out according to the orders of a judicial tribunal and the second is condemned as murder. Marquis Ito was a great Japanese patriot and he introduced many reforms in Korea after his appointment as adviser to the Emperor of that country. He used always to proclaim that Japan intended at the proper time to hand over Korea back to the Koreans, but the latter did not believe in his words. They thought that it was unjust to force Japanese soldiers on Korea and make it pay for their expenses. They believed it to be against the Korean interests to introduce Japanese officers on a large scale into the Korean service. They thought that the agricultural reforms initiated by the Japanese were really meant to provide her with raw goods for manufacturing purposes. They believed that Japan reserved for herself all profitable things and left for Korea bogus reforms. The suicide of the Korean officers and the clamour raised against the disbanding of the Korean army proved that the Koreans misunderstood the Japan Colony from the beginning. They felt foreign domination an unbearable burden. A daring Korean patriot killed Prince Ito in spite of his good intentions, and flung away his own life. Prince Ito might have been actuated by benevolent motives, but had to fall a victim to the love of independence of an ardent Korean patriot. Senor Ferrer was a socialist and a great educational reformer. He openly condemned autocracy. Naturally he drew upon himself the wrath of the clericals so very accustomed to autocratic rule. He was tried for alleged participation in the outrage committed on the marriage day of King Alfonso, but was acquitted. Bureaucracy is always eager to adopt repressive measures and does not even hesitate to manufacture bombs and commit outrages to justify its policy. Riots took place at Barcelona, as the result of official interference with the strikes arranged as a protest against compulsory military service in Morocco. Senor Ferrer was court-martialled as being concerned in them and shot. The bureaucracy sent him to the grave through selfishness and cowardice. The death of Ferrer sent a thrill of horror through almost the whole of Europe. But in the history of the world, Ferrer would be mentioned as a rebel and Ito as a patriot. And it affords many such examples of perversions of facts. There is no difference at all between the two murders. Ferrer was condemned *exparte* and so was Ito. The Spanish Military Court refused to listen to Ferrer. The man who shot Ito did so without putting him on a fair trial. Both were unjustly murdered. Yet the whole world will condemn the Korean as a murderer while praising the bureaucrats who murdered Ferrer for their courage. But would this remain so for ever? Would not history ultimately put down the

Spanish bureaucrats as murderers for this outrage on a philanthropist? Human laws have presented Ferrer as a thief, but Divine justice will one day or the other point him out as a saint or else the moral fabric of society will go to pieces. [The *Mumbai Vaibhav* writes:—The spilt blood-drops of patriots and lovers of truth like Ferrer will not remain inactive. They will produce numbers of people like him to avenge his death and to carry out his aims. The Spanish authorities have blackened their name by this blood-thirsty action of theirs.]

An 'Open Letter' to the Honourable Mr. Gokhale.
Mahrátta (11), 7th Nov.

***10.** In an anonymous 'Open letter' to Mr. Gokhale the *Mahrátta* writes:—"You seem to be under the false notion that the Nationalist party relies on physical force for the attainment of its goal.......... The force that has ushered into existence the Nationalist movement and ever inspires it in its onward march is essentially spiritual, a force that cannot be put down by any human or superhuman agency, but will have its own way in spite of all adverse circumstances. It is the very force that inspired Arjuna to rejuvenation on the field of Kurukshetra when he sat with folded hands in despair; it is the same deathless might that made it possible for the poor, beggarly Brahmin Bhárgava to extirpate tyranny to its last traces; it is again the self-same miraculous force with whose aid the sweet-faced boy of Dwárka could tear to pieces the demon of vice incarnate in the giant Kamsa. It is but the ever-surging and never-dying wave of Dharma, the basic principle of life, that has in the modern world of historical times redeemed France, Italy, Greece and the United States from the bonds of abject degradation in the face of gigantic adversaries......... If any agency opposes this primarily peace-loving force, and in opposing it takes recourse to brutal methods calling blood for blood, then that agency, whatever it might be, must be prepared to withstand the shock of physical force, if it redounds with an intensity increased by a hundred-fold. Least of all is the devotee responsible for it. If you, Sir, accept the foreign bureaucracy in the land as a special ordinance of Providence, we hail the new Nationalist movement as a movement of the hand of Dharma presaging the disruption of the chains of evil Karma that have so long bound down our beloved mother country to ignorance and humiliation. 'Then, why on earth boycott the Government for all this?' you may say. The Nationalist sincerely believes that, if the Government sympathises with the popular movement, the regeneration of the country can be accomplished with the least amount of trouble. But the fact, as verified by experience in the past, that the Government has assumed an inimical attitude, does not in the least deter him from carrying out his mission. You admit the failure of the policy of praying and petitioning, and at the same time persuade us to persist in it. You ask us to appeal to the conscience of the British public. Was that conscience fast snoring under fur-coats all the while that Bengal was praying for the repeal or modification of her Partition? Was that conscience sound asleep when the whole country was filling the office of the Secretary of State with bundles of prayers and petitions for the release of the deportees and for the complete erasure of the notorious Regulation III of 1818? What was that conscience doing when the pitiful cries of our persecuted brethren in the Transvaal were dinning the very air of England? These are questions which you will do well to answer before you commit us once more to the futile policy of prayers and petitions to the exclusion of all other peaceable but effective methods."

Suggestion that the deported Bengalis should be released to commemorate the inauguration of the Reform Scheme.
Oriental Review (13), 3rd Nov.

11. "It is a deeply deplorable fact that although the pleas, if there were any, advanced by the Government for the deportation of nine leading Bengali gentlemen have failed one by one, the unjust and autocratic course is still persisted in, and the deportees continue in goals. Mr. Mackarness, to whose indefatigable and untiring exertions in the cause of liberty and justice we cannot pay sufficient tribute, has again addressed an important letter on the subject to the *Daily*

News......... What is the excuse for proceedings so much opposed to liberty and justice? 'Emergency' said Lord Morley at Oxford. This plea is torn to tatters by Mr. Mackarness. He quotes, from the official speeches, to show that there was no 'emergency' whatever......... There is full justification for Mr. Mackarness' saying that there being no such legal offence as 'agitation,' the above declaration of policy will be understood to warn every Indian that he can count upon his liberty only so long as the secret police absolve him from being what they call an 'agitator.' We all know what the police in India are......... And yet on such sandy foundations as these, the Government deported some of the foremost Indian gentlemen.......... Will not Government recant their error and mete out justice, even though belated, to the deportees and to the Indian people on November 15th when the Reform Scheme is likely to be brought into force?"

An alien Government bent upon achieving its self-interest cannot prove beneficial to its subjects.

Ráshtramat (47), 2nd Nov.

12. Lord Curzon in speaking of Prince Ito's assassination declared that the Japanese were finding the task of ruling a subject Eastern people as difficult as the English. Lord Curzon is no doubt right to a certain extent in his statement. But it is not that the difficulty lies only in ruling over the people of the East. Any nation which holds its sway over another by force is likely to be embarrassed. It is human to dislike the rule of aliens. It is a principle of politics that for one nation to rule another is against nature, morality and justice. How can a thing, which is against nature, be easy of accomplishment? The late Sir H. Campbell-Bannerman declared that good Government can never be a substitute for self-government. In fact where there is no self-government there can be no good government. Every nation possesses a national consciousness of its own and so long as it follows its dictates it continues to thrive. Subjection to others brings about the destruction of this national self-consciousness and the nation then ceases to discharge its duty. Under a sympathetic alien rule the people may be well-off in material comforts, but that cannot be considered to be the standard of good Government. *Swarájya* alone comes up to that standard. From this it is evident that the rule of even a sympathetic alien Government can never prove beneficial to the people. Much less, therefore, can that be the case with a foreign Government which is solely bent upon serving its own interests.

Alleged destructive policy of Government towards national institutions.

Kál (127), 3rd Nov.

13. The new library rules reveal a new line of repressive policy adopted by Government. They desire to exercise a strict censorship over the libraries and thus kill all independent journals which bring to light the seedy actions of the officials. They have similarly adopted a destructive policy with reference to educational institutions. The bureaucrats view with disfavour all institutions which adopt an independent course of studies from the one prescribed by the Educational Department. They try their best to put down such institutions. They have piled many difficulties in the way of the Mahárashtra Vidyálaya of Poona, and it is feared that the school may have to be closed altogether. The Samarth Vidyálaya of Talegaon (Poona) is more tough and it has stood the struggle for the last three years. The students of this school are energetic, sympathetic towards the poor, moral and highly disciplined. We owe all this to the teachers of the school. In spite of the opposition of the bureaucracy, the school is progressing. The remark in the Land Revenue Administration Report shows what an eyesore this school has proved itself to the bureaucrats. But they are helpless because they can find nothing against the school. If the managers of the school perform their duties courageously, the misunderstanding may disappear in time. If not, at least the school will have established the usefulness of the new methods of instruction. The institutions and journals which thrive in the face of opposition will no doubt turn out healthy and strong.

Comments on Mr. Stead's challenge of prosecution for reproducing the *Swaráj* article in his *Review of Reviews*.

Ráshtramat (47), 4th Nov., Eng. cols.; *Kál* (127), 3rd Nov.

14. "**It is not by any means a very comfortable position that Mr. W. T. Stead has created for the Government of Bombay. To prosecute a man in India for sedition is altogether an easy affair for the Government, and the very fact of its having instituted proceedings against a journalist or a publisher is a sufficient indication for the public to expect conviction at the hands of Magistrates or Judges. It is a matter of choice for the Government to institute proceedings against** a person; nor is our Government particularly fond of being impartial in the matter of the choice. A mere quotation from an Anglo-Indian paper by the *Harikishor* has been the subject of a prosecution and conviction, while the original paper has never been molested. Mr. Kolhatkar is rotting in jail, whereas Mr. Aravind Ghosh whose speeches Mr. Kolhatkar is supposed to have published in Maráthi is enjoying his liberty. These prosecutions are instituted at the sweet will of the police and the authorities and are not necessarily intended to be entirely just. And yet the present is a unique case. Mr. Modak was prosecuted as the agent of a London publication, and his conviction by the Magistrate was upheld by the Bombay High Court. Altogether it was an easy affair for the Bombay Government, quite as easy as it was unjust. The same article is now published by Mr. Stead in defiance of the Magistrate's ruling, and the public is waiting to see what unlucky agent of his falls a victim to the warlike tendencies of the Bombay Government. Mr. Bepin Pál and Mr. Stead are free from the baneful influences of the Indian atmosphere as if God's law rules England and a lesser one India." [The *Kál* writes in a similar strain and remarks that the cowardly bureaucrats who sniff sedition where it is not will not dare to prosecute Mr. Stead. If the condemned articles of the *Kesari* had been written originally in English, Mr. Stead would surely have taken similar action with reference to them. Really speaking there is no sedition in the articles. It is in the brains of the bureaucrats. Whenever they desire to involve Indian writers into trouble, they find out something against them. That is all.]

Kesari (131), 2nd Nov.

15. We think that the *Swarájya* case was got up to put down somehow Mr. Bepin Pál's writings. Our inference is corroborated by the haste displayed by the Government of India to prohibit the entry into India of the *Swarájya*. It is strange that Government were moved to commit such an outrage and that the High Court supported them. The penchant of Government for repressive measures has placed them in troubled waters. They have incurred of their own accord the contempt of educated Englishmen. Mr. Stead has championed the cause of Indians and challenged Government to prosecute him for having reproduced the objectionable portions of the article "Ætiology of the bomb." The itching desire of the bureaucracy for repressive measures will not be set at rest but by such action on the part of the leading men of England. Mr. Stead has not only spoken idle words, but has dared to do what he spoke. We congratulate Mr. Stead on his having espoused the cause of Mr. Bepin Pál. We are sure, however, that Government would not prosecute Mr. Stead. It is only the helpless poor that are the victims of repression. Repressive bureaucracy can use its brains in persecuting the poor, but it fails when it tries to explode the doctrines of Mr. Stead. It knows well how to sanction the prosecutions of Indians, how to provoke defamatory suits between Indians and how to threaten helpless Government servants and to prevent them from subscribing to journals. The bureaucracy having expended all its strength in such sinful deeds is not equal to a struggle with Mr. Stead. The bureaucracy in India cares a pin for Indian public opinion. It cares as little for laws, Magistrates or High Courts. It has clouded the vision of the Englishmen at home by taking advantage of the bomb outrages. The only hope for the freedom of the Indian Press lay in the awakening of the *savants* of England. The example of Mr. Stead proves that such an awakening has already set in.

Objection to Australian Officers being posted to Indian regiments.
Pársi (37), 7th Nov., Eng. cols.

*16. "It is announced that some Australian officers have already left Australia for India under the scheme by which British and Colonial officers are to be exchanged for a term of years. As a military detail there is nothing to say against the scheme....... But still it strikes one that there has at least been a lack of detailed consideration of the fitness of things in bringing men from a Colony where colour hatred is so rampant that they cannot even have their mails brought by ships employing Indian crews, and placing them in positions of unlimited authority over bodies of Indians who by the terms of their service are bound to implicit obedience and denied the right of resignation. The selected officers may be very fine fellows, but they are men brought up in a tradition of utter racial prejudice, and the Indian soldier of to-day is not so far removed from all knowledge of what is going on in the world, but that on the occurrence of any friction, the Colonial prejudice would be certain of making its appearance as a grievance. It may be, however, that our information is incomplete, and that the Colonial officers will be posted to British regiments or sent to the Staff College. In that case there would be less to complain of, though we should have expected that such persons would have scorned to draw salaries provided by coloured men. From the Indian point of view the salaries are a negligible trifle; but it would be only fitting to impress on men coming from a strictly exclusionist Colony to take up official positions in India, that as they object so strongly to our visiting them, we are equally ready to forego the pleasure of their presence among us. A strongly British *personnel* in the executive government of India is largely a matter of administrative convenience; to turn India into a happy hunting ground for Colonials would be to set an official seal on a degrading bondage."

Non-intervention necessary to secure the loyalty of Native Princes.
Rást Goftár (30), 7th Nov., Eng. cols.

*17. "The harmonious relationship which has been always maintained between the Feudal States and the Supreme Government is a favourable commentary on the administrative morality and genius of British rulers in India......... The policy of neutrality and non-inteference, and the consciousness in the Feudal Chiefs of the security of their position, have contributed materially to their loyal allegiance to the Crown.......... The Indian Princes are fully alive to the benefit which the British rule has conferred upon their class, and if Government have adhered to an unswerving policy of non-interference, the Princes have responded by a policy of loyal co-operation. The attitude of the Feudal States against seditious movements in India is in accord with their loyal intentions to help the Paramount power. His Excellency the Viceroy has in the course of a recent speech deprecated the idea of bringing pressure to bear upon the Princes with a view to introducing British methods of administration, and preferred that all reforms should emanate from the Durbars themselves. .... The Viceroy has forcibly impressed upon Political officers the advisability of refraining from exercising pressure on the Native States with an eye to securing uniformity in the administrative ideals of the Feudatories with those obtaining outside their territorial precincts in British India. Though Government's avowed policy is of non-intervention, undue interference by Political Agents is not unfrequently resorted to and forms a bitter grievance of Indian Princes. To the latter, therefore, the advice which the Viceroy administered to the Political officers would be reassuring."

Comments on the recent Government Notification creating Sardárs in Gujarát.
Indu Prakásh (46), 5th Nov., Eng. cols.

18. "The almightiness of Government has no bounds, and it is a highly interesting—we cannot say edifying—illustration of this omnipotence to see a stroke of the pen raising up in Gujarát a new body of men with the high-sounding title of Sardárs and divided, to boot, into a superior and an inferior hierarchy. Let us not be misunderstood. We have no quarrel with the principle of giving to landlords special representation, though we

think that more than landlords with lordly incomes it is the poor cultivator who wants special protection and special representation. But we do not know what reason there was to give to this special Gujarát electorate of landlords that high-sounding title of historic associations—the title of Sardárs, we mean. But what is in a name? A more important consideration is that Government by their notification reserve the right of manipulating this electorate......... Which means that this electorate will be more or less under the thumb of Government and cannot be a really representative one. What a pity that under a liberal Governor like Sir George Clarke and in the name of Reform on constitutional lines, Government should vest the election of one member of the Council in a body which may only elect practically a Government nominee. We would pray that this member may be classed as an official member."

Mahrátta (11), 7th Nov.

*19. "The *Bombay Government Gazette* of last Thursday has a resolution, by which a body is constituted in Gujarát known as the Sardárs of Gujarát.......... The Sardárs will have the privilege of electing from themselves a member of the Legislative Council. For the purposes of rank and precedence the Sardárs of Gujarát are to be divided into two classes, the inclusion of an individual into a particular class depending on the discretion of the Governor. The Governor also has reserved to himself the direction to remove from the list of Sardárs the name of any person without assigning any reason for the removal.......... The creation of Sardárs in Gujarát is a novel measure.......... So far as Government patronage is concerned, the want of Sardárs in Gujarát might be made up by this artificial creation, but the military associations like those of the Sardárs of the Deccan cannot be artificially appended to them. This creation of Gujarát Sardárs might introduce into the landed gentry of Gujarát all those elements of competition and rivalry which are attendant upon the bestowal of bureaucratic patronage. No doubt these Sardárs are to have a representative in the Council, but the Government which has created this class, is likely to manipulate the electorate. But the last part of the resolution about the fixity of the Sardárship depending on the discretion of the Governor, and a Sardár's liability to removal without assigning any reason is indeed striking. We might say that the sting of the resolution lies in this its tail. A Gujarát Sardár is liable to be removed from the position of dignity conferred on him at any time by the Government, without any reason being assigned for the removal.......... That clause in the resolution virtually takes away all the force and the grace that might have otherwise attended it, and shows on what an unstable basis rests the Sardárship of a Gujarát Sardár. In short, his Sardárship hangs on a very slender thread, *viz.*, the sweet will of the Government.......... Under the circumstances, we doubt whether any self-respecting rich landholder will think himself really dignified on being conferred such a Sardárship—an uncertain honour the existence of which depends absolutely on Government's will, and which may be taken away at any time without rhyme or reason."

Praja Bandhu (38), 7th Nov., Eng. cols.

*20. "We learn from a Government Resolution issued by the Political Department that His Excellency the Governor in Council has been pleased to constitute a new body called the 'Sardárs of Gujarát' on whom are conferred certain privileges the chief of which is the right to elect a representative from among themselves for the Bombay Legislative Council.......... The electorate, as constituted at present, is indeed an unique mixture of culture and landed aristocracy, and we have little doubt that the experiment will be watched with an equal amount of interest by the public as by the Government. Even a casual glance at the list is sufficient to show that among these 'notables' there is a pretty large number of persons who can fitly be dubbed as 'not-ables.' But we, of course, are in no hurry to form a definite opinion about the measure. The list is tentative and subject to revision from time to time, and we can, therefore, well afford to watch the working of the measure with sympathetic interest. As for the right conferred there cannot be two opinions about its value, and since we have once secured a valued privilege like this, it is quite within the bounds of possibility to return the right sort of man for the work in the Legislative Council in course of time."

Gujaráti Punch (31), 7th Nov., Eng. cols.

*21. "Government have been pleased to publish a list of the newly formed classes, First and Second, of the Sardárs of Gujarát. These include several landed magnates and other prominent gentry of Gujarát. If only nobles having an income of Rs. 10,000 and more, and a few favoured ones with less, were to be considered the best representatives of landed interest, there cannot be a greater mistake. Most of these great men are living in their city mansions and getting work done at a long distance by agents and deputies, and consequently they would be the least likely persons to know anything about land, farmers, people and their surroundings. They can in no way be said to claim special knowledge or information about the class or interests they will be made to represent in the Council. It is only the middle-class landed gentry that closely touch and are touched by the masses and the cultivators, who have grievances to represent, while their advice on land and anything relating to it would come as from specialists.......... The historical families of certain districts which in prestige and moral influence yield to none in the country seem also to be little cared for, *i. e.*, Nágar Seths and important families of Inámdárs. We understand this, however, to be an experimental beginning and trust that Government will see their way to widening the Electorate so as to include all the most capable and influential land-owners at present left out."

The Ganpati *melas* are the means of disseminating sedition.
Surya Prakásh (42), 30th Oct., Eng. cols.

22. "This is surely a strange age in which even gods are dragged down from their pedestals to be thrown into the hurlyburly of politics.......... Now it is well known that the cult of Ganpati is not so much in vogue in Gujarát as in the Deccan, and it will, therefore, be readily understood that the Ganpati worshippers hail from the land of Maháráshtra.......... The head and front of the offence with which the Ganpati devotees are charged is that they make the god a magnetic centre to attract the waves of discontent, the festival being used as an occasion for the dissemination of sedition. It must be admitted that the charge is not wholly unfounded. It is an old and well understood game of politics to stir up enthusiasm under the cloak of religion, and we would not give our friends of the Deccan credit for the shrewdness which they are said to possess if they allowed the opportunity funished by the *Melas* at the time of the Ganpati festival to pass without discussing politics......... Many religious preachers, called Hardásas, who are usually supposed to engage in the recitation of religious stories intermixed with humorous episodes, are but political emissaries who, during their discourses, deal more with the burning controversies of the present than with pacific stories of the past. The great and good Rámdás Swámi, Shiváji's spiritual teacher, has also been pressed into service by our political enthusiasts; and it is no wonder that Ganpati should be similarly 'commandeered'."

Alleged necessity of starting private schools and libraries in view of recent Government regulations.
Bhála (111), 1st Nov.

23. It is really to be regretted that Government, instead of looking with favour at our attempts to be self-reliant and our aspirations for self-government on Colonial lines, have done their utmost to thwart our progress and wither our hopes. The Extremist party and its leaders have suffered and are still suffering heavily at the hands of Government for their advocacy of the National cause. The Moderate leaders are not a little to be blamed for the suspicious attitude taken up by Government towards all our popular movements. To prevent the rising generation from being influenced by progressive ideas the liberties of our students in Government and aided schools have been restricted by means of disciplinary measures. Having thus secured a hold over the student world, Government have turned their attention towards the general public by indirectly prohibiting all aided and registered libraries from subscribing to newspapers and

magazines advocating Extremist views. This step taken by Government is a menace to the very existence of nationalist papers which are likely to be stopped for lack of patronage unless the people rise to the occasion and start schools and libraries of their own.

A laudatory sketch of Mr. Bábásáheb Khare of Násik.

Rdshtrodaya (154), for Oct.

24. The *Ráshtrodaya* for October publishes a laudatory sketch of the life of Mr. Bábásáheb Khare of Násik, in the course of which the writer says:—The displeasure of the bureaucrats has brought greater ruin on Mr. Bábásáheb Khare than on those who have been actually sentenced for sedition. There was a time when he was the leader of the Násik Bar, and enjoyed the confidence both of Government and the people. His complete conversion to the National cause might be said to date from the Benares Congress of 1905. From that time he devoted himself heart and soul to the promotion of *swadeshi*, boycott, national education and temperance. Rather hasty by disposition, he was lacking in tactfulness, and the consequence was that many a time he came into collision with the authorities. An ordinary man would have withdrawn himself from politics after such experience, but Mr. Khare refused to do that; on the contrary, he carried on his propaganda with greater energy than before. This, of course, made the bureaucrats wrathful against him, for they disliked the exposure of their actions at his hands. Some speeches of his were declared to be seditious, he was bound over, his sanad was suspended and his *mokása* was attached. All this has reduced the members of Mr. Khare's family, numbering about a dozen, to an utter state of destitution. He himself is leading the life of an ascetic at Morgaon in the Poona District. Every morning he goes round five houses to ask for alms, and feeds on whatever he is thus able to get. He is sure to reap the desired fruit of this self-inflicted severe penance. Even if he refuses to return to political life hereafter, this penance of his will, no doubt, help forward the national cause. He will no doubt be recognised as one of the national sages in the future. We would only suggest to Government that they should refrain from trying his patience too far, and at least free themselves from the sin of reducing to destitution his dependánts by releasing his *mokása* from attachment.

Comments on the Bombay Government's Press Note on Halley's Comet.

Gujaráti (29), 31st Oct.

25. The *Gujaráti* welcomes the Press Note issued by Government on the appearance of Halley's Comet, and observes that the Press Note clearly shows what little Government have done for the education of the masses who are groping in utter ignorance. It hopes that by the time the comet appears next Government will have done so much for their education and for the granting of *swaráj* that there will be no necessity for issuing such a Press Note.

Comments on His Excellency the Governor's speeches at Sátára.

Kesari (131), 2nd Nov.

26. His Excellency Sir George Clarke rejected the request of the Sátára Municipality to be allowed to collect revenue from the sale of liquor. He said that where this plan was tried, a natural tendency to seek relief from taxation by an increase of liquor sales manifested itself and he was not sure that the same may not repeat itself at Sátára. Sir George Clarke has not as yet understood the scope and motive of the Indian Temperance movement. We think that Government who have till now and will also hereafter add to their coffers revenue from the sale of liquor are more open to such blame. Government and His Excellency himself are put out whenever it is said that they wink at the increasing intemperance of the rayats because of their grabbing policy. But Sir George charges unconcernedly the Municipal Councillors of Sátára that they would meet their expenditure by an increased sale of liquor. His Excellency has presented the Sátára Municipality with another dilemma. He says that there would be a certain inconsistency in devoting to education, money derived from a source which the spread of education will restrict. But nobody has limited the sum to be spent on education only to revenue derived from the sale of liquor. We think that there is all consistency in taxing the drunkards to teach their children the

evil of drink. His Excellency said in his reply to the address presented by the Sátára District Local Board that if British rule were weakened or withdrawn, forces of disorder would assert themselves with appalling results. But he forgot that such a condition would be discreditable to the British themselves. If the minor entrusted to the care of trustees remains for ever incapable of resuming the charge of his own affairs, we can confidently argue that the trustees have not discharged their duties properly. His Excellency suggests that India would never be a nation in its true sense. But this reflects on the politics and benevolence of Englishmen. There should be no doubt perfect concord and amity between the rulers and the ruled. But co-operation is not possible if the relations between them are for ever to remain those of masters and servants. It is unnatural to expect a paid servant to exhibit assiduity in his work as a partner would do. Until Indians obtain a real share in political power we can never term the assistance rendered by rayats as co-operation and blind following as real confidence. If His Excellency preaches co-operation and at the same time thinks that to share the administrative power with the subjects would weaken the British rule, it would only mean making professions of friendship while picking our pockets.

27. "The Municipality of Sátára asked that the revenue from the liquor traffic might be assigned to them that they might spend the money in spreading education. The request is not such as might be complied with. We agree with His Excellency on the principle which moved him to negative the proposal of the Municipality. But we cannot see any inconsistency in devoting to the spread of education revenue derived from the trade carried on by the publican. With the extension of education, there would be less drinking, and the income would be proportionately reduced. It would then operate prejudicially on education, and it may be that the municipality might not then be so very zealous to restrict the unhallowed traffic!" [The *Jám-e-Jamshed* writes:—"'It is always a pleasure to me to go into the districts and meet the people face to face so that they may know me as a man and not as a Governor.' These words uttered by Sir George Clarke, the other day, in the course of one of his speeches at Sátára, have a force and significance of their own. Those who know India most intimately still adhere to the conviction that personal rule is not only best adapted to the circumstances of the country but also that it is the form of Government which its people best like and cherish."]

Sánj Vartamán (40), 2nd Nov., Eng. cols.; *Jám-e-Jamshed* (33), 2nd Nov., Eng. cols.

28. While replying to the address presented to His Excellency by the District Local Board, Sir George has pointedly recognised the benefits to be derived from the approaching Reforms and significantly observed that 'if those Reforms are accepted and worked in the spirit in which they are offered—the spirit of common effort for the general good—I hope and believe that this century will mark a notable advance towards prosperity and nationhood.' These words reflect the feelings of all, but so far no action of the officials can be said to have been based upon that broad-minded policy owing to their indifference to public opinion. Allowing the populace to continue to bear the bonds of thraldom, the officials carried on the administration of the country according to their own sweet will till the people became tired of their dependent position. It is a healthy sign of the times that this mistake is now found out. There is no doubt that the change in the policy of Government would raise the rulers in the estimation of the ruled. But we wish that the words now and then given expression to by high officials regarding the anxiety they feel for the political advancement of their charge should be translated into action, and strenuous efforts made to place the Indian nation on the path leading to unity and nationhood. **We have high hopes in His Excellency and believe that if the noble sentiments expressed by him are acted upon during his *regime*, he would take rank higher than many great conquerors.**

Gujaráti (29), 31st Oct.

Comments on the Government Resolution *re* public libraries.
Praja Bandhu (38), 31st Oct.

29. The recent Government Resolution in the matter of the control of aided and registered libraries is in no way a wise measure. We fail to understand why Government should have thought of putting down libraries after crushing out public life altogether. It seems to us that Government failed to see that by allowing libraries ~~to~~ be controlled by the Director of Public Instruction a great obstruction is thrown in the way of people enjoying good reading. There was moreover no necessity of imposing a fresh check on public meetings in libraries. The rule that no public meeting of whatever description could be held in a public library without the permission of the Director means that the managers of the library will be at the mercy of Police officers. It is not necessary to remind Government that their previous measures have already done much to check the spread of sedition. It will not enhance the credit of Government to crush any further public life and public spirit. The check on the circulation of newspapers means an indirect invasion on the freedom of the press.

Comments on the representation made by the Bombay Chamber of Commerce *re* Native firms trading under European names.
Gujaráti (29), 31st Oct.

30. Commenting on the representation of the Bombay Chamber of Commerce against the adoption of European names by native firms, the *Gujaráti* observes that the European merchants have no reason to fear anything in the matter, as at present the old mania and reverence for everything European has subsided and that for *swadeshi* things has taken its place. Even European firms have to bow to this spirit and write *Bande Mátaram* on the imported cloth and put pictures of natives on the imported match-boxes! The European merchants, the paper continues, will thus have all they want even without the interference of Government, but they themselves will be the losers in the game in the long run.

Suggestion that an Act should be passed forbidding enhancement of land assessment for improvements.
Indu Prakásh (46), 4th Nov., Eng. cols.

31. A correspondent writes as follows to the *Indu Prakásh*:—"Soon after the dissolution of the Agricultural Conference we see the Press singing loud praises of the Honourable Sir Muir Mackenzie for the assurance he gave on behalf of Government that they would on no account enhance the assessment for increase in the productivity of the soil due to improvements in methods of agriculture.......... The question is whether the assurance is binding on the Government. I say no. It is not clear that the Honourable gentleman was not speaking for himself individually and giving out his own interpretation. The announcement, coming as it does from a single member of the Council in his individual capacity, cannot possibly have the force of law or even a Government Resolution.......... For these reasons what is wanted is not an assurance by a member of Governor's Council but an Act forbidding increase in the assessment on such irrelevant issues as the productivity of the soil, high prices, high rental value, good houses, etc. At any rate legislation should directly provide that in raising assessments, improvements shall not be taxed. And the regular courts of law ought to have jurisdiction in this matter."

Dearth of fodder due to the forest policy of Government.
Ráshtramat (47), 30th Oct.

32. Dearth of fodder is apparently having a detrimental effect on the agriculture of the country. Some of the officials are inclined to attribute this dearth to the agriculturists taking largely to the cultivation of cotton in place of food-grains. But a consideration of the figures giving the areas under cultivation for different crops goes to show that the forest policy of Government is largely responsible for the dearth of fodder. We admit that Government allow the agriculturist to make free use of their accumulated stocks of fodder when famine threatens their very existence, but the policy of taking credit for so doing is questionable.

Alleged highway robbery by Pathans at Coorla (Bombay).

Sánj Vartamán (40), 1st Nov.

33. One Mr. Hormusji Pestanji Sunáwálá writes to the *Sánj Vartamán*:— On Saturday last the members of the Moonlight Cycle Club started on cycles from Colaba for Thána. At a quarter of a mile from the Coorla Mill there are three roads and we took the one on our left. On our way we saw some Pathans sitting near a fountain. We passed by them and after riding about half a mile we were taking rest on a small bridge. In a few minutes a Pathan with a lamp came up to us and made all sorts of enquiries. He asked us to give him all the money we had. One of us gave him to understand that we were nine in all, while he was alone. He then whistled and eight more Pathans came there and threatened to take our lives if we refused to comply with their demand. We became helpless and had to part with all the money we had and were let go by the Pathans on the understanding that the incident would not be communicated to others. We went to Ghatkopar and woke up some railway workmen who complained that the six villages adjoining Coorla had only a police force of four, two of them being night-watchmen. There is a population of about 15,000 and about two hundred bungalows are owned by Parsis and Hindus who keep Pathan guards for the safety of their bungalows. These Pathans harass people and commit thefts. Three months back the police had arrested two of them, but it is not known what fate they met with. The matter requires to be brought to the notice of the Police authorities of the Thána District.

Complaint about delay in payment of telegraphic money orders.

Belgaum Samáchár (113), 1st Nov.

34. The *Belgaum Samáchár* makes a complaint about the delay that is alleged to be caused in the payment of telegraphic money orders in the mofussil whenever the balances at the Post Offices or sub-Post offices concerned are found to be insufficient for making payments. The paper declares that such delays which sometimes amount to even a couple of days defeat the purpose for which the higher rates for telegraphic money orders are paid and at times inflict heavy loss on the payee owing to non-receipt of the money at the proper time. It, therefore, suggests that steps may be taken by Government to remedy the evil.

Alleged grievances of P. W. D. Indian subordinates about initial pay and chances of promotion.

Dnyán Prakásh (44), 30th Oct., Eng. cols.

35. 'Sympathiser' writes as follows to the *Dnyán Prakásh*:—"From a reference to the Bombay P. W. D. distribution list, you will find that there are about 225 permanent upper subordinates of whom 25 are Europeans and the rest Indians. The former start with a salary of Rs. 100 per mensem and go to the highest grade in about 3 to 8 years only, while out of the latter who start with Rs. 60 few go to the highest grade, and those who do take no less than about 30 years to reach it! The very abnormal concessions held out to Europeans in the P. W. D. are a cause of complaint both to the Europeans in M. W. S. and the Indians in the P. W. D. alike. Government might be aware of this and might be trying to find out a suitable solution to stop these irregularities. It would appear that if all subordinates (both Europeans and Indians) are made to start with the same pay and given promotions according to merits, there will be no cause for discontent. The European subordinates may be given some percentage in addition to their salaries to compensate for their heavier expenses (if Government think so), but in no case should they be given undue promotions in grade." [The same paper in its vernacular columns appeals to His Excellency the Governor to redress the grievance referred to above.]

Complaint against alleged exhorbitant steamer rates for Hájis.

Bombay Punch Bahádur (181), 1st Nov.

36. Our sympathetic Government has no doubt done much for the Hájis, but we should like to see it doing something for them in the matter of the steamer rates. These rates have already gone up by leaps and bounds from Rs. 10 to Rs. 60 per passenger, and it is impossible to say how much more they will rise. As the Hájis have generally not more than a hundred or a hundred and fifty rupees with them, when they come down

to Bombay, their difficulties when faced by the exhorbitant steamer rates can well be imagined. We, therefore, suggest that the steamship owners may be induced to charge a uniform rate at least for certain seasons, and thus save the poor Hájis from trouble.

Temporary cessation of the publication of the *Sami Sánj.*

Sami Sánj (90), 30th Oct.

37. The proprietor of the *Jám-e-Jamshed* declines to print the *Sami Sánj* any more, pleading his inability to do so owing to pressure of printing work. The paper will, therefore, cease to appear for a time, pending arrangements for its publication by a syndicate.

Alleged desecration of a Hindu temple at Dhabhro by the Honorary Magistrate of Nowshero Feroz (Sind).

Sind Patrika (56), 30th Oct., Eng. cols.; *Al-Haq* (53), 30th Oct., Eng. cols.

38. "Times out of number, have the Press and the public complained against the vagaries of that bigoted Honorary Magistrate Syed Allahando Shah of Dhabhro in the Nowshero Feroz Division............ The Syed appears to be determined to wound the religious susceptibilities of the Hindus and unless and until the authorities try to bring the insolent Allahando Shah to his senses, Hindus would feel as insecure as in the reign of Aurangzeb. The Collector of Hyderabad is said to have given a very poor consolation to the Deputation that waited upon him for the purpose. It, therefore, behoves our popular Commissioner, Mr. Lucas, to come to the rescue of the helpless Hindus and save the sacred shrine of Dhabhro from further desecration and demolition." [The *Al-Haq*, on the other hand, writes:—"We are very much pained to peruse the excited articles which have during the past one or two weeks found their way in the Hindu papers against Syed Allahando Shah, Honorary Magistrate of Dhabhro, containing false and exaggerated allegations in regard to the *Idgah* at that place. But we are by no means surprised at the attitude of the principal organs of the Hindus, and this is not the first time the worthy Syed has been attacked by the worthies in charge of these wretched prints. We would advise our friend, Syed Allahando Shah, therefore, not to mind these malignant attacks.......... We note with pleasure that so far no fault has been found by the authorities with him and his doings. We have taken pains to find the exact facts and we do not hesitate to say that the allegations made against the Syed are groundless and false. It is false that the Mukhtiárkar prohibited the compound wall of the *Idgah* from being proceeded with. The facts are that the Mukhtiárkar went to Dhabhro on some official visit, and the Hindus complained to him in regard to the *Idgah.* The Syed produced 10 witnesses to prove that the plot in question was used as an *Idgah* from the time of the Kalhoras. The Mukhtiárkar having enquired of a Hindu, who bore out the Syed in his version, declined to interfere and refused to order that the work should be stopped. The last but not the least charge is about the 'sacred' Pipal tree. This tree lies below the embankment of the canal flowing by, and has never been used as an object of worship. It comes within the limits of the *Idgah* near the embankment and surely the Muhammadans could not be expected to omit it because it was 'Pipal' and might be claimed by the Hindus as an object of worship. We have from time to time complained of the attitude of our Hindu friends towards us and have pointed out that the jealousy and ill will they bear towards us is very deep-rooted, such as no Gokhale or Mehta can eradicate, and here is an instance of the same for the broad-minded statesmen to ponder over."]

Education.

Comments on the increase in the pay of primary school teachers.

Kesari (131), 2nd Nov.

39. The increases sanctioned by the Bombay Government in the salaries of primary school teachers are welcome only in the sense that something is better than nothing. It is quite necessary that these teachers to whom is entrusted the work of instilling moral principles into the minds of young children should be paid better than ordinary mechanics or intelligent coolies. Food-stuffs have increased in price. The labourers are also paid higher wages. The increment sanctioned by Government is due only to the general rise in prices and not to a consideration of the status and dignity of primary school teachers. The basis of education in India will remain hollow till teachers are paid their due wages, as befit their calling. Sir George Clarke has expressed his desire to establish a primary school wherever there is demand for it. But if he really means to usher in his schemes, he should be a little more liberal. Márwári exactions or a cheese-paring policy of cutting down the proposals of the Director of Public Instruction will not do.

Dnyán Prakásh (44), 29th Oct.; *Sudhárak* (164), 1st Nov.; *Indu Prakásh* (46), 5th Nov.

40. The pitiable condition of our primary school teachers attracted the sympathetic attention of His Excellency Sir George Clarke last year and as a practical proof of his heartfelt sympathy for them a Press Note has been recently issued granting a substantial increase in their salaries from the month of April 1909 which is sure to evoke their utmost gratitude and to stimulate them to the efficient performance of their duties. [The *Sudhárak* writes :—It is gratifying to note that the primary school teachers have at length received an increment in the miserable pittance they used to draw so far. Looking, however, to the prevailing high prices of food-stuffs we do not think that the recipients of the favour will be materially benefited by the change. We will not think that justice has been done to the teachers in the primary schools till their salaries have been placed on a par with at least the minimum pay of clerks in other departments. The *Indu Prakásh* writes :—It is true that just as a famine-stricken man feels thankful for the smallest piece of bread thrown at him, our poverty-stricken school-masters will view with gratitude the small increments of salaries sanctioned in their case. But that should not be taken to mean that their hardships are at an end. That will only happen when Government adopt a more liberal policy with regard to them.]

Oriental Review (13), 3rd Nov.

41. "By dint of persistence, Government were persuaded to raise the minimum of the pay of primary school teachers from Rs. 3 to Rs. 5 and then to Rs. 7. We have now the satisfaction to learn that this minimum is raised to Rs. 9 with regard to all untrained and unqualified assistants and to Rs. 12 with regard to trained teachers.......... His Excellency, in reply to the address of the Sátára Municipality, observed that Government were as anxious as the people to advance the cause of education in the country, but that they were sometimes hampered by financial considerations. We can believe that these are no empty words, but that a genuine desire to uplift the people exists."

Municipalities.

Alleged mismanagement of the Bombay Electric Tramway Company.

Jám-e-Jamshed (33), 5th Nov., Eng. cols.

42. The *Jám-e-Jamshed* writes at great length on the mismanagement of the Bombay Tramway Company, and summarises as follows the alleged grievances of the public :—"(1) The continual alterations in the system of running cars on the various main and branch-lines. (2) Compelling passengers to change cars so as to entail long and circuitous journeys in order to reach their destination. (3) Throwing upon passengers the onus of seeing that after they have once changed cars, their transfer tickets are again clipped for the next changing station. (4) Imposing fresh fares if there have been more than three changes *en route.* (5 Refusal to accept tickets at half rates for children who transfer themselves in another car *en route.*"

Native States.

Alleged grievances of appellants from the Political Agency Courts.

Káthiáwár and Mahi Kántha Gazette (78), 31st Oct.

43. Continuing its article reported in paragraph 52 of the last Weekly Report the *Káthiáwár and Mahi Kántha Gazette* writes :—There are similar difficulties resulting from Government's refusal to supply the parties with full copies of the decisions arrived at by them in appeals. Instead of being supplied with the full text of the resolution embodying Government's decision, the parties are only supplied with the purport of the

resolution, with the result that sometimes they are unable to make out the exact nature of Government's decision. In appeals against Native States, the petitioners after a lot of expense and trouble are many times informed that Government cannot interfere in the internal administration of these States except in case of "grave injustice." Now what constitutes "grave injustice" is left to be decided by the Agency officers, with the result that they are able, if they choose, to send any obnoxious person to jail without Government interference in the matter. All this cannot be remedied unless the Agency Courts are placed directly under the supervision of the High Court. Again, the word "political" is misconstrued as meaning "secret," so that even in cases between private individuals the proceedings and decisions are kept secret, causing grave dissatisfaction among the parties. Moreover, when important cases like *Garás* and succession to *Gádis* are decided by resolutions and not by judicial proceedings, and the parties are entirely kept in the dark about them, one wonders how the term "justice" could be applied to such procedure.

Complaint against the Thákor of Vála (Káthiáwár) and his Police administration.
Káthiáwár and Mahi Kántha Gazette (78), 31st Oct.

44. One *Pravási* writes to the *Káthiáwár and Mahi Kántha Gazette* as follows:—Police high-handedness is rampant in Vála. The police some time back severely belaboured a Brahmin of Navásia, and there are many similar instances which make it imperative that Government should take over the Police administration of the State. It is rumoured that there are three kunbis in Vála who are not in the good graces of the Thákor Sáheb. These three men have been severely beaten by the police in connection with a threat given to a kunbi woman of the town. The Fouzdár, it is said, has maltreated them cruelly, hanging them up on a tree head downwards, and they are now lying in hospital. The pity, however, is that no doctor dare give the necessary medical certificate to them nor dare any pleader take up their case. The fact that they owe this maltreatment to the displeasure of the Thákor makes it clear that there is very little chance of justice being given to them. It is, therefore, necessary for the Political officer, Gohilwád445 Pránt, to investigate immediately into the matter, the Thákor and the Fouzdár being kept away during the inquiry.

Comments on the Mysore Press Regulation.
**Indian Social Reformer* (6), 7th Nov.; *Indian Spectator* (7), 6th Nov.

45. "In reply to criticisms passed by members of the Representative Assembly on the Mysore Press Regulation, the Dewán, Mr. T. Ananda Row, said that the Regulation had been working satisfactorily and he declined to consider the question of its repeal or amendment. We are rather surprised at this attitude which goes further than what, if we remember rightly, the late Dewán, Mr. Mádhav Ráo, had led the public to expect in the Dewán's speeches. Whether Mr. Mádhav Ráo would have modified the Regulation on the lines suggested by members of the Assembly, we cannot say. But that he ever intended that it should be perpetuated in its present form, there is not the slightest reason for believing. In the quieter times that the country is now enjoying he, if he had continued in office, would not, probably, have thought it necessary to maintain it in its present rigorous shape, and we earnestly trust that the Mysore Government will not be deterred from recasting it in a less offensive and objectionable form." [The *Indian Spectator*, on the other hand, writes:—"The present Dewán thinks that the Press Regulation has worked satisfactorily and he declines to reconsider it. This resolve to maintain a continuity in the policy of the State, subordinating personal inclinations, if any, to the dignity of the State, is believed to be characteristic of British statesmen, and it indicates the standard to which statesmanship in Mysore has risen under the influence of example."]

Protest against the alleged high-handedness of the Police in the Patiála sedition case.
Shakti (93), 30th Oct.

46. The Mahárája of Patiála has, on the very day of his accession, performed a feat which has spread consternation throughout the State, and made his subjects receive the news of his accession with disgust and dismay. Almost all the Arya Samájists in the State have been arrested, it is said, for sedition, but it is not clear whether the so-called sedition was directed against the State or against the British Government. The police of the State appear to be beyond the pale of law and to have arrogated to themselves the power of over-riding it. This can be gathered from the fact that the searches have been carried on without the presence of a *Punch*. The credit of this notorious achievement of the 20th century rests with Mr. Warburton, the European Inspector-General of Police in the State, who is the stage manager of this farce. He is amenable to no law and responsible to none. He over-rides even the orders of the High Court. In two cases, he refused to let out on bail persons, ordered to be enlarged by it. We cannot find words to condemn this misrule. We would only say that although a black-skinned ruler is nominally on the throne, Mr. Warburton is the real king of the State.

Intelligence extracted from the Press.

Report of a lecture at Surat by Mr. G. K. Devdhar on Co-operative Credit Societies.

Praja Pokar (87), 3rd Nov.

47. Mr. Gopál Krishna Devdhar, M.A., of the Servants of India Society, Poona, delivered a lecture on Co-operative Credit at Surat under the presidency of Ráo Bahádur Gulábbhái Desái. The meeting was organised by the District Association of Surat. Mr. Devdhar said that the subject of his lecture would be very valuable and useful to those who interested themselves in the poorer classes of society in the country. The principle of co-operation animates to a great extent the Western countries and consequently the industrial and economic condition of those countries has improved remarkably. It was necessary for the educated classes to know how the Co-operative Credit Societies as started by Government are regulated in order that people might be benefited thereby. So long as the educated classes do not interest themselves in the societies co-operation will never be popularised. The lecturer quoted some statistics to prove how the poor have been benefited immensely by such societies. The movement has done much to foster education and patriotism. The lecturer was of opinion that the Congress and the Conferences could popularise the movement. One-fourth of the population of England have accepted co-operation and the annual income of their societies exceeds even that of the Government of India. The various modes of co-operation were then explained to the audience.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th November 1909.

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*Reported in advance.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th November 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire ...	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian ...	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Vácha ; Pársi ; 42	...
6	Indian Social Reformer ...	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal ...	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50. ...	1,000
9	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32 ...	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40 ...	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47 ...	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar ...	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser ...	Ahmedabad ...	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	3,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Mahárashtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mataram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	**Esláh**	**Bombay**	**Weekly**	......	...
	SANSKRIT.				
175	**Sunrit Vádini**	**Bombay**	**Weekly**	**Apapa Sharm Ráshivadekar**	...
	SINDI.				
176	**A'ftáb-i-Sind**	**Sukkur (Sind)**	**Weekly**	**Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.**	500
177	**Khairkháh**	**Lárkhána (Sind)**	Do.	**Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.**	700
178	**Prabhát**	**Hyderabad (Sind)**	**Bi-weekly**	**Lekhraj Tilokchand; Hindu (Amil); 45**	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 96 is Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22; 450.

The Editor of No. 168 is Bhujangrao T. Gaikwad; Hindu (Marátha); 25; 500.

The Editor of No. 174 is Mohamed Reza Haji Alli; Persian Muhammadan (Shia); 35; 400.

Nos. 49, 57, 99, 143, 144, 153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

Politics and the Public Administration.

Comments on the speeches of His Excellency the Viceroy during his tour in Rájputána.

Shakti (93), 6th Nov.; *Káthiáwár and Mahi Kántha Gazette* (78), 7th Nov.; *Rájasthán* (88), 6th Nov.; *Gujaráti Punch* (31), 7th Nov.

1. Lord Minto has been enjoying the hospitality of Alwár, Jaipur and Udaipur and taking part in festivities and sumptuous luxuries provided for him everywhere. The speeches made by the several Native Chiefs hitherto visited by His Excellency have as their burthen the subject of the bomb and the much-vaunted Council Reforms. Although anarchical misdeeds have been proved to be the work of a handful of maniacs, these Chiefs have been proudly boasting of the steps taken by them to prevent these tendencies from entering their territories. The Viceroy, in return, has been eulogising the action of his hosts and justifying his repressive measures. It is really to be deplored that while a foreigner like Mr. Mackarness has been fighting in the House of Commons against the stringent measures of the Government of India in regard to the Press, the deported leaders of Bengal and the Nationalist agitators, our Native Chiefs, instead of advising the Viceroy on these matters, should be squandering their money and singing the praises of Reforms with which they have no concern whatever. [The *Káthiáwár and Mahi Kántha Gazette* also expresses suprise that Native Chiefs should be harping on the subject of unrest and sedition in the British territories and should carefully keep back from His Excellency's notice the state of their Bháyáts, Sardárs, &c., and the steps that have been taken either for their advancement or deterioration. It observes that His Excellency's eulogy of his hosts for following in the wake of his Government with a view to preventing seditious tendencies from taking root in their States is also misplaced and likely to do harm to the State subjects. The paper in referring to the approaching visit of His Excellency to Bombay suggests that Lord Minto should personally inquire into the condition of the Bháyáts and Sardárs of the Chiefs he has the occasion to see, and that if His Excellency finds that they are being ill-treated and their property confiscated without any cause he should take immediate steps to put a stop to such high-handed treatment. The *Rájasthán* comments in an appreciative tone on Lord Minto's speeches at Alwár and Jaipur and the *Gujaráti Punch* belauds His Excellency's observations at the last place.]

Oriental Review (13), 10th Nov.

2. "The tour of His Excellency the Viceroy is wisely utilised to cement the friendship between the Imperial Government and the Native States. There is one thing connected with these relations to which attention ought to be drawn. We all favour the suppression of sedition and anarchy, but proper care must be taken that no Chief in his zeal to show his loyalty to the suzerain Government exceeds the reasonable limits of precaution and launches on a career of prosecutions heedless of the consequences which the innocent even may have to bear. It would have been well if His Excellency the Viceroy in his speech at Udaipur had touched this aspect of the question."

Ráshtramat (47), 6th and 7th Nov.; *Indu Prakásh* (46), 9th Nov.; *Dnyán Prakásh* (44), 10th Nov.

3. It has become the fashion now-a-days for every British bureaucrat to condemn seditious movements in season and out of season and praise the silly effusions of loyalty by the Native Princes. His Excellency the Viceroy has also chanted the note of sedition at Udaipur. The drift of his speech there was that the Princes were mere feudatories and that as such they should take no independent action and should approve every Government measure. He has, however, honeyed his words a little in giving expression to such a dangerous doctrine. Complete internal autonomy has been granted to the Native States. It was an injustice to charge them with the equipment and maintenance of Imperial Service troops. His Excellency has ignored this and has complimented the Native States tamely submitting themselves to this injustice. Territories have already been annexed in

lieu of military charges for the protection of the Native States. Government are thus only following the policy of 'might is right' in asking them to contribute again for military charges. Lord Minto may conveniently forget the treaties concluded with the Native States. But we cannot do so. Now-a-days a person is chosen as the next successor to any Native Chief according to the sweet will of Government and then he is asked to be adopted. What treaty supports such adoption after accession? Political expediency may have prompted the British Government to depose the Chief of Aundh. Will any honest Englishman say that the practical annexation of the Berars was no blot on their sense of justice? It is rather daring in the face of all such patent facts for the Viceroy to pose as a scrupulous adherent of the old treaties. Lord Minto said that no compulsion was used against Native States. We do not think that the Nizam was after the British to annex the Berars. The internal autonomy spoken of by Lord Minto is only in name. We do not attach any importance to his speech. He exhorted the Princes to co-operate with the Political officers and remember that their interests were identical with those of the Imperial Government. Lord Minto in effect said:—'Do whatever we advise you to do. You need not then be anxious about the management of your States.' Lord Minto concluded his precious speech with such sympathetic words! [The same paper writes in a further issue as follows:—The Viceroy's speech, however, raises a hope in the heart that the evil days of Native Princes are likely soon to end and that they may come to occupy a high position again in the Empire at no distant date. That the English statesmen should come to look upon our Native Princes as of some importance to the Empire is an uncommon event. But that does not mean that after the present purpose it served the argument about changed circumstances will not again be brought forward to the detriment of the Native Princes. His Excellency the Viceroy's references to Political officers, though couched in terms intended not to give offence to them, go to show that he does not hold them in very great estimation. This change of attitude in high quarters towards the Political officers will no doubt have the effect of checking the oppression hitherto being exercised against our Princes. It is no small thing that the agitation carried on by middle class Indians should have so far influenced for the better the condition of our Native Chiefs. [The *Indu Prakásh* writes:—We think that such speeches are more helpful in confirming the Chiefs in their loyalty to the Empire than lengthy proclamations. It is a matter for congratulation that our Government should now be inspired with a desire to conciliate and please our high-spirited Native Princes. We trust that the latter will make proper use of the trust that is now being placed in them and take their own subjects into confidence in the administration of their States. The *Dnyán Prakásh* writes:—If the Political Agents take to heart the sound advice given to them by the Viceroy, they will be all the better equipped for the proper discharge of their responsible duties.]

Kesari (131), 9th Nov.

4. It is well and good that Lord Minto has not followed the policy laid down by Lord Curzon with reference to the relations of the Imperial Government with the Native States. Under the *regime* of Lord Curzon, the rulers of Native States were treated harshly and were often lectured. Lord Minto deserves our congratulations upon his declaration that the interests of the British Government and those of the Native States are identical and that a sympathetic policy should be inaugurated. The autocratic Lord Curzon held that the old proclamations and treaties should be ignored and that a repressive policy should be pursued. Lord Minto, on the other hand, avers that they should be scrupulously adhered to. The policy is a liberal one and will have a great soothing effect on the wounded feelings of the rulers of Native States.

Indian Spectator (7), 13th Nov.

5. "Since the Queen's Proclamation of 1858 there has been little doubt concerning the general principles which govern the relations between the paramount Power and the feudatories. But under the somewhat elastic doctrine that the Imperial Government is in a

certain degree responsible for the general soundness of the administration of the Native States, the internal administration of the States is sometimes interfered with.......... His Excellency Lord Minto explained at Udaipur, in a speech instinct with sympathy and good-will, that his own policy had been characterised by two features—first, that he had made it a rule to avoid as far as possible the issue of general instructions, and secondly, that he had declined to over-estimate the value of administrative efficiency.......... We were not quite sure if the British Government usually interfered in the internal administration of a State for the sake of mere efficiency, though impending discontent of a more or less dangerous kind might have called for interference. After His Excellency's gentle admonition, we are bound to infer that Political Officers have sometimes been too zealous. In some of the Native States, the rulers themselves are desirous of introducing reforms and they ask for the services of officers trained in British India. But a spontaneous desire for improved efficiency is one thing, and reform under external pressure is quite a different thing. His Excellency the Viceroy's assurance must have dispelled any apprehension that might have existed as to the growing tendency of Political Officers to encroach upon the independent discretion of Native Durbárs in matter of internal administration."

Gujaráti (29), 14th Nov., Eng. cols.

***6.** Commenting on His Excellency the Viceroy's speech at Gwálior the *Gujaráti* writes:—"Lord Minto was right when he said that in the early stages of their introduction, we cannot expect the reforms to be perfect and that much will have to be learnt by experience. It is, however, a pity the rules and regulations were not published in their draft form and public criticism not invited thereon. 'I shall have no doubt of their ultimate success,' added His Excellency, 'if the natural leaders of the people will study the spirited and enlightened example which Your Highness and the Ruling Chiefs of India have placed before them.' We do not know who are referred to by the expression 'the natural leaders of the people.' The landlords, zamindárs and others similarly situated are, according to the settled Anglo-Indian or official phraseology, the natural leaders of the people. We are sorry Lord Minto should think and declare that the ultimate success of his reforms depends upon such 'natural' leaders alone. We do not know who the 'unnatural' leaders are, but if the other leaders are to be placed in the category of 'unnatural leaders,' His Excellency will find that so far it is the latter that have contributed to the success of the existing Councils and that the success of the new *regime* to be introduced by the new scheme of reforms will depend more upon the exertions of the latter than those of the former. Even Lord Minto's model ruler of Gwálior and the Ruling Chiefs with two or three exceptions have not as yet endeavoured to introduce reforms on the lines of those which will shortly be inaugurated, and it is somewhat extraordinary to call upon the 'natural leaders' of the people to follow an imaginary example."

Approval of the decision of His Excellency the Viceroy to receive the Bombay Presidency Moslem League's address at Ahmedabad.

Bombay Samáchár (68), 11th Nov.; *Jám-e-Jamshed* (33), 11th Nov.

7. The *Bombay Samáchár* expresses satisfaction at the announcement that His Excellency Lord Minto would be pleased to receive an address from the Bombay Presidency Moslem League at Ahmedabad and trusts that this act of kindness on the part of the Viceroy will set at rest the keen sense of disappointment that had been caused to the Moslem community. In exhorting the Muhammadan leaders to profit by the opportunity the paper appeals to the good sense of the community to use great circumspection in framing their demands so as not to offer any insult to the intelligence of other Indian communities. [The *Jám-e-Jamshed* writes in a similar strain.]

Ráshtramat (47), 12th Nov.; **Rást Goftár* (39), 14th Nov., Eng. cols.

8. The Government of Bombay had at first refused the Moslem League permission to present a separate address to the Viceroy on behalf of the Muhammadans, but it has been subsequently granted and the address is thus to be presented at Ahmedabad. What must have

led Government to retract their previous order? The solution of this problem can best be found in British statesmanship the principal feature of which is never to displease all. The Hindus being at present rather discontented, it would not have been politic to displease the Muhammadans at such a juncture. If the different communities in India were to unite, the English will have no alternative but to grant *swarájya*; and so their statesmanship lies in stemming the growth of national unity in the country. The permanence of British rule depends upon its keeping the different Indian communities aloof from each other by a variety of means such as mollifying the Moderates by toy reforms and grounding down the Extremists by repressive measures, lauding the loyalty of the Princes and branding the common people as seditious. This is the soul of British statesmanship, and England is to be congratulated upon possessing it in such high perfection. [The *Rást Goftár*, on the other hand, remarks:—" The Muhammadans of the Bombay Presidency will feel grateful for the opportunity given them to express their loyal thanks to the Viceroy on behalf of their community. The hasty conclusions to which their leading spokesman in Bombay committed himself detracted considerably from the gracefulness of the affair. The community is indebted for this act of kindness as much to the Bombay Government as to His Excellency the Viceroy, and they must now be repenting the tone of the speech of the President of the Moslem League. It is an unusual course to force an address on the acceptance of a would-be recipient and the more so to show displeasure on a refusal of the offer by means of uncharitable insinuations. We must all the same congratulate the Government for their tactful handling of this matter, inasmuch as a point-blank refusal of their offer would have caused the Islam community sore disappointment."]

Comments on the Under-Secretary's reply to an interpellation in the House of Commons *re* the separation of Judicial and Executive functions in India.

Praja Bandhu (38), 14th Nov., Eng cols.

***9.** Commenting on the reply by the Master of Elibank to the interpellation of Mr. Mackarness in the House of Commons *re* the separation of Judicial and Executive functions in India, the *Praja Bandhu* writes:—" It need scarcely be said that the above reply is far from encouraging. The statement made by the Master of Elibank in reply to the question, which is virtually tantamount to saying that the expediency of going further on the part of the Government than it has done in this important matter is open to grave doubt, cannot but cause a feeling of surprise throughout the length and breadth of India. This feeling is bound to be the keener, inasmuch as many of us believed that the question would be satisfactorily solved at no very distant date. If the Under-Secretary of State had merely said that there was a difference of opinion as to the length to which the authorities should go that was a different thing. But to doubt the expediency of the reform itself after its having been admitted by more than one responsible statesman as well as by several eminent Judges, who have actually observed the evil results of this unholy combination, is a thing that is difficult to account for. While the authorities hold this view, the better minds of India think that even a complete separation of the two functions by itself will not thoroughly cure the evil, unless and until all the judicial officers are placed entirely under the control of the High Court.......... The reply is disappointing, and the general attitude of the authorities in reference to this matter has been such as cannot but give rise to a feeling of surprise and dissatisfaction among the public, and for this result the authorities have to thank none else but themselves."

Comments on the English Birth-day Honours list.

Indian Spectator (7), 13th Nov.

10. Commenting on the English Birth-day Honours list the *Indian Spectator* referring to His Excellency Sir George Clarke says:—" There is another public servant, working nearer to us in Bombay, with a record proclaiming conspicuous ability and self-sacrifice, whom India would have rejoiced to see honoured before now. We know that the omission in his case but accentuates the value of his services to his own country and to the land of his adoption amid circumstances

too tragic to be faced by ordinary mortals. For such workers the best reward is the approval of their own conscience, undisturbed by the intrusion of personal sympathy."

Suggestion that Sir M. M. Bhownaggree may be appointed to the India Council in place of Mr. Husein Belgrami retiring.
Rást Goftár (39), 14th Nov., Eng. cols.

*11. "Mr. Husein Belgrami has had the honour of being the first Muhammadan nominated to a seat on the Secretary of State's Council. Mr. Belgrami is a level-headed man and promised to make his mark as an Indian member on the Council. Unfortunately, he is forced to resign his seat all too prematurely on considerations of health. It is not yet known if, when the vacancy is filled, the selection of a successor would be made from the Indian community.......... If from the outset the seats for the Indian members are so distributed that a vacancy caused by a resigning Muhammadan member is filled from amongst the Moslem community and a seat vacated by a Hindu member from amongst the Hindus, it would by usage soon acquire the form of an established policy that the Council should at all time own in its *personnel* a certain number of members as special representatives of the two communities.......... There are other minor but influential communities in India besides the Muhammadans, and if the separatist principle is thus once established, such communities would be debarred for ever from entering the Council......... Sir M. M. Bhownaggree is an Indian in every way qualified to occupy the seat vacated by Syed Belgrami. We do not know if he would accept an offer from the India Office, but the one thing that we can vouch for in his case is that he would prove a very valuable acquisition to the Council.......... We would not endorse his nomination on the ground that no Pársi has yet been appointed to a seat in the Council, for that would be upholding the principle of sectarianism.......... However, as the Hindu and Muhammadan members have had their turns, we reveal no secret when we state that the nomination of Sir M. M. Bhownaggree would be received with keen and grateful appreciation, and esteemed by the Pársis as a special honour to their community."

Extremists as candidates for Council elections.
Ráshtramat (47), 9th and 10th Nov., Eng. cols.

12. "It is with a certain degree of surprise that we heard the news that some candidates for seats in the new enlarged Councils are from the ranks of the Nationalists. It is more correct to say that men who used to be Nationalists so long have receded from their position and wish to try once again if the old methods of petition and supplication would do.......... Repeated attempts have been made along these lines ever since political agitation began to be used in India as a means of getting some share in the administration of our own country. And what has been the result except sheer disappointment of even the most hopeful among the admirers of British tradition? What that British tradition is no one has ever made clear, but the phrase has always been used as a stock argument when all others based on reason have failed. British liberty means liberty for self and domination over others. An idea of British justice can be formed from the very recent occurrence in which the Indian agent of the *Swarâj* was arrested on a warrant within three days of the receipt and sale of a number of the journal said to contain a seditious article, whereas the agents of the *Review of Reviews* have been allowed to go scot-free even when Mr. Stead inserted the same article in his Review in order to give the Indian Judges a chance of prosecuting and sentencing his Indian agents. But the Government does not seem to relish a prosecution which may bring them into conflict with some powerful English journalists. Our police would much rather eat the humble pie than accept Mr. Stead's challenge. If this is the sort of love of liberty which is set before us, then it were better we lived in the good old days under the benign despotism of kind-hearted though eccentric rulers who were also sons of the soil. British traditions of equality are also in evidence in Africa, Egypt and even in our own country. Fraternity is a phrase which the Englishman likes only when he can become the bigger brother to bully the younger one. Such to us has been the value of British

traditions and these we are asked to look up to. We frankly confess that we have tried and failed so signally that now we have no hope in merely depending on the unassisted generosity of the British people. We want, therefore, to follow the path of self-help and wish to utilise our resources in working along those lines. We can no longer sympathise with those who want to run the race for seats in these Councils. We have never felt any hope in the power for good which is said to lie in the newly launched Legislative Councils; and now that the elections are near at hand we do not think it necessary to change our mind and fall into the vortex of a scramble for seats. Those whom we called our own so long and those who followed the path of the new party along the lines of self-help may perhaps have chosen to try again at the old game, and we do not want to quarrel with them. We cannot believe their position to be logical nor do we feel confident that these candidates will carry with them the support of the bulk of the party. Of one thing we are sure, *viz.*, that the disappointment of these gentlemen who have jumped out to compete for Council seats will be all the more keen when they return to the party wiser for their experience." [The same paper in its further issue writes:—" The complaint that Government officers meddle with Council elections is not a new one. Very often in the past the elections have been vitiated by official influences, and the scandal became so glaring that Government felt constrained to issue a resolution prohibiting its officers from interfering directly or indirectly with the Council elections. The very presence of this resolution is a standing blot on the behaviour of Government officers, but it will scarcely be very greatly effective in putting a stop to the evil. The bureaucrat is not only jealous of even an iota of power going out of his grip, but when an elective body is likely to have some little strength, he will try to put in such members into it as will not represent the people's cause but will care more for the applause of the official. Now if any of the so-called Nationalists go and seek introduction and favour at the hands of Government officers, then that would mean a serious fall for them. We are, of course, indifferent whether Government officers do or do not interfere in this matter, for when we are certain that no real work is possible in the Councils as they are at present constituted, we care not whether one candidate is elected in preference to another. We can at most say that from among the candidates a plain-speaking man is better than a mere sycophant. The Nationalists ought to leave their pseudo-leaders to fight with the officials and follow the path of their own duty. There is so much real work waiting for every zealous Nationalist that there is no time to waste over Council shows. Where is the use of all the eloquence and argument spent to convince a packed majority which practically comes to vote and not to reason? We found a dead wall in front of us and we have turned our faces and taken a different course. It would be foolish to turn our steps thitherward any more."]

Kesari (131), 9th Nov.

13. Under the new rules, candidates will be directly elected to the Legislative Councils. No nomination is required and Government cannot veto their election. Government have, therefore, framed certain regulations disqualifying political offenders from offering themselves as candidates. But political offenders are now here considered as immoral persons. A man who had actually borne arms against His Majesty's Government in the Boer War is at present a member of Parliament. No man is disqualified in England because he happens to be in the bad books of the bureaucrats. If the members of the opposition are excluded, administrative improvements will be checked and there will be deterioration. If political offenders are excluded from Legislative elections, the English people will have shown themselves to be illiberal. Even the Muhammadans are fighting among themselves for the seats, and within a few days we may expect to see distinct parties amongst them. We should try our best to get Extremists elected as members of Council. Why should the Extremist party lose the advantages? We should co-operate with Government so far as is consonant with the privileges granted. Mere self-denying asceticism will not do. The Extremists should try to capture as many

seats as they can in the District Boards, Municipalities and the Legislative Councils which now afford a vantage ground to the Moderates to malign us. If it is not possible to return our own men, we should elect harmless non-party men. But we should never vote for Moderates. Some District officers may interfere in the elections, but that is clearly against the orders of Government. We should at once bring any such breach of rules to their notice.

This miserable country has no reason to celebrate the Diwáli holiday.
Bhárat (98), 10th Nov.

14. The *Bhárat* in a long article bitterly ridicules the idea of celebrating the Diwáli festival when the country is sunk in misery and poverty, and says:—We see with our physical eyes, but our hearts are blind. If they were not, we would surely not be so eager about the Diwáli. Our minds are so perverted that we are fondly celebrating the festival of light while in truth there is darkness all round. This is not Diwáli, it is *Diwála* (bankruptcy). Can you not see that this is not Diwáli, but the exhibition of your poverty? Where is the Diwáli left now? Do you not feel any shame to shout "Diwáli!" "Diwáli!" and thus sprinkle salt water on our wounds? We have undertaken to be in slavery. And we do not get this slavery even when it has become second nature with us; we do not get it even when we have won University degrees, even when we resort to a thousand flatteries and to bribery! We are treated worse than thieves and robbers, not only in this our motherland, but in far Africa. Then how can we say this is Diwáli? The fact is that a race trodden under foot and shackled in subjection cannot feel any joy, let alone the joy of an occasion like Diwáli. The race that has lost its independence is doomed to destruction. Our Diwáli came to an end when we cut our throats with our own hands. When we consider our terrible condition, we can say without any hesitation that this is not the festival of Light, it is Darkness. This is not Diwáli, this is *Diwála* (bankruptcy). In a land where you have to face calamities if you merely unbosom yourself, where patriotism is looked upon as sedition, where the people have such spleens that they burst at a kick, where it is insolence to use an umbrella—surely there is Darkness and not Light in a country where there are such hardships and unrest. There was Diwáli in this land so long as the adorable Tilak was here; since last year the prisoners at Mandalay are enjoying real Diwáli. But we are in utter Darkness.

Power of passive resistance and boycott to achieve national ends.
Ráshtramat (47), 12th Nov.

15. Passive resistance is sure to gain the object our leaders have in view, but it will not be successful until the people come to fear popular displeasure and social ostracism more than the punishment inflicted by Courts. The insignificance of the ruling power must, therefore, be impressed on the minds of the people and its prestige thus undermined. At present this is being done by the bureaucrats themselves. When the superiority of the people's power over that of Government is thus established, the latter will have to submit itself to the former. Self-reliance should be our watchword in every matter, and boycott of all Government institutions ought to be established. If the people's power thus strengthened by strikes and boycott comes to the forefront, it will require no help from physical arms and no human power will be able to withstand it. The Nationalist party should never lose sight of this.

Indian history as it is taught to Indian children.
Shakti (93), 7th Nov.

16. The *Shakti* deplores that Indian History has not been properly studied by Indians and writes:—Our history is incomplete: it is compiled by foreigners, and put before us with any additions and alterations they like. What is taught in schools under the name of History? Merely dynasties and dates. We are taught that we are effete, that we were suffering from oppression, that the Rajputs were vicious opium-eaters, the Muhammadans were despots, that the Mahráttas were robbers, and that a merciful Providence sent the English demi-gods to save the people of India. They put things to right and mercifully deprived Native Princes of their kingdoms. The period taught to us is that beginning with our decline

and succeeding that of our prosperity, while we are kept in utter ignorance of the splendour and prosperity of our country in former times. Such a state of affairs is not the best for a nation aspiring to regeneration. It makes us nerveless, and leads us astray and downwards to the path of subjection and ruin. We should try to change it and to acquaint every man with the glories of our past.

Comments on Sir John Muir Mackenzie's recent speech at Panchgani (Sátára).

Jám-e-Jamshed (33), 12th Nov., Eng. cols.

17. "We need hardly apologise to Sir J. Muir Mackenzie for saying that his reference to that Anglo-Indian sword theory, the other day, was both far-fetched and unfortunate. .... One might well question the taste and the wisdom of the British official, who, though holding a high and responsible post in the Government of so important a province as the Bombay Presidency, went out of his way to repeat it before an audience gathered to witness the distribution of prizes to school-girls.......... Such references are only likely to humiliate the people without serving any useful purpose; and we are surprised that even so intelligent and experienced an English official as Sir J. Muir Mackenzie does not know how irritating such reminders are bound to prove to a loyal and devoted people who have definitely thrown in their lot with their conquerors.......... That India has been conquered for the British by the sword is undoubtedly true. But whose sword was it, that did this? There is nothing which history so completely refutes as the theory of its having been the British sword. It was the sword of the Indian which gave India to Britain!......... So again in the matter of retaining India. If it is the sword that retains India, we should think that there too it is the Indian sword which preponderates."

Comments on the Government Notification creating Sardárs in Gujarát.

Oriental Review (13), 10th Nov.

18. "The Government has acted wisely in creating a body of Gujarát Sardárs who can return their representative to the Council. But the Government Resolution forming such a body has several defects to which we draw the attention of His Excellency the Governor in Council. In the first place, the inclusion of a land-owner in the class of Gujarát Sardárs is made dependent upon the will of the Government. .... In the second place, the Resolution mentions that the removal of any man from the list of Sardárs will also depend upon the will of the Government, which can do so without assigning any reason for the same. Why should these limitations be placed round the election by landlords of their representative to the Council, when all the other bodies are treated liberally in the matter of election?......... The case will be that the election by landlords instead of being election in the proper sense of the term will be nomination pure and simple, for the nomination of landlords themselves as Sardárs will depend upon the Government. We hope that His Excellency, who has done so much to broaden the basis of the representative principle and to make the Reform Bill as non-sectarian and popular as possible, will not, now that his attention has been drawn to it from all quarters, fail to weed out the defects from the scheme."

Gujaráti (29), 14th Nov., Eng. cols.

*19. "The Resolution of the Government of Bombay, constituting a body to be known as the 'Sardárs of Gujarát,' furnishes instructive material for reflection and comment.......... For purposes of rank and precedence the Sardárs will be divided into, and placed in, two classes according to the will and pleasure of Government. This is not an arrangement conducive to the maintenance of independence amongst the Sardárs. No Sardár with an income of Rs. 10,000 or more would like to be placed in rank below one who has, for instance, an income of Rs. 2,000, but enjoys the good graces of local officials and happens to be placed in the First Class. That is not all. The Sardárs must bear in mind that the Governor in Council reserves discretion to remove from the list the name of any person without assigning any reason for the removal. We suppose this will teach the Sardárs of Gujarát to be of good behaviour. The Sardárs, we take it, are, according

to the usual official view, the 'natural' leaders of the people, and it is not easy to understand why a Damocles' sword should be kept hanging over their heads, when the 'unnatural' leaders will be exempt from any such terrors. A constituency, constituted in this wise, can hardly be called independent. But the 'natural' leaders of the people become the special favourites of Government at least in State despatches when the merits of the professional classes are to be assessed by way of comparison, and one of the ways of signifying official regard for them is to provide in a Government Resolution that the Sardárs shall always be on their good behaviour. We hope the Sardárs of Gujarát will appreciate this special mark of distinction in grateful recognition of the franchise that has been conferred upon them. One had a right to expect greater liberality of sentiment as well as principle under the *regime* of our enlightened and liberal-minded Governor in the creation of a Sardárs' constituency."

Inadvisability of having Government officers as presidents at social and other gatherings.
Ráshtramat (47), 10th Nov.

20. A contributor writes to the *Ráshtramat*:—We congratulate the Young Cricketers' Club of Poona on the success they have achieved during the last few years, but see no reason why they should have unnecessarily troubled His Excellency Sir George Clarke to preside at their Prize Distribution. Our Governor, we beg to state with all due respect for his good qualities, is not a renowned cricketer like Lord Harris, and the Club should have done well in asking the Jám Sáheb Ranjitsingji to preside on such an occasion. But the Club has nevertheless by asking His Excellency the Governor to preside secured the unique honour of prominent mention in the Anglo-Indian papers! Societies in Poona and elsewhere vie with one another for having the honour of being presided over by His Excellency the Governor or by an Honourable Member of Council or by a Commissioner or at least by a Collector. We believe that this practice is detrimental to the development of the feeling of nationality amongst us. The British so far as they rule over us are our acknowledged superiors, and we are, therefore, bound to obey their laws, but they have left us free to make our own choice of presidents in connection with our social gatherings. Why then should our people display such a weakness for official presidents is a difficult enigma for us to solve. The Young Cricketers' Club have, therefore, acted very indiscreetly in asking the Governor to distribute prizes at a time when the soul of our political activities, Mr. Tilak, has been sent into exile by Government. The Young Cricketers' Club has very little to gain by official favour, and its members should not have so far forgotten their self-respect as to show outward joy when grief is rankling in their hearts.

Comments on Mr. W. T. Stead's challenge to Indian authorities to prosecute him for republishing the incriminating article in the *Swaráj*.
Shakti (93), 6th Nov.; *Jain* (190), 7th Nov.; *Gujarát* (73), 6th Nov.

21. Let us await the decision of the Government of India in this connection. If the *Review of Reviews* had been edited by an Indian, and he had taken such liberties with the authorities, his fate would have ere long been sealed. The fame, however, of Mr. W. T. Stead, who commands unbounded influence throughout Europe, debars Government from taking any action against him, lest a violent agitation be caused throughout the civilised world. The cause afforded unawares by Mr. Pál to induce the authorities to stop the publication of his journal has now been publicly given to them by Mr. Stead, and consequently it is their duty to stop the *Review of Reviews* from entering this country. If they do not maintain their prestige and justify their just administration, they would certainly expose themselves to the remark that they are afraid of him. We feel thankful to Mr. Stead for his coming forward to prevent Government from depriving the people of this country of their liberty of speech. [The *Jain* thinks that the challenge thrown out by Mr. Stead has laid bare the charge of sedition levelled against the Indian masses, and remarks that the local authorities would be powerless to take it up. The *Gujarát* also gloats over the attitude taken up by Mr. Stead and evidently awaits further development in the matter.]

Comments on the reply alleged to have been given by His Excellency the Governor of Madras to the editor of the *Swaráj* in the Vellore Jail.

Jain (190), 7th Nov.; *Indu Prakásh* (46), 8th Nov., Eng. cols.

22. Commenting on the reply reported to have been given by His Excellency the Governor of Madras to the representation of the editor of the *Swaráj* in the Vellore Jail, the *Jain* observes:—We are sorry to hear such a miserable and unfortunate reply from such a highly placed official. The reply clearly indicates that not only are Political offenders in India looked upon by the officials with feelings quite the reverse of respect but they are considered by them to be worse than thieves and *badmashes*. It is a pity His Excellency did not reflect on the effects likely to be produced by these words of his on the public at large. It appears to us that His Excellency's head is too much clouded by mistaken ideas about the Native Press; otherwise, he would never have used such harsh words to one who craved for mercy and justice from him. [The *Indu Prakásh* writes:—"Mr. Sarvottam Ráo's case is a fit one for the exercise of the royal prerogative of mercy. Clemency exercised on opportune occasions is never a non-productive asset. It is always sure to have a chastening influence on him to whom it is shown. It converts foes into friends. It is most probable in Mr. Ráo's case that he would become a staunch supporter of British Rule after his recent Jail experiences, and a useful member of society.......... Three years will surely pass in the ordinary course of nature after which Mr. Ráo will be released as a matter of course. But what effect the completion of his term of imprisonment will have upon the prisoner can better be imagined than described. To-day's suppliant for mercy is likely to be to-morrow's rancorous foe, if thoughtlessly spurned, human nature being the same in all countries. He, therefore, is the true statesman and diplomat who does not miss an opportunity to bind a possible foe by perpetual bonds of gratitude."]

Complaint about the non-acceptance of 1840 silver coins.

Sánj Vartamán (40), 8th Nov.

23. One Vaziruddin writes to the *Sánj Vartamán*:—The silver coins minted in 1840 are not accepted by many people, especially by mill-hands and office peons. Even educated people are not willing to accept them as current coins. Every day in the tram cars wrangles take place about these coins. If Government be pleased to declare that such coins are not out of use, much unnecessary difficulty will be avoided. The mercantile community is anxious to see this matter settled once for all. It is hoped that the attention of His Excellency Sir George Clarke will be drawn to this matter.

Suggestion that next year's Shrievalty of Bombay should be conferred upon a Sunni Muhammadan.

Sultán-ul-Akhbár (188), 9th Nov.

24. There is a rumour that next year the Bombay Shrievalty is to fall to the lot of a Muhammadan. We may be allowed to point out that since 1885 the three Muhammadans who have been thus honoured have all belonged to the Shia sect. Though we would welcome Muhammadan of any sect we would like to suggest to our Government to do justice this time to the Sunnis who form an overwhelming majority amongst the Bombay Muhammadans. As a merchant can very well discharge the duties of a Sheriff, we beg to suggest to Government the name of a highly respected and influential Sunni gentleman, well-known for his kind-heartedness, generosity and honesty in business. He knows English well and has many friends in official circles. It is needless to say that we have Háji Sulemán Abdul Wáhid, J. P., in view. His appointment to the Shrievalty will not only satisfy the Sunnis but we think no Shia will have to say anything against it. We hope Government will be pleased to favourably consider our suggestion.

25. On account of the repeated complaints heard from various parts of the Presidency in regard to the harassment of villagers consequent upon the frequent impressment of their carts for Government services and other inconveniences caused to them by touring officials, Government have at last thought it desirable to frame some rules for the guidance of village authorities. But we are not sure that these rules will be acted upon in the mofussil. Village patels are always uuder the thumb of Government officers, and as their very existence in service depends upon the latter's good-will, we do not think they would ever dare to go against their wishes. Under these circumstances there is no probability of the complaints regarding enforcement of labour being redressed to the satisfaction of the villagers. We, however, think that if the matter was left entirely to the discretion of villagers and the officials allowed to make their own arrangements for conveyances, &c., like private individuals, the villagers would never hesitate to render service for which they would be adequately paid. At any rate the restrictions laid down by Government, if wisely acted upon, would, to some extent, meet popular complaints.

Comments on the rules framed by Government for the guidance of village officers in the matter of enforced labour.

Akhbár-e-Souddgar (23), 10th Nov.

26. "Owing to successive assaults committed by Europeans on Indian students and others walking along the local Cantonment road leading to the Economic garden, we had once asked if the Europeans regarded those roads as sacred ground for themselves and wanted us not to approach them. We regret that we are obliged to repeat the question in view of a fresh assault on that road. This time the victims are Professor H. M. Gurbaxani, M.A., of the Sind College, and Mr. Gobindrám B. Chandirámani, L.C.E. They were passing along the jealously guarded road on which stand the Anglican Church and the Officers' Mess, when from inside a house occupied by two Lieutenants of the Army, a stone was thrown at them by a man who accompanied his act with the words 'don't make noise' and quickly withdrew into the inner apartments like a brave son of Mars that he was! It is absurd to suppose that the Professor and his companion could be screaming on the road or causing nuisance.......... Who it was that threw the stone (which, by the way, hit the Professor), whether one of the men whose names are on the signboard outside, or some friend of theirs, is not known. We understand Professor Gurbaxani is trying to find this out and then take criminal action. Meanwhile, the District Magistrate and the Commanding Officer had better do something—irrespective of the merits of the case—to bring home to the aggressively inclined European residents the propriety of behaving better, at least for the credit and honour of the European name."

Report of an alleged assault by a European on Indians at Hyderabad (Sind).

Sind Journal (20), 4th Nov.

27. The intellectual faculty of our bureaucrats seems to be on the downward grade. From the Indian Penal Code it has descended to the Criminal Procedure Code and from that it has now gone down so low as to have recourse to the Police Act. The reason assigned by Mr. Brendon, Collector of Belgaum, in prohibiting Messrs. Abhyankar and Dixit from delivering lectures and telling the people not to get themselves inoculated as they were dying not from plague but of starvation, strikes us as most strange, for we cannot imagine how there could have resulted any breach of the public peace from such lectures. As plague inoculation is still in its experimental stage, what authority has Mr. Brendon to prevent people from expressing their frank opinion about it? If Mr. Brendon thinks that no one should complain of starvation, he must see that all the people in his collectorate get sufficient food to eat. But such advice is sure to be wasted on the bureaucrats as they seem to be deliberately pursuing their present policy. Our duty, therefore, consists in fearlessly following the line we have already chosen.

Comments on the Collector of Belgaum's order prohibiting certain individuals from lecturing against inoculation.

Ráshtramat (47), 12th Nov.

Comments on the Government Resolution about precautions against fires at theatres and other public places in Bombay.

Rást Goftár (39), 14th Nov., Eng. cols.; *Kaiser-i-Hind* (34), 14th Nov., Eng. cols.

***28.** "The Bombay Government have not awaited tragical occurrences for an inspiration for precautions in the matter of theatres, &c. It does not require an extraordinary faculty of prevision to foresee the consequences of a fire in one of those canvas pavillions and tents in which circuses and cinemetographs play before crowded houses in Bombay.......... We wish that the Resolution had forbidden the use of all structures save those built of uninflammable materials. The existing regulations are not wanting in suitable precautions against an outbreak of fire, but they have been rendered nugatory in the absence of suitable care for their stringent enforcement." [The *Kaiser-i-Hind* writes:—"The more important part of the Resolution deals with cinematograph exhibitions. One has only to look at structures such as existed on the Maidan last year to see how little chance there would be of checking a conflagration should one break out, and it is but reasonable that extra precautions should be taken. Bombay has already experienced one fire in this way and that accident taught its lesson, but individual caution in such matters is not sufficient, and there is need not only of stringent rules but also of a stringent application of them."]

Alleged sufferings of Hajis in Bombay and complaint of inefficiency against the Haj Committee.

Sultán-ul-Akhbár (188), 7th Nov.

29. We heartily thank the Commissioner of Police for the trouble he has taken for the Hajis, but at the same time beg to draw his attention to the fact that numbers of them have to lie exposed in streets at night. Some unscrupulous persons take advantage of the ignorance of these Hajis and accommodate them in unhealthy houses charging them one, two and even three rupees per head for a week's lodging. Thus a house which can hardly bring twenty rupees a month in ordinary times produces a hundred or a hundred and fifty rupees per month during the Haj season. We admit that the influx of so many Hajis makes their management a somewhat difficult affair, but we should like to draw the attention of Government to the real cause of this rush of the Hajis to Bombay. Most of them declare that they undertook the Haj as they were informed at their homes that the steamer fares from Bombay to Jedda ranged only from eight to ten rupees. Owing to this inducement, most of them sold all their belongings and came down to Bombay only to find that the steamer fares had risen to thirty, forty and even to eighty rupees. Their utter disappointment can thus be only imagined. The utter destitution to which these people are thus reduced puts Government to the trouble of feeding them and sending them back to their homes. To remedy this deplorable state of things, it should be arranged that no unauthorised news regarding steamer fares should be allowed to circulate in Upper India before the Haj season. Either Government or the Haj Committee should fix the rates in consultation with the steamship owners and make them officially known. The Haj Committee, we regret to say, has not been doing its duty properly in this matter. Had it been alive to its responsibilities, the poor Hajis would have had much less to suffer than they have been obliged to do. No member of the Haj Committee, except the Police Commissioner, has ever thought it fit to visit the musáfirkhánas and ascertain the difficulties under which the Hajis have been labouring.

Comments on the Commissioner in Sind's letter to the Karáchi Municipality *re* irregularities in connection with the acceptance of certain tenders.

Sind Journal (20), 4th Nov.

30. "The Commissioner in Sind's letter to the Karáchi Municipality is called a bolt from the blue. But it is more than that. It is a sledge-hammer blow such as is seldom administered by a high official to responsible office-bearers. The Commissioner rates the members of the Managing Committee and in particular the independent elected non-official President as soundly as it is possible to do. The President is in effect asked to go out of the Municipality, and if he does not either protest strongly or resign or take some other equally effective action, he must fall in the estimation of the public,

including his supporters. The Managing Committee members too cannot, consistently with self-respect, sit quietly under the censure. We are not in touch with any occult sources of information at Karáchi, but judging from what has transpired, it strikes us that the Commissioner in Sind has taken a one-sided view, in that not a word is said as to the failure of the Chief Officer to bring home to the members the fact that an irregularity was being committed in respect of the tenders......... It is impossible that all the members of the Managing Committee could have conspired deliberately to commit a most serious irregularity in order to favour a particular firm. The critics have been talking of the Committee's responsibility, but why are they so mum about the Chief Officer's neglect of a clear duty?......... We do not mean to say that the Commissioner should not express himself plainly when a Municipality fails to take due action on a serious irregularity. Our contention is—barring secret sources of information—that he has been one-sided, and that, considering that at best the question as to who is at fault is a dubious one, he should at least have expressed himself with much greater self-restraint. Meanwhile, we shall not be surprised if a similar censure comes soon to be conveyed to the Works Committee of the Hyderabad Municipality for the irregularity which it committed, confessedly with open eyes, in accepting a late tender. In this case too the Corporation passed a resolution which could hardly be regarded, from the strictly formal point of view, as anything but a halting pronouncement. It is possible the Hyderabad affair being a petty one and not having affected a European firm, does not excite the same interest in high quarters, but the principle involved is exactly that which, in Karáchi, has raised such a whirlwind of criticism and official action. We do not at all suggest a thunderbolt descending upon the Hyderabad Municipality as well; on the contrary, we think the condemnation that has been passed on the Hyderabad affair locally, both inside and outside the Corporation hall, is quite enough to meet the ends of justice and serve as a deterrent for the future. It is often not necessary or desirable to take the extreme course."

Education.

Disapproval of the abolition of the L.M. & S. Examination by the Bombay University.
Bombay Samáchár (68), 8th Nov.; *Akhbár-e-Soudágar* (23), 8th Nov.

31. The resolution passed by the Bombay University Senate abolishing the L.M. & S. Examination from April 1911 cannot fail to have a great influence not only on the medical student world but also on the public at large. It will check the turn-out of a large number of medical graduates. It would have been much better if the Senate had waited to see what was the issue of the desire expressed by Government to take up the L.M. & S. Examination. We have not, in our midst, a sufficiently large number of medical graduates, and the number turned out at present is comparatively very small. The result is that the major part of the people are exposed to the mercy of quacks and empirics. We have not yet reached the stage where we can dispense with the services of the L. M. & S. We would, therefore, urge that the University should keep its promise of continuing the L.M. & S. degree side by side with the new one. [The paper then goes on to suggest that training according to the old course should continue to be given separately in a separate college created in one of the numerous Hospitals in Bombay. It also suggests that the Hospital Assistants' course should now be brought up to the standard of the L.M. & S. The *Akhbár-e-Souddgar* while approving of the Senate's resolution, hopes that Government will not take long to arrange for the institution of a lower degree in Medicine and thus satisfy the needs of the public.]

Municipalities.

Comments on the recent house-fatality in Bombay.
**Pársi* (37), 14th Nov., Eng. cols.; *Jám-e-Jamshed* (33), 11th Nov., Eng. cols.

*32. "A wretched warren in Sarang Street, which had somehow survived the monsoon, suddenly returned to the dust from whence it sprang, in the early hours of Monday last. Five persons were killed with shocking mutilations; eight others were injured in varying degrees. Now this house was the property of the City Improvement Trust—bought for demolition, certainly, but declared quite recently by the Trust's engineers to be structurally safe, and let out to the unfortunate tenants. So the Trust have it on their records now that people have been killed by their failure both to supervise new buildings properly and to judge of the strength of old ones.......... In the case of the Sarang Street house, a more competent inspection before purchase would not only have saved lives but would have saved the purchase-money expended on a structure that deserved only demolition. The tumbling down of houses in Bombay points to an unpardonable laxity in the administration of the building laws, and it is to be hoped that with these instances, where the blame for the lives lost lies undeniably on the Improvement Trust, there will be a general waking up in this department." [The *Jám-e-Jamshed* writes at length on the house-collapse and appeals to Government to take such steps as would render such fatalities impossible in the future.]

Comments on the management of the Bombay Tramway Co.
Sánj Vartamán (40), 9th Nov.

33. In a lengthy article the *Sánj Vartamán* charges the Bombay Electric Supply and Tramway Co. with being utterly regardless of the grievances of the public and with passing arbitrary bye-laws. It seriously protests against the illegal and irregular conduct of the Tramway Co. on the last Cocoanut Holiday, when, as the paper alleges, the Elphinstone Circle route was entirely closed and all cars made to run on the Secretariat line. The paper further strongly criticises the application which it understands the Company is going to make to the Corporation for increasing its fare from one anna to one and a half, and hopes that the Corporation will throw it out.

Complaint about the raising of the franchise in the Surat Municipality.
Shakti (93), 6th Nov.

34. The unworthies who preside over the destinies of the Surat City have succeeded in declaring those who pay a rate of Rs. 4 as unfit for Municipal franchise. The Commissioner has sanctioned this measure of the Municipality. It is a question of law whether a Government resolution can be cancelled by order of the Commissioner, and people should make sure of this first. In other Municipalities in the Presidency those rate-payers who pay only Rs. 2 have the right of voting. But the selfish creatures at Surat have taken a retrograde step in having such rate-payers declared unfit to vote. The sanction of Government will mean general dissatisfaction and a constant cause of complaint. We hope that Government will not be led away by the Surat coterie to take any such step.

Appreciation of the Assistant Collector of Bulsár's attitude during the election of the President of the local Municipality.
Bombay Samáchár (68), 10th Nov.; *Jám-e-Jamshed* (33), 8th Nov.

35. Referring to the proceedings of the Bulsár Municipality in connection with the election of its non-official President, the *Bombay Samáchár* highly praises the disinterested and sympathetic conduct of Mr. Alcock, the Assistant Collector in charge of the Bulsár Táluka, in not only withholding his own candidature, but in actively helping the election of the popular candidate. The paper considers his conduct to be exemplary, and hopes that the Collectors and other Government officers of other districts would follow his example. [The *Jám-e-Jamshed* also expresses a similar opinion.]

Native States.

Alleged grievances of appellants from the Political Agency Courts.
Káthiáwár and Mahi Kántha Gazette (78), 7th Nov.

36. Continuing its article reported in paragraph 43 of the last Weekly Report, the *Káthiáwár and Mahi Kántha Gazette* severely condemns the long delays which occur in the disposal of appeals in the Mahi Kántha, the Pálanpur and the Rewa Kántha Agencies. It alleges that the faulty administration of justice in the two former Agencies is due to the sloth and ignorance of law of the fresh Military officers who are imported into the service. That in the Rewa Kántha Agency, the paper continues, is caused by the heavy work on the hands of the Political Agent, which leaves

him but little time to look after the administration of justice in the Agency. The paper is of opinion that unless a separate Judicial Assistant is appointed to hear the appeals from these three Agencies, the grievances of the people will not be redressed.

Alleged police atrocity in the Baroda State.
Gujarát (73), 6th Nov.

37. An anonymous writer claiming to be an eye-witness writes from Mehláv to the *Gujarát*:—On the 24th of the last month the local physician, Shah Amichand Nathoochand, was arrested in his house by Havildárs Kálumián and Chhotumián who brought him down to the street, all the while thrashing him. He was shown the Magistrate's warrant under which the arrest was made, and was taken to the police station. He wanted to be released on bail, and the Fouzdár was requested to send the accused to the Petlád jail as it would facilitate the work of those who were trying to get him released on bail. No sooner was this suggested than the Fouzdár began to hurl abuses on them and even to use force. In the early hours of the morning the accused was made over to an armed party of about fifteen. The people of the accused thinking that he was taken to Petlád, secretly went to that place, but he was not to be found there. He is mysteriously lost, and it is not known where he is. The Police Commissioner and the Police Náib Suba must make inquiries personally. The Police officers of Mehláv and Petlád should be transferred as no one will dare to reveal the secret so long as these officers are there.

Comments on the reported cancellation of the sanads of certain vakils in the Kolhápur State.
Ráshtramat (47), 6th Nov.

38. The *Ráshtramat* writes satirically *re* the reported cancellation of the sanads of certain vakils in the Kolhápur State:—The Mahárája of Kolhápur has introduced some reforms into his State which appear eccentric to the commoners, but are really useful. He has of late begun to prune the profession of lawyers. We do not want our bright men to turn lawyers. Even ordinary men can very well carry on that profession. If litigation is diminished a little by the efforts of the Mahárája of Kolhápur, it will be for the good of the country. Last year he sent out of his State two pleaders and cancelled their sanads. Annual sanads were introduced from the same year, and this year some more sanads have been cancelled, and some are going to be cancelled from next year. Some pleaders have been transferred, as if they are mere clerks, from one station to another. The Mahárája of Kolhápur has thus rendered the profession extremely insecure. Who can contend that this will not tend to the good of the country?

Comments on the installation of the new Chief of Aundh.
Kaiser-i-Hind (34), 14th Nov., Eng. cols.

*39. "On Wednesday, November 4th, the Chief of Aundh was installed on the *gádi*, and it was pointed out by Mr. Bonus, who performed the ceremony, that the occasion was of peculiar interest because the new Chief differs very largely from the majority of other ruling Princes in India by reason of being a Bachelor of Arts of the Bombay University. The desirability of the Indian rulers being possessed of high educational qualification is so obvious that it needs little comment unless it be to express a wish that the future may see more installations of this nature. It is to be hoped that the recent ceremony will prove the signal for starting a thorough system of good education in this part of the Deccan. Aundh is by no means a large State, but the little leaven spreads throughout the mass, and a State, however small, which has a high education standard, must soon affect the country which lies near it and so, gradually, spread its influence far and wide."

Ráshtramat (47), 9th Nov.; *Dnyán Prakásh* (44), 9th Nov.

40. We congratulate Bálásáheb Pantpratinidhi on his installation on the *gádi* of Aundh and have every hope that the State and its subjects will have reason to be proud of their enlightened ruler. However, we cannot overlook the fact that his installation is a piece of

injustice to the ex-ruler and his younger brother. In the interests of all concerned, we would very much have liked Government to give their reasons for the arbitrary step they have taken in violation of the general usage and the specific pledges they have given to Native Chiefs. In the face of such a glaring injustice the people cannot bring themselves to believe in the professions of a non-intervention policy made by Lord Minto. [The *Dnyán Prakásh* makes somewhat similar comments.]

Alleged high-handedness of Mr. Warburton of the Patiála State Police.
Jám-e-Jamshed (33), 12th Nov.

41. In the campaign of arrests, searches, &c., being carried on in Patiála, Mr. Warburton, the European Police officer of the State, appears to have surpassed all by his actions. He has been putting difficulties in the way of the defence counsel's getting copies of the papers in the case, and although the counsel obtained an order from the Special tribunal ordering copies to be given he has overridden it. Native States employ British officers in their service in the belief that natives are unsuited for higher posts, but when the time comes, these very officers show themselves in their true colours. The Patiála case is a case in point. But what can the poor Native States do? They have to submit to be led by the nose by Political Agents!

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 18th November 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th November 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Rrahmin); 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Mahárâshtrā Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitrā	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankàr; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkárni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Esláh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bánia); 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 96 is Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22; 450.
The Editor of No. 168 is Bhujangrao T. Gaikwad; Hindu (Marátha); 25; 500.
The Editor of No. 174 is Mohamed Reza Haji Alli; Persian Muhammadan (Shia); 35; 400.
Nos. 49, 57, 99, 143, 144, 153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

Politics and the Public Administration.

Bombay's welcome to His Excellency the Viceroy,
Oriental Review (13), 17th Nov.; *Jám-e-Jamshed* (33), 18th Nov., Eng. cols.

1. "A warm and hearty welcome was accorded to Their Excellencies Lord and Lady Minto this morning by the people of Bombay. It was not a got up affair, but it was genuine and spontaneous. No other Viceroy had a greater and more difficult problem to solve, had greater difficulties to overcome, had sterner fights to fight than His Excellency Lord Minto. But, fortunately for India, he is of such stern stuff as has enabled him to face the situation with calmness and courage. His Excellency has fought a good fight, and where there was once disorder and discontent, there now reign peace, contentment and order. True, there are here and there faint flickerings of anarchism, but they will soon be quenched, and India will enter upon a path of progress which will greatly redound to the credit of the efforts, achievements, abilities and courage of His Excellency Lord Minto. Bombay has never swerved from its loyalty to constitutional agitation. It has been the home of Indian National Liberalism; and it has welcomed the Maker of New India with all hearty good wishes." [The *Jám-e-Jamshed* says:—"Bombay may not have worn, yesterday, the gala appearance great towns and cities are seen to do when receiving exalted personages.......... But still, there could be no doubt in the mind of any of us as to the heartiness and cordiality of the welcome the inhabitants of this great city gave to the greatest and most popular of Indian Viceroys of this generation."]

Indian Social Reformer (6), 21st Nov.

***2.** "Last week Bombay welcomed with the utmost heartiness, Their Excellencies the Viceroy and Lady Minto....... There can be no doubt that Lord Minto has acquired a high place in the roll of Viceroys of India and that his name will be mentioned in Anglo-Indian history with that of Canning. His Excellency has fully deserved this high position by the serene and lofty temper with which he has comported himself during a period which has been trying in many ways.......... Fair-minded, just and courteous, Lord Minto has inspired in the public a confidence which no Viceroy has been able to inspire since the late Lord Ripon. That confidence has been the most valuable asset in carrying out the policy of conciliating legitimate aspirations and of putting down violent methods of agitation, which Lord Minto has been pursuing....... It may be that Lord Minto will not leave behind him such a mass of minutes and dissertations as some other Viceroys have done for the benefit of their successors. But the business of a statesman is to deal with situations as they arise and not to anticipate or embarrass the judgment of his successors by undertaking to formulate policies for all time. There is no reason to believe that Lord Minto's successors will be otherwise than grateful to him for leaving them to do their work according to their own lights."

Gujaráti (29), 21st Nov., Eng. cols.

***3.** "Their Excellencies Lord and Lady Minto met with a most hearty and enthusiastic reception in Bombay. That is as it should be. Never had a Governor-General, since Lord Ripon's Viceroyalty, such a difficult situation to face and such important problems to solve as Lord Minto had, and never has the country witnessed during the last fifty years such a combination of far-seeing statesmanship, broad-minded sympathy and penetrating insight into the requirements of a subject population as was to be found in Lord Minto and Lord Morley. We are not unmindful of some of the serious blunders that have been committed, but we cannot withhold the credit that is due to them for the reforms that have been introduced. Be it said to Lord Minto's lasting credit that he understood the situation better than any of his predecessors since Lord Ripon's time.......... From the opposition the Councils Act met with in the House of Lords and outside, it is perfectly clear that without a sympathetic and broad-minded Viceroy like Lord Minto, Lord Morley would have been helpless, and without a Secretary of State of Lord Morley's noble and courageous type Lord Minto too would have been equally powerless to undertake any great measure of

reform.......... We cannot admit that the present concessions are over-generous or premature. They are in the right direction and of a substantial character on the whole, and we rejoice to note that this city has offered a hearty and enthusiastic welcome to Lord Minto, the originator of the Reform scheme, as well as to Lady Minto who has cheered and supported His Excellency throughout the anxious and arduous times he has had to face."

Indu Prakásh (46), 17th Nov., Eng. cols.

4. "To-day we welcome to our beloved city the author in the first instance of the Reforms, our illustrious Viceroy, Lord Minto. The leaders of public thought in India have in no city been more consistently and more determinedly constitutional than in Bombay and nowhere else can Lord Minto have a more grateful and a more reasoned appreciation than in Bombay.......... In spite of the repressive measures, the trials for sedition and the deportations, the Morley-Minto *regime* has completely undone the feeling of hopeless despondency created by the unmitigatedly mischievous measures of Lord Curzon and softened most materially the exasperation created by that petulant *ex*-Viceroy's still more mischievous utterances.......... The brunt of the herculean task of inaugurating a mighty change like that, in spite of opposition here and in England, has fallen on Lord Minto. His Excellency has shown admirable tact, judgment and political sagacity in meeting the various phases of the complex political situation he has had to deal with.......... Sober and thoughtful Bombay, therefore, cannot but accord the most hearty welcome to the maker of an epoch of far-reaching importance."

Alleged unpleasant incidents at the time of the Viceregal visit to the Elephanta Caves (Bombay).

Sánj Vartamán (40), 18th Nov.

5. A representative of the *Sánj Vartamán* professing to be present on the spot writes:—No native, however highly situated in life, was allowed to be at the Elephanta Caves at the time of the Viceroy's visit. A wealthy gentleman of Baroda who had come to that place in a special boat was not even allowed to land. This, of course, is only one instance out of many. If the Caves were to be closed to the general public on the occasion of the Viceregal visit, a notification to that effect ought to have been published. Had this been done the feelings of the Indian community would not have been thus unnecessarily wounded. Another unfortunate incident that took place affected a party of about thirty American tourists who are at present in Bombay. After visiting the Caves the party sat down to tea at 4 P.M. A European Officer in civil dress came up to the party and in a rude tone said, 'ladies should clear away from this place at once.' Contrary to all rules of etiquette, the officer did not even doff his hat or show any politeness. The party was much displeased at this incident. I was the only press representative allowed to be present there and yet my movements were closely watched by the Police.

Comments on the attempt on His Excellency the Viceroy's life at Ahmedabad.

Indian Spectator (7), 20th Nov.

6. "The Viceroy and Lady Minto's escape at Ahmedabad is in reality India's escape from lasting shame. Let us be doubly thankful for this mercy. But that such a crime should have been contemplated, and reports of the attempt should have appeared in the newspapers simultaneously with the publication of Lord Minto's Reform scheme, implies an irony of events which few of us are able to realise. That the missile aimed at the Viceregal carriage was a bomb or some such dangerous article admits of no doubt. But it has been too readily assumed that the creature who threw it was a Hindu and that he belonged to Ahmedabad. We are inclined to believe that he came for his fell purpose probably from a distance, and that he was a non-Hindu. Whether he was a hireling, or one suffering from some mental hallucination—it is difficult to think of Lord Minto having made a personal enemy—is beyond the scope of human conjecture." [Elsewhere the same paper writes:—"Whether anarchists acquainted with destructive chemistry are busy in Gujarát or not, there is at least a stirring of dry bones in that part of the country, as a revenue official has stated in his annual report on the condition of his charge. If the culprit was an immigrant, Ahmedabad may continue to enjoy a reputation for innocent pre-occupations. But it is impossible to feel sanguine about the limit of the area to which the diffusion of mischievous notions is confined."]

Pársi (37), 21st Nov.

*7. "It is difficult to find words to express the horror that every right-thinking man must feel at the attempt which was made on the lives of the Viceregal party at Ahmedabad.......... The *Daily News* means to be kind, but its deliberate selection of the moment of every outrage to press for reforms almost amounts to an insulting insinuation. We can better tolerate the *Telegraph's* blare for 'thorough' measures. What we do disagree with in the *Telegraph's* tirade, however, is the assumption that every outrage is a deliberate step in a gigantic conspiracy. Far more likely is it, it seems to us, that the weak minds of the anarchists are excited by one another's outrages, and that their desperate acts are more the result of imbecile mimicry than of criminal conspiracy.......... None the less they need rooting out with the utmost rigour, but we would deprecate the tendency to a panic that every bomb is thrown at the nod of some arch-anarch in Calcutta or Paris. Such an assumption is likely still further to turn the heads and inflame the imaginations of the poor fools who think they can elevate the destinies of mankind by the lifting power of dynamite."

Gujaráti (29), 21st Nov., Eng. cols.

*8. "The alleged attempt on the life of the Viceroy at Ahmedabad is surrounded with a mystery that is quite inexplicable. Almost all the accounts that have appeared are so improbable and even irreconcilable with one another that one wonders why no fuller official statement of an authoritative character has been made and the public mind set at rest. That the Sergeant of the Inniskilling Dragoons should have struck one of the bombs with his sword without causing a disastrous explosion, is more than any one can believe. What is even more strange is that the Sergeant did not run after the bomb-thrower to arrest him after striking the bomb with his sword. There is no explanation of the fact that no attempt whatever was made to arrest the scoundrel who meant to win notoriety by committing a dastardly crime....... From the nature of the comments of the British press on the alleged attempt on the life of the Viceroy, it is perfectly clear that an official account of the incident should have by this time been placed before the public.......... It is, indeed, deplorable that just on the eve of the publication of the Rules and Regulations in connection with Lord Morley's Scheme of Reforms anything should have happened to disturb Their Excellencies' mind or the mind of the public. Whether there was any deliberate attempt to commit an outrage or not, it is impossible not to sympathise with Lord and Lady Minto. If what is said to have taken place be the work of an anarchist or a fanatic, it cannot be too strongly denounced. The *Daily Telegraph* demands resolute methods as the only panacea to Eastern insubordination, and thus condemns itself completely out of its own mouth. The excited author of the suggestion in question seems to be profoundly ignorant of even the contemporary history of modern Europe, and fails to perceive that it is sweeping and exasperating writings of this character that are responsible for a good deal of mischief in this country and eminently calculated to wound the feelings of all Asiatics."

**Praja Bandhu* (38), 21st Nov., Eng. cols.; **Gujarát Mitra* (30), 21st Nov., Eng. cols.; *Akhbár-e-Souddgar* (23), 18th Nov.

9. "We regret that during the short period that His Excellency Lord Minto was in our midst, a regrettable incident occurred in the form of an explosion which has been looked upon as a bomb explosion in certain quarters. Whether it was a bomb explosion or not, it is extremely satisfactory to note that the Viceregal party escaped absolutely unhurt. The incident has naturally cast a gloom over the whole city, which is the more intense, inasmuch as it happened only two days

before the announcement of the scheme of new Reforms in the initiation of which our present Viceroy played a very important part. However, all's well that ends well, and we are indeed thankful to God that no harm was done to the Viceroy and his party. His Excellency has, it is gratifying to note, taken in his speech at Baroda a very sensible view of the affair, which every right-minded person not only in Gujarát but throughout the whole country deeply deplores." [The *Gujarát Mitra* writes :—"That Ahmedabad, the capital of Gujarát, should of all places in this Presidency be the place for an anarchist plot passes comprehension. It is obviously so difficult to believe the story. Timid and docile Gujarátis are too fully engrossed in their commercial pursuits to think of dipping their hands in innocent blood. Nor do we think that they are the people to tolerate the presence amongst them of anarchists and seditionists.......... We would suggest that some outsider was probably imported specially for the purpose of dragging Gujarát's reputation into mire." The *Akhbár-e-Souddgar* writes :—The hearty and cordial reception given by Bombay to Their Excellencies Lord and Lady Minto is an unmistakable proof of the Viceroy's having won the hearts of the people by his sympathetic policy. People have evidently appreciated the political rights and privileges granted under his Viceroyalty. The cowardly attempt on his life at Ahmedabad has evoked feelings of disgust and indignation against the perpetrator. A serious responsibility rests on the shoulders of our brethren at Ahmedabad, and they should assist Government and the Police to unearth the conspiracy.]

Bombay Samáchár (68), 16th Nov.; *Jám-e-Jamshed* (33), 16th Nov.; *Akhbár-e-Souddgar* (23), 16th Nov.; *Akhbár-e-Islám* (63), 17th Nov.; *Political Bhomiyo* (85), 19th Nov.; *Deshi Mitra* (28), 18th Nov.

10. The *Bombay Samáchár*, writing on the 16th November, deplores the diabolical attempt on the life of His Excellency the Viceroy at Ahmedabad, but in view of the conflicting reports regarding the incident, refuses to be led away into making any remarks which may in the end be found unjust and premature. Considering, however, that the mysterious incident proves to be what it has been alleged to be in some quarters, the paper unequivocally condemns the perpetrators and instigators of the crime as dastardly cowards and congratulates Their Excellencies Lord and Lady Minto on their escape. [The *Jám-e-Jamshed* writes in a similar strain, and appeals to the authorities to publish full details of the incident so that the public excitement may cool down. The *Akhbár-e-Souddgar* condemns the cowardly attack on the Viceregal party, and observes that it has put to shame the otherwise peaceful and law-abiding people of Gujarát. The *Akhbár-e-Islám* is indignant at the Ahmedabad incident and congratulates Their Excellencies on their miraculous escape. The *Political Bhomiyo* and the *Deshi Mitra* make similar observations.]

Bombay Samáchár (68), 17th Nov.; *Hind Vijaya* (61), 17th Nov.

11. The reply of His Excellency the Viceroy to the Gáekwár's speech at Baroda dispels any doubts that were hitherto entertained as to the character of the attempt made against his life at Ahmedabad. We heartily express our condemnation of the outrage and associate ourselves with His Highness the Gáekwár in his congratulations to His Excellency on his narrow escape which will raise him the more in the hearts of the public of this city. The "fortitude and coolness" which His Excellency has shown in the midst of this danger cannot but captivate the public mind. He has declined to associate the people with the crime. Few statesmen in his position would have shown such calm confidence in the public, and the best way to deserve the confidence is to assist Government in unearthing the authors of these wicked crimes. A more serious duty that lies upon the shoulders of the leaders of public opinion in Ahmedabad is to open the eyes of the public to the true character of such outrages and thus prevent them from falling a prey to the machinations of their authors. [The paper then comments approvingly on Lord Minto's remarks on the new Council scheme and concludes with a warm encomium on His Excellency's policy towards the Native States in general and Baroda in particular, in preserving their dignity and position and reversing the humiliating policy of Lord Curzon. The *Hind Vijaya* applauds the views put forward by His Highness the Gáekwár about loyalty, and eulogises His Excellency's declaration that he 'will always refuse to admit that anarchical crimes should be allowed to blacken the character of a whole people.']

Indu Prakásh (46), 19th Nov., Eng. cols.

12. An Ahmedabad correspondent writes to the *Indu Prakásh* :—"There is a strange rumour about the Bhungi's injuries. It is said that he was injured by the shots of the guns of the police while passing along the road. People of this place have thus several surmises of their own about this bomb mystery, but the most general impression—I may say the prevailing impression of a vast majority of the people—is that there was really no live bomb. Whatever might be the real colour of the whole incident, this is certain that the political situation in Ahmedabad is day by day getting more intricate, delicate and unsettled. Every one is making ready for a house search and some even for being made to stand as accused in the dock. It is said that an army of C. I. D. men has come here from Poona and every one who takes part in politics—whether moderate or extremist—is watched by them. We can now better imagine Calcutta life than we used to do by reading newspaper reports."

Rást Goftár (39), 21st Nov., Eng. cols.; *Kaiser-i-Hind* (34), 21st Nov., Eng. cols.

***13.** "It is hard to account for the cool-as-cucumber attitude of either the Sargeant or of the Jamádár who accompanied the Viceregal procession. They must be thick-headed fellows if they failed to realize, at the throw of the missile, that something sinister was meant, and even if the supposed offender failed to meet the eye of the Sargeant, he might have forthwith informed the police of what had occurred. The missile must have lain for some time in its place before it was picked up by the Mahár cart-man.......... How came it that the police allowed the missile to remain in its position after it had been hurled, till such time that the cart-man picked it up and injured himself ?...... The official version of the outrage was unsatisfactory and full of gross improbabilities....... We, however, regret that the Viceroy's tour should have been marred by the unhappy gossip of an attempt on his life. Our only solace is that it would teach the Police elsewhere to take more stringent precautionary measures when placed on the responsible duty of guarding the processional course through towns and cities of so important a personage as the Viceroy." [The *Kaiser-i-Hind* remarks :—"That there was an attempt to murder His Excellency no one can doubt, and we hope that the police will be successful in their hunt for the would-be assassin. Anarchy and bombs can have no place in India and must be ruthlessly stamped out. We hope that the incident will do nothing to mar the happiness and success of the remainder of the tour, and that the good work which Lord Minto is performing in his long journey may suffer in no way."]

Oriental Review (13), 17th Nov.

14. "The Indian public is naturally thrown into consternation by the report that the life of His Excellency Lord Minto was attempted by means of a bomb at Ahmedabad. Extreme reticence is naturally observed on this incident, and we are not in a position as yet to know whether the article thrown at Their Excellencies was a bomb or a Diwáli cracker. If it is the first, nothing will exceed the heinousness of the crime, nothing will exceed the indignation of the Indian people.......... It is pleasing to note that our people do not now sit quiet with folded hands after showering customary anathemas on anarchical methods. An active spirit of loyalty is springing up in our midst, and people are rallying to the support of the Government in its crusade against disorder, in its efforts for constitutional progress. Convinced as we are of this and of the fact of the sturdy loyalty of millions of Indian people, we cannot but deprecate the tone of bitterness which has characterised one of our Anglo-Indian contemporaries, from which at least we expected better. It has gone into sheer hysterics over an incident, the true nature of which is not as yet ascertained.......... We are inclined to think with the *Bombay Gazette* that the Ahmedabad incident was due to the discharge of a fireworks cracker. But supposing that the other theory about the bomb proves true, there is all the greater necessity for our not going into hysterics and preaching grim things and prophesying evils. We have faith in the triumph of the statesmanlike policy of Lord Morley and Lord Minto, and believe with the *Daily News* that the best course for the Government is to push on in the path of constitutional progress undeterred by fanatical outrages on the one hand and Anglo-Indian narrowness on the other hand. Whether it be fireworks or bomb we congratulate Their Excellencies, Lord and Lady Minto, upon their escape, and assure them of their always having a place in the hearts of the Indian people."

Mahrátta (11), 21st Nov., Eng. cols.

***15.** "It is really a matter for congratulation and thankfulness that Their Excellencies Lord and Lady Minto escaped quite safe from the incident at Ahmedabad.......... The particulars that have been received of the incident so far have neither been complete nor clear, and even the official version is conflicting and unsatisfactory. Neither is any detailed information coming forth from the police authorities of Ahmedabad. They are singularly reticent on the matter, and decline to give out any information. Wild reports have already reached the Home papers and a section of them is furiously denouncing 'Eastern insubordination' and demanding 'resolute methods.' Nothing definite can as yet be said about the incident, as to whether it was the doing of a lunatic, of an anarchist, or of persons interested in giving people a bad name and having an opportunity to hang them for it....... While the reports say that the incident took place when the procession was passing in full escort, it is really surprising that no arrests were made on the spot, and no prompt notice of it was taken by the authorities. However, no opinion can be definitely pronounced as yet. One thing is pleasant and gratifying, *viz.*, that Their Excellencies escaped quite safe from the incident."

Ráshtramat (47), 17th and 18th Nov., Eng. cols.

16. "Why is the bomb so persistent is a question which people of all shades of opinion are asking themselves. Whether the Anglo-Indian or the Moderate or the Nationalist, they are all equally interested in the question, and with the changing times they are all trying to find out an explanation of the bomb which makes its appearance at intervals and throws all sections of society into convulsions more or less violent. Of late quite a new idea has taken possession of the public mind, and the uncommon eagerness with which the Anglo-Indian journals catch at a bomb outrage, whenever one is reported, only serves to strengthen the notion, that though the bomb outrages are extremely regrettable in themselves, still some people perhaps think that such occasional scares are very useful in giving a fresh turn to the screw of repression.......... With this object we very often find quite a mountain made out of a molehill, and comparatively insignificant incidents are magnified into undeserved importance and wired to England in order to create a belief as regards the precarious condition of the country and to convince the English people of the necessity of using hard measures......... The recent Ahmedabad incident out of which Anglo-Indian and English papers will certainly try to make romantic capital is not at all convincing to the ordinary mind, and the wonderfully contradictory reports given by the *Times of India* only serve to make the whole affair an extremely confounding muddle.......... We can understand a dare-devil reaching near the Viceroy's carriage in spite of the arrangements, but how the man could escape after attempting the life of the Viceroy in broad day-light passes our comprehension.......... All Police inquiries have so far failed and they have by no means gained in reputation. During the last few years, enormous powers have been entrusted to them, but those powers have not always been used for the welfare of the public.......... They have not always given a very good account of themselves in such inquiries.......... A

Police inquiry, therefore, does not enjoy the reputation of being one which is conducted with an open mind. At any rate it is not at present possible to create such confidence among the public. If Government are really anxious to secure the co-operation of the people in arriving at the real truth about these occasionally recurring bomb outrages or possibly hoaxes, one good method would be the appointment of a mixed commission in which official and non-official members will take part.......... The people will be greatly interested in such an inquiry, for concocted stories about bombs and missiles are being hurled at a certain section of the people and it is a very general belief that mischievous scoundrels sometimes manufacture these articles in order to obtain the credit of subsequently discovering them. But after all, these are all conjectures based on very insufficient evidence, and the only remedy out of the difficulty, to our mind, is the mixed commission we have proposed." [The paper further writes in its next issue :—"People seem to be altogether unwilling to put faith in the story of the cocoanut bomb at Ahmedabad. Many papers have expressed their opinion that it was a Diváli cracker which is a milder and perhaps a loyal way of saying that it was nothing more than a hoax, if it was not a positively mischievous attempt to create panic. The publication of the news in bold head-lines has had one effect, however, and that was perhaps one of the objects of the bomb inventor whoever he might be. The papers have all written about it and some of them have taken the opportunity of having a fling at the Extremists. So they found one more opportunity of showing their loyalty in this fashion. They also took the occasion to congratulate the Viceroy which was another chance of making an exhibition of their great support to the British Empire. We cannot congratulate the Viceroy on his escape from an evil which never threatened him. The *Pioneer* of the 15th instant which contained the wires of the safe arrival of the Viceroy in Baroda never had a word to say about the much-talked-of bomb at Ahmedabad. So perhaps this piece of news may be the special property of some correspondents only." In its vernacular columns the paper writes :—Ever since the bursting of the first bomb in India some people have made it their business to create false alarms, and our experience justifies us in supposing that the report of the bomb explosion at Ahmedabad is a creation of some interested persons. An investigation into the bomb scare is of as much importance to the public and Government as an examination of the real causes of the advent of the bomb. Public confidence in Police investigations has been of late much shaken and so we have to suggest that Government should appoint a Commission of official and non-official members to investigate into the bomb affair at Ahmedabad.]

Sultán-ul-Akhbár (188), 19th Nov.; *Dnyán Prakásh* (44), 18th Nov.

17. On behalf of our readers and the Muhammadans of this Presidency, we cordially congratulate Their Excellencies on their narrow escape at Ahmedabad and beg to assure them that their kindly sympathy for the Indians, materialised in the shape of the Reform Scheme, has, by the grace of God, served them as a shield against the bombs. [The *Dnyán Prakásh* writes :—Nobody would have dreamt that a bomb outrage would take place at Ahmedabad. But the unexpected has happened and its bitter memory will endure for a long time to come. Lord Minto kept his head cool in spite of this cowardly and horrible attempt on his life. He said at Baroda that it would be absurd to impeach a whole nation for an anarchist's deed. We congratulate him upon his firm resolve to continue the policy of reforms undeterred by criminal outrages and pray God fervently that he may reach his native land safe and sound after his tenure of office.]

Comments on the Bombay Chamber of Commerce's address to His Excellency the Viceroy.

Bombay Samáchár (68), 19th Nov.; *Sánj Vartamán* (40), 19th and 20th Nov.; *Ráshtramat* (47), 20th Nov.

18. The address presented by the Bombay Chamber of Commerce and the reply of His Excellency the Viceroy thereto draw our attention to the inactivity of the Native Chamber of Commerce in that connection. The address has presented only one side of the shield to the Viceroy and it would not be surprising if His Excellency is misled by it into forming wrong conclusions. It is unfortunate that His Excellency has no time now to receive a deputation from the Native Chamber of Commerce, but they can still prepare a memorial refuting the objectionable points in the address of the European Chamber and wait in deputation at any place His Excellency might be pleased to appoint. There are some words in His Excellency's speech which are an indirect invitation to the Native Chamber to wait in deputation upon him, and should they fail to avail themselves of the opportunity they will have only to thank themselves for any loss that might result. The foremost to draw our attention among the suggestions of the European Chamber of Commerce is the one supporting a repressive policy and indirectly suggesting the re-enactment of Lord Lytton's black law for gagging the press. Lord Minto is too far-sighted to attach any weight to the suggestion. He has rightly laughed at it and has explicitly declared that the new Reforms now introduced would be effective in clearing the political atmosphere. It is not repressions such as those advocated by the Chamber that can put down the present discontent; the true remedy lies in taking the Indians more into confidence and giving them an increasing share in the country's administration. One of the principal causes of the present discontent has been the continued persistence of bodies like the Chamber in preaching the necessity of a narrow policy. One of the latest instances of this sort of conduct was seen in the opposition, though futile, of the Chamber to the granting of representation to the Native Chamber on the Board of the Port Trustees. It is a pity that the European Chamber which has closed its doors to native merchants should pose as the protector of the rights of the whole country. Another point that the Chamber has urged in its address is the extension of railways. This suggestion is good as far as it goes, but its silence regarding irrigation makes it very significant. At the same time we have nothing but commendation for the Chamber's action in urging upon the Viceroy the necessity of giving pecuniary aid to the Bombay Improvement Trust. [The *Sánj Vartamán* strongly criticises the address of the 'white' Chamber of Commerce. It characterises its demands as one-sided, selfish and unjustifiable. The Chamber, it declares, has tried to lead Lord Minto by the nose, who, fortunately, has disillusioned it by his coldly polite reply. The paper wishes that His Excellency had plainly told the Chamber that they had no business to meddle with questions with which they had no connection. In its next issue the paper adds that the Chamber had nothing to do with the questions of discontent, Reforms and *swadeshi* which it took up in the address, and even if it had, the means suggested by it would have added to, rather than diminished, the discontent. It vigorously protests against the suggestion to revive Lord Lytton's Press License Act, and is gratified that Lord Minto did not think fit to reply to it. It characterises the Chamber's appeal for an extension of railways as dictated by the hope of profitable investment of European capital and an extension of the export trade. The paper winds up by exhorting the Native Chamber of Commerce to meet the European Chamber's tactics by giving similar addresses. The *Ráshtramat* writes:—We strongly and most emphatically protest against the impudence and officiousness of the Bombay Chamber of Commerce in unnecessarily dabbling in politics. Government are sufficiently strong to deal with sedition, and we do not think it would be either politic or advisable for them to resort to the enactment of a Press License Act as suggested by the Chamber. It is really a matter for gratification that the Viceroy has given a cold shoulder to the suggestion. However, there is some ground for misgiving as suggestions made by European bodies and Anglo-Indian papers are very often the precursers of repressive measures.]

Jám-e-Jamshed (33), 20th Nov., Eng. cols.

19. "The Bombay Chamber of Commerce would have been well advised to leave the problem of dealing with what is called sedition to the Viceroy and his colleagues constituting the Government of India, instead of intruding with the precious advice it offered in its address to His Excellency Lord Minto. As it is, the suggestion about 'a press license system or some other control' was an act of supererogation on the part of that body; and there could have been hardly a more effective snub administered to the Chamber than the plain refusal of the Viceroy to discuss the merits of the proposition laid before him, as covered by the half ironical assurance given in reply....... Before expatiating on 'the step recently taken by certain well-known Indian princes to prevent in their territories the circulation of newspapers of an injurious character,' and commending its adoption by the Government of India, the Chamber might have well asked itself what those it

represented, the unofficial European mercantile community, had themselves done, in response to that 'step of certain well-known Indian princes,' to taboo the English and Anglo-Indian journals who are as vile in their abuse of the Indians as some Indian papers are in their abuse of Englishmen............ Howsoever much one may praise the loyalty of the Princes who have stopped the admission of papers like the *Amrita Bazaar Patrika* and the *Bangalee*, one can hardly commend their intelligence for holding that, under certain circumstances, the lucubrations of the *Englishman*, the *Civil and Military Gazette* or the *Daily Telegraph* are liable to prove less offensive to good taste and less dangerous to public peace and racial harmony than the vituperations in those Indian papers."

Comments on His Excellency the Viceroy's utterances during his tour.

Gujaráti (29), 14th Nov.; *Káthiáwár and Mahi Kántha Gazette* (78), 14th Nov.

20. In all countries, whether enjoying *swaráj* or not, every pronouncement on the part of rulers, calculated to take the people into their confidence and to explain to them their policy and measures, has always been welcomed with great satisfaction. The grave utterances of His Excellency the Viceroy during his present tour bear ample evidence to the fact that His Excellency is keenly aware of the great responsibility which has been lying on his shoulders in these times of great political changes. At Alwár and at Jaipur His Excellency referred to the political ferment now raging among the student class and traced it to the drawbacks in the present educational system. It has been advanced in many quarters that the absence of religious and moral training in schools and colleges has been productive of great evil. If by this the authorities mean to say that the extreme political ideals prevailing at present among the students are due to this lack of religious education, we are constrained to say that they are greatly mistaken. The fact is that during the last 25 years Government have been sadly indifferent towards the political amelioration of the nation, and it is this which is at the root of the evil. The evil, however, will soon be removed if the authorities see that the teachers sympathetically guide the political aspirations of their students. At Udaipur His Excellency dwelt upon the mutual relations of the British Government and the Native States. Hitherto, the excessive powers exercised by the Political Agents have created great discontent among the Indian feudatories, and it was good that His Excellency explicitly recognised their independence in the internal management of their States. It is essential that Government should take care in future to appoint such Political Agents as would respect the spirit in which His Excellency spoke there. [The *Káthiáwár and Mahi Kántha Gazette* commends Lord Minto's re-iteration of Government's promise of non-interference in the internal administration of the Native States, but it is at the same time afraid that this policy is likely to result in the greater oppression of the Bháyáts and Sardárs by their liege States. The paper bitterly complains that Government's policy has hitherto been decidedly selfish and ungenerous and quotes in support the continuance of the imposts at Viramgáon and the attempts to secure the ports of Káthiáwár as glaring instances. It concludes by calling upon Government to withdraw these unjustifiable imposts and to assure the Káthiáwár States once for all that they do not intend to take the ports from them.]

Ráshtramat (47), 19th Nov., Eng. cols.; *Mumbai Vaibhav* (139), 18th Nov.

21. "The speeches of the Gáekwár and Lord Minto at Baroda bear a strong contrast to the Rájputána and Gwálior speeches and they show clearly how an honest, straightforward, hardworking, intelligent, sympathetic and courageous Indian Prince can appear to advantage even before a British Potentate who has superiority of position and power......... Whatever may be the personal qualifications of Lord Minto, he is after all the representative of a policy which he cannot mould freely according to his desire even supposing that desire to differ from the general trend of selfish British interests. A representative British officer can by a vaunting speech appear to advantage in the presence of Indian Princes whose only object in life is to add personal pleasures and quiet obedience to official dictation to the customary professions of loyalty. But when an Indian Prince of the calibre and experience and erudition of the Gáekwár of Baroda gives a loyal welcome to the official representative of the suzerain power, the latter has to deal with no puppet Prince but with a master hand who but for his circumscribed position would have filled a post of great eminence and independence with credit...... In his speech the Mahárája has touched upon many important subjects and has the weight of his own experience behind his remarks. As we all know, the Mahárája is an advocate of State interference in effecting social amelioration of the people and in his speech His Highness expresses satisfaction at the success of his policy in that direction. State interference for the removal of social evils is not likely to recommend itself to all, and even among those who would like such sort of interference, there will be few who would advise or like such interposition on the part of a foreign Government......... We, however, sincerely congratulate His Highness for the open, sincere and dignified welcome which he accorded to the representative of the Emperor." [The same paper in its vernacular columns declares that the Viceroy being nonplussed by the Gáekwár's statement of the liberal educational policy pursued by him in his State could only indulge in vague praises of the Chief, and expresses a hope that other Native Chiefs would follow the Gáekwár's noble example instead of harassing their subjects for nothing as they have latterly done. The *Mumbai Vaibhav* writes:—It is hoped that the success achieved by the Gáekwár in introducing in his kingdom compulsory primary education and separation of Executive and Judicial functions will induce the Government of India to introduce those salutary reforms in their administration.]

Phœnix (14), 17th Nov.

22. "There is a ring of sincerity in Lord Minto's utterance at Udaipur which will be highly appreciated by the Indian Princes. It is but meet and quite in the fitness of things that at the historic city of Udaipur the Viceroy should enunciate the principles of the policy which ought to govern the relations between the paramount Power and the Feudatories. Rightly says our beloved Viceroy that 'we are at the commencement of a new era', and let us hope that the Native Princes as colleagues will readily co-operate with the paramount Power in making the new era a bright and a happy one. There is nothing to be gained in mistrusting the Native Princes. It is the policy of trust that pays in the long run."

Comments on the new Regulations for the reformed Legislative Councils.

Indian Social Reformer (6), 21st Nov.

***23.** "The regulations for the reformed Legislative Councils do not disappoint the hopes raised by the pronouncements of the Government of India and the Secretary of State. .... Nothing but good is likely to follow from the wholesome rule that the representatives of mofussil constituencies should be members of those constituencies. Intelligent and influential persons aspiring to become legislators will thereby be induced to establish themselves in the Districts and they will there become centres of enlightened and progressive thought.......... Government have reserved to themselves the power of declaring that certain persons are ineligible for nomination as candidates. The declaration will probably be made after nomination and before election. If it were to be made earlier, it will have to take the form of a list including those who may not offer themselves for election. It will be entirely gratuitous on the part of Government to declare such persons ineligible. The provision looks more dangerous than it is likely to be in actual practice. No Government will care to give a man the fictitious importance attaching to official proscription except in extreme cases. At the same time, the uncertainty which it introduces in the Regulations is more likely to impede than to encourage independence in those who aspire to have 'Hon.' prefixed to their names......... The one disquieting feature of the Regulations is connected with the distribution of representation as between Muhammadans and non-Muhammadans .... Taking the case of Bombay, the landholders of Sind, the majority of whom are Muhammadans, are given the right of electing a member to the Viceroy's Council alternately with the Sardárs of Gujarát and the Deccan, the majority of whom are Hindus, that is to say, Sind, in this respect, is treated as equal in size, population and importance to the whole of the Presidency proper, apparently for no other reason than that it has a majority of Muhammadan landholders. This is not all. The Muhammadan non-official members of the Provincial Legislative Council, who will number not less than six in any year, are given the right of electing a member to the Viceroy's Council. These six members, again, are to vote in the election of two members to the Viceroy's Council by the non-official members, 28 in number, of the Provincial Council. The voting is to be cumulative in order to enable a strong minority to elect a representative. If the six members give both their votes to a nominee of their own and induce four others to do the same, they will send a third Muhammadan to the Viceroy's Council, that is to say, 20 per cent. of the population of this Presidency will have two, and may have three, of the four members that the whole Presidency is given in the Viceroy's Council. It is unfair enough that four-fifths of the population, because it follows a certain creed, should be given the same measure of representation as the remaining one-fifth. But the extreme of absurdity is reached when one-fifth of the population is enabled to elect three-fourths of the representatives in the Viceroy's Council. Government could not have intended this anomaly which rather goes against the famous statement, in the late Queen's Proclamation, that it was the Royal will and pleasure that 'none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances.' We trust that an early opportunity will be taken to make the distribution of representation more nearly equitable."

24. *Indian Spectator* (7), 20th Nov.

"The scheme of constitutional reforms, as finally settled and sanctioned by the Secretary of State, may justly be said to fulfil the intention foreshadowed in His Majesty's gracious message of November last. The changes introduced are of sufficient importance to constitute a landmark in the history of the relations between the Government of India and the people under its charge. The Legislative Councils have been enlarged and reconstructed, their opportunities for discussion and advice have been multiplied, and greater effectiveness given to their voice.......... A non-official majority is provided in every Provincial Council. Interpellations may be supplemented by further questions. Members may take active part in shaping financial proposals. And finally, they may convey their advice and suggestions in the form of definite resolutions. Thus the Councils may fitly be styled both legislative and advisory assemblies. From a constitutional standpoint the most momentous of these changes is neither the mere numerical development nor the organisation of the debates instead of the desultory talk and denunciation permitted under the old Act: it is the provision of non-official majorities............ The incubation has occupied so long a time that it would have created disappointment, and even disgust, if the introduction of the scheme had been delayed for the sake of rectifying possible defects in the preliminaries. As Lord Minto's Viceroyalty expires in November next, the reforms could not well be deferred beyond the next legislative session. The Government is quite prepared to be told that there are defects in the scheme, and nothing is gained by dwelling upon them on the auspicious occasion of launching the scheme." [Elsewhere the same paper writes:—"The Government Rosolution on the reconstitution of the Legislative Councils refers to two matters of considerable interest—one is the oath of allegiance that has to be taken by every member, elected or nominated; and the other the invalidation of election for corrupt practices. It is explained that in both these matters the English precedent has been followed.......... Neither Extremists nor Moderates can object to an oath of this kind, and its introduction will ever remind our politicians of all schools that political privileges are associated with corresponding duties."]

***25.** *Mahrátta* (11), 21st Nov.

"One common remark made at the time of the passing of the new Councils Act was that the Act means nothing and the rules to be made under it everything.......... The rules now published show that they have been so designed as to admit of the shortest possible measure of liberality alone being doled out to those concerned in the development of Legislative Councils.......... Thus, to briefly touch the points, we may point out that the concessions made to the insistent clamouring of the advocates of sectarianism have exceeded due bounds and set an irrevocable and vivid seal of racial feeling on the whole Reform Scheme. Muhammadans have gained nearly nine seats practically reserved for them on the Supreme Legislative Council and a proportionate number on the local Legislative Councils. Then, again, the manner of election prescribed for the Muhammadan elections is also significant. Every Muhammadan voter gets the right of direct voting, whereas in the case of Hindus the elections to the Councils take place in two or three stages and by means of electoral colleges. The framers of the rules had evidently much ado to make the Muhammadan electorate decently large; and they have, therefore, fixed the qualifications of Muhammadan voters low enough for the purpose. Thus every Muhammadan Income-tax-payer and every Muhammadan Graduate of only five years' standing gets the right of directly voting for a candidate for the Legislative Council. On the other hand, in the case of Local Boards only one voter is allowed for one lakh of population, and one for every ten thousand in the election by the Municipalities. But the hand of the narrow-minded official has penetrated even some of the minor details which, however, have an importance of their own. We shall explain this, taking for illustration the rules of voting prescribed for the different electorates. We may premise by pointing out that the original intention of the Government was to make elections under the new scheme completely free from official interference. Accordingly the rules provide that the official members of both Municipalities and the Local Boards are not to take part in the elections on their behalf at any stage. But when we come to the system of voting we find a distinction made in the rules governing the elections by Municipalities and Local Boards on the one hand and the various electorates on the other. Thus the rules about the system of elections by the University, the Sardárs, the Jahágirdárs and the Muhammadan electors uniformly provide for what may be called secret voting. Rule 8 in Schedule II expressly says that an elector not desirous of recording his vote in the presence of the Returning Officer may send the voting paper by registered post to the Officer after recording his vote thereon in the manner prescribed therein. Rule (2) of 6 of Schedule III (Election by the Deccan Sardárs) says that the Attesting Officer shall provide an elector with an envelope for enclosing the voting paper, and the elector may then hand over such enclosed voting paper to the Attesting Officer. This procedure, of course, ensures secrecy. The same procedure is provided for the election by the Gujarát Sardárs. With regard to the election by the Muhammadan community the framers of the rule go still further and provide that an elector will receive an envelope along with the voting paper for enclosing the voting paper, that the elector will then proceed to a place screened from observation and there mark his vote on the voting paper, then enclose the paper in the envelope, close the envelope, and then hand it over to the Attesting Officer. As regards the election by the commercial community, rule 9 of Schedule VIII provides that an elector will be provided with a voting paper, then before filling the paper he will obtain the signature of the Chairman of his body as an attestation, then mark his vote and then send the voting paper enclosed in an envelope to the Returning Officer by registered post. But, on the other hand, this envelope, this enclosing in the envelope, this screened chamber, &c., disappear in the rules governing election by the Municipalities and Local Boards. The rules in this connection (rule No. 11 in the Schedule VI) provide that the voter after filling up the voting paper and causing the signature thereon to be attested by the President deliver the same to such President who shall send it to the Returning Officer. Now the difference between the wording in the two cases is marked and, we believe, also significant. There is apparently some doubt as to the interpretation of the wording when we inquire whether the voting paper has to be filled in the presence of the President. But even if it may not be necessary to do so there is no provision against the President's seeing the vote, *i. e.*, the name of the person voting and that of the person voted for. Why should there be no provision here for supplying an envelope along with the voting paper and for the presentation of an enclosed voting paper to the President? We are aware that in the case of the larger number of Municipalities the Presidents will be non-officials, but we know also that the Presidents of Local Boards are and will be Collectors and District Magistrates. And if they may or must see the voting, then surely the liberty of voting will be endangered. Now all this may or may not be intended; and even under the rules as they are, there is perhaps a way of interpreting them so that the voting papers may not be shown to the Presidents. But we cannot say how the rules will be interpreted in each place by each President. In any case the difference deliberately made between the wording under the different schedules needs an explanation and will justify the presumption that the difference is conscious and intended to strike at the root of independent voting by the Local Boards." [In another place the same paper writes:—"In the new rules and regulations that have been published a few days ago can be found the practical enforcement of the principle of Muhammadan separatism. Muhammadans are given separate representation even in Eastern Bengal and Assam where they are not in any minority. Such an unwarranted and unprincipled exaltation of one community over the others is bound to give rise to bad feeling among other communities. As the *Bengalee* puts it, from the point of view of the Hindu community and of other non-Muhammadan communities, Government has committed a deplorable blunder, and it would have only itself to thank if these various communities will as a result of this measure be even further alienated from the Government than they have been. Turning to the category of the disqualifications, any one familiar with the methods and policy pursued in India can find that they are so arranged as to be capable of excluding all persons who may be found to be undesirable from the point of view of the Executive. The clause disqualifying from election any person who has been dismissed from Government service was not inserted in the last Councils Act of 1892; it is newly brought in in the present regulations. The other clause excluding persons who have been declared by the Governor-General in Council to be of such reputation or antecedents that their election would be contrary to public interest is rather too comprehensive. The regulation about dismissed Government servants would, as a result, exclude Babu Surendranáth Bannerjee. It is almost impossible to brush aside the grave suspicion which naturally arises that this clause might have been newly inserted to keep away Babu Surendranáth, who is the special subject of Anglo-Indian attacks, from the new Council. As the result of the wide scope of the exclusive regulations, several other prominent leaders are likely to be kept out of the Councils."]

Gujaráti (29), 21st Nov., Eng. cols.

***26.** "The long-expected regulations about the enlarged Councils have at last been published, and their appearance marks a new era in the political and constitutional history of India. Though it has been said that the Reforms have exceeded the most extravagant expectations of the Indian people, every one who would estimate their real value ought to have a clear idea as to their nature, scope and significance. It has to be distinctly understood that the enlarged Councils and all that they mean do not carry us far on our way towards the realisation of the Indians' highest aspiration, *viz.*, an effective control over the administration of the country in all its departments. It cannot at the same time be forgotten that the Reforms are a graceful and substantial concession made to the demands that our people have been making for the past many years. They are as much a triumph of the generous, sympathetic and democratic principles of the best exponents of Liberalism here and in England as of the constitutional agitation that educated Indians have been carrying on in this country for nearly a generation.......... It is as easy to exaggerate the importance of the Reforms as to belittle them and harp upon their hollowness. They are nothing more and nothing less than the first and by no means inconsiderable measure of concession to the will of the people.......... The importance of the Reforms lies not so much in what we have actually obtained, as in the important principles that have been recognised and acted upon and in what we have been given strong grounds to expect to obtain in the future. This is the true significance of the new epoch which has now been opened. Though there is ample room for criticism of some of the Rules and Regulations, we may fairly congratulate Government and our countrymen for the present upon the inauguration of the new scheme of Reforms."

Oriental Review (13), 17th Nov.

27. "The Reforms which were so liberally promised last year have at last been introduced in practice from the 15th of November. The scheme is a step up on the ladder of constitutional progress for the people of India, and as such its advent was very anxiously awaited......... But while we welcome the scheme on the whole as a graceful concession to the demands of the people, we think we shall not be performing our duty if we do not bring to the notice of the public and specially Government a few defects which mar to some extent the value of the rights intended to be conferred. We refer, in the first place, to the extensive privileges accorded to the Muhammadans even in provinces like the Punjáb and Eastern Bengal, where, on their own showing, they are in a majority. If it is the honest intention of Government to protect the interests of minorities, surely it behoved them to safeguard the interests of the Hindus in provinces where they formed the minority. Another disagreeable feature of the scheme is the very wide powers Government have taken upon themselves by enacting that they will have the right to declare any person ineligible for election......... Keen interest was centred on the question whether men like Lála Lajpatrái and Babu Ashvini Kumár Dutt would be able to occupy seats in the new Legislative Councils. Government have not answered the question in the negative, and have thereby retracted to a great extent from the position they originally held and detracted from the representative character of the Reform Scheme. It is indirectly introducing the veto which, we were given to understand, was done away with altogether."

Indu Prakásh (46), 16th Nov., Eng. cols.

28. "True to promise and expectations, the Rules and Regulations which were to embody the Morley-Minto Reforms have been promulgated, and India ascends the first step of the ladder which will lead this country forward to the legitimate goal of self-government under the Empire. That the promulgation has taken place in the very wake of the unfortunate Ahmedabad mystery of bomb explosion has in itself a significance of its own. It proves more conclusively than ever how earnest and sincere have been the declarations of Lords Morley and Minto that they would not be deterred either by the clamours of the reactionaries or the violence of the few apostles of the creed of violence India has unfortunately begotten, from the task they had deliberately set to themselves of granting to India the nucleus of a constitution on democratic lines by way of response to the legitimate aspirations of the people. Whether these concessious are small or great—whether they run great risks as the imperialistic reactionaries aver, or they fall too short of the capacities of the people and the needs of the hour—are questions to which, in one sense, a minor importance has to be attached in consideration of the great fact that a great beginning of principle has been made, deliberately and consciously. Even Government do not, in the Resolution with which they preface the Reforms, claim infallibility or perfection.......... We need not conceal the fact that the Reforms on account of various aspects fall short of the expectations of even the most sober amongst the constitutionalist and progressive section of the Indian popular party. But we do all recognize that a substantial advance has been made, and we are grateful for the same. That even the professed and vociferous Extremists who have not even now ceased to completely pooh-pooh the Reforms in saucy speeches and articles of the vulgar demagogic type, are seeking the new honours the Reforms open to Indians, is a homage paid to their value and significance......... Better days and a more serene political atmosphere may well be expected for India as the result of these Reforms......... Much, however, depends on the people and more still on future Secretaries of State, Viceroys, Governors, Lieutenant-Governors and their colleagues."

29. "An undue stress has been laid upon the majority of non-official over official members in the Provincial Councils in the newly notified scheme. Of course, it cannot but be admitted that an advance has been made upon the conditions of representation prevailing under the old Councils Acts. But it must be remembered that the specified object of enlarging the Indian Councils is to give a wider representation to the people of India on an elective basis, so that the ultimate goal of Parliamentary institutions for India may be realised in the fulness of time. The principle, therefore, that should have been observed ought to have been of securing somewhere a majority of elected members over non-elected. Under the peculiar circumstances of society, as at present composed in India, the majority of non-official over official members means precious little, at any rate, it means no distinct advantage to the Indian popular party. Nay, under the circumstances of India as mentioned above, and the clever distribution of seats between Moslems and landholders and what not, even a majority of elected over non-elected members would not have left the true National party representing the large bulk of the people in the ascendency.......... There is no ground whatsoever for Government to have become nervous over the fear of the wheels of Government machinery being clogged by a majority of the elected votes and that too in face of the Government veto. So then, when the question of a majority of non-official over official members is strutted out before the public as a mighty concession and risky experiment, it is only fair to point out the other side of the case. The hopes of the popular party must still lie in argument and logic and not in numbers. In this view it is consoling to remember that the enlarged powers, specially those of discussion of the Budget prior to its formal introduction, do afford ample scope for the exercise of benignant influence by the true representatives of the people, howsoever few in number." [The same paper writes in a further issue as follows:—"Yesterday we pointed out the essential hollowness of the claim as regards the increase of numbers and the so-called non-official majority over the official one in the Provincial Legislative Councils. As regards the Viceregal Council it is sought to be made to appear by placing figures in opposition that the 35 official seats, as against 32 non-official, place the Government in a very narrow majority of 3 or including His Excellency the Viceroy, 4. But when the figures composing the 67 members of the Viceroy's Council without His Excellency are scrutinised in detail, it is apparent that the truly National party representing the bulk of the people is in a hopeless minority. Out of the 67 members 35 are officials. Add to this the 8 non-official nomination seats. That makes 43 nominated members *versus* the remaining 25 elected members. The National party knows well by previous experience in Councils, Municipalities and District Boards what non-official nominated members mean. That then gives a sure and invulnerable Government majority of 18. But this is not all. Even the elective 25 votes cannot be counted as solid popular votes. There will be amongst them two representatives of the Chambers of Commerce of Calcutta and Bombay, necessarily Europeans, 5 Moslem representatives returned by special Muhammadan electorates of Madras, Bombay, Bengal, Eastern Bengal and Assam and the United Provinces, and 2 more Moslem representatives will be coming in one year from Bombay and the Punjáb and in the second year from East Bengal and Assam and the United Provinces landholders and so on in alternate years. These 9 members in all will represent special and sectional interests only. They can in a very limited sense be called National members. Deducting these 9 doubtful votes, the National party can command only 16 votes out of a total of 68! There is one more deterous arrangement to be noticed. The non-official members of the larger Provincial Councils have the right to elect two members for the Viceregal Council. But there the voting is to be cumulative specifically to enable the minority to capture one seat! The Moslem and the non-official nominees *plus* the Europeans are sure to carry one seat.......... When the figures of the supreme Legislative Council seats are thus critically scrutinised, half the charm and grace of the constitutional privileges vanish. The Aga Khan and Moulvie Rafiuddin

Indu Prakásh (46), 19th and 20th Nov., Eng. cols.

know what they are about when they express satisfaction at the scheme. But what they gain the general community—we shall not say Hindus—lose. Where again, we may ask, is the Constituency for the professional classes? Are they not left practically in the lurch? The Municipalities, the District Boards and the Corporation of Bombay can with no stretch of imagination be called constituencies reserved for the professional classes. Are landholders, Muhammadans, commercial and industrial interests precluded from contesting at these elections? If these latter are fortunate to capture all or even some of the seats not specially reserved for them, where would the interests of the professional classes be? How can their interests be said to have been safeguarded? "]

Dnyán Prakásh (44), 18th Nov.

30. The liberal spirit with which the Reforms were initiated is not in evidence in the Regulations framed under the Councils Act. Had they been in accordance with the new principles involved in the Reforms, we could have had a beginning of the Parliamentary system in India. But instead we have to content ourselves with the non-official majority in the provincial Councils and a few more popular rights. All the regulations, however, are not conceived in a retrograde spirit. All the provinces, except the Punjáb and Burma, have a decided non-official majority in the Councils. Indian Chambers of Commerce have been granted the right to send representatives to the Council along with the European Chambers of Commerce. It was thought that at the most deportees would be declared ineligible for the Councils. But the regulations exclude all those that may be deemed undesirable by the Government of India. The discretionary power is unlimited and there is no guarantee that it will be exercised always in good spirit. A Viceroy who declared that the Queen's Proclamation was useless would not hesitate to enforce the regulations autocratically. It is bad enough to exclude the deportees. But even that would have been welcome as compared to the present regulations. Meetings of the Councils were hitherto held primarily to enact laws and transact any other business incidentally. A good deal of importance is rightly attached to the privileges granted to criticise the administration and more resolutions respecting the same. Meetings of Council should have been ordered to be held regularly at least once in a month, or a regulation to the effect that a meeting of the Council should be held if a third of the elected members requisition it should have been included. As there is no such provision, the rights granted under the new system cannot be properly exercised. Much depends, however, on ourselves in making the reforms a solid success. We should in the first place develop integrity of public life. The extremist agitation has vitiated the purity of our aims and a double life is being led by many individuals. These are unwilling to sign the creed of the Congress, but they are cajoling the voters to return them to the Council wherein they have to swear allegiance to the Throne. Our public life will never improve as long as such persons are hailed as leaders and complimented on their "policy" and "guerilla methods" of agitation. Whether a man is an anarchist or a loyalist, he should have the courage to avow himself as such and he should be ready to suffer for his actions. The guerilla methods followed by Marátha Extremists have spoiled our character. Unless they improve their tactics, even a Parliament will confer very little benefit on Maháráshtra, let alone the new Councils.

Pársi (37), 21st Nov., Eng. cols.

***31.** "During the past week the publication of the *Government Gazette* has put into final shape the long expected and much discussed reforms......... The present scheme as finally published gives so much evidence of a thoughtful consideration of all the issues that it were ungracious to cavil at the details which do not happen to appeal to our particular fancies. One paper complains that the scheme is not nearly so comprehensive as it might have been; another says it provides for too many Muhammadans; yet another that it provides for too few, and so on. In the end we find that the masses are unrepresented as of old, that the Muhammadans are overrepresented, but are still unable to enforce their will if others disagree with them; and that the sovereign will of the people is still subject to three vetoes and an official majority. There is plenty to complain of if we are determined to complain; but for the present it seems wiser to appreciate the advance made than to grumble because we have not yet reached Utopia. The theory of separate representation is accepted; and for this Government are responsible to the extent that they recognised it as a sort of *pis aller*.......... By accentuating differences of religion and giving them a legitimate place in politics, the Reform scheme hardly promotes the prospects of those communities which, however active they may be, are numerically too small to enter the lists in a partisan struggle where the prize goes to the wearer of the right turban rather than to the propagator of the right principles.......... The whole success of the scheme, however, depends upon the success with which the old idea of pitting official against non-official members is cast into oblivion. To do anything which brings the official body into solid opposition with the rest is to throw away the substance of power for the shadow. In a Council like that of Bombay, for instance, a full attendance of the official members is more easily ensured than that of non-officials, while Government have a few among the non-officials who could always be depended upon to vote according to official request; so if the old opposition came into being at all, the non-official majority would never become an accomplished workable fact, while feelings would be exacerbated for nothing.......... The weakest point in the scheme is the Viceregal Council, which still retains a small official majority.......... We are ready to agree with Mr. Syed Husain Bilgrami that the Reforms go as far as is wise at present.......... Still, we think it would have been better to have given the Viceregal Council a popular constitution like the others. .... But these considerations only bring to the fore the necessity of accepting the Reforms in the fine spirit of compromise in which they are offered. .... We are not stepping straight from bureaucracy to the ballot-box, and there is much in the intermediate stages which does not appear to be on the direct path from one to the other. But there is much in the new scheme which provides the test for our capacity for political progress while avoiding the worst dangers of haste. On our own action under the new conditions depends entirely whether the Reforms stagnate into an ineffective formalism or develop into a popular and representative system of Government."

Sánj Vartamán (40), 17th Nov., Eng. cols.; *Jám-e-Jamshed* (33), 19th Nov., Eng. cols.

32. Lord Minto's name will go down in history as one of the best rulers of India. He initiated the Reforms which have just been brought into operation. They effect a momentous change, reaching down to the constitution of the Government. Our rulers have given, in this instance, with a bountiful hand. They have given much more than was foreshadowed in the despatch in which the scheme was first outlined three years ago. The performance has far exceeded the promise. There is no make-believe of an Advisory Council. There is no mere shadow and semblance of representation in the form of a Council of Notables.......... Under the new scheme, the leaders of the people will have an effective voice in the administration of the country. Our rulers have treated us with great, nay, unexpected liberality in allowing a non-official majority in the Provincial Legislative Councils; and it is reported that had Lord Minto's personal wishes been complied with, there would have been a popular majority in the supreme Legislative Council as well. A great trust has been put upon the people. Extensive powers have been granted to them under the new dispensation. We will echo the hope which is expressed in the notification which ushers in the reforms, that the leaders of the people will use those powers wisely and well. Now and always we must cherish in our hearts the warning words of our beloved Viceroy that the future lies in our own hands. Our rulers have done their part; let us now do our own. We have to justify the great trust they have put in us; and as we prove ourselves worthy of it, more powers, more liberal concessions, will be granted to us. They will come inevitably, provided we conduct ourselves with true loyalty and wisdom." [The *Jám-e-Jamshed* writes in a similar strain.]

Rást Goftár (39), 21st Nov., Eng. cols.; *Kaiser-i-Hind* (34), 21st Nov., Eng. cols.

***33.** "The conferment on the peoples of India of such extensive privileges as are ensured to them under the new Act constitutes the most courageous experiment that has ever been made at constitutional Government in the oriental world. Contrasted with the tragic and bloody occurrences associated with the struggle of other nations for political liberty, the Indians should thank their stars for the peaceful evolution by which they have emerged upon the high level of a popular and orderly form of Government. Japan stands alone in the East where constitutional government has been likewise acquired without a bloody revolution. But her case is altogether different from India's, where the country is under the rule of an alien Government and where the task of administration is rendered unusually complex on account of the division of her national population into various castes, creeds and communities. The special privileges conferred on the Moslem community are looked on with disfavour by the Hindus as a clever ruse to keep asunder the two great component units of the nation.......... Let them, however, place implicit confidence in the Government who have the charge of the helm, and they will guide the ship of state safe to the haven of peace and prosperity." [The *Kaiser-i-Hind* also gratefully welcomes the completion of the Reform scheme.]

Praja Bandhu (38), 21st. Nov., Eng. cols.; *Gujaráti Mitra* (30), 21st Nov., Eng. cols.

***34.** "The long looked-for Reforms in the administrative machinery of this country have after all been an accomplished fact during this week.......... They mark a step in advance of the old order of things, and if the same liberal spirit that has actuated the Reforms be maintained in their practical working, one need have no hesitation in saying that they possess potentialities in them for doing good both to the rulers and the ruled, and more especially to the latter.......... The Reforms mean no doubt a step forward in the march of events, although the ultimate goal of self-government on Colonial lines under the ægis of the British Government is undoubtedly far distant.......... The concessions embodied in the scheme are of a liberal character and as such they cannot fail to give satisfaction to the sensible section of the Indian people." [The *Gujarát Mitra* highly eulogises the new Reforms and says:—"It must be a duty with us, loyal subjects of His Majesty the King-Emperor, to help on the generous efforts of British statesmen—to prove, in short, worthy of the trust reposed in us. The success or failure of the new Reforms rests with us, and none else will be to blame if they fall short of their true objects."]

Bombay Samáchár (68), 16th Nov.; *Jám-e-Jamshed* (33), 16th and 17th Nov.; *Sánj Vartamán* (40), 16th Nov.; *Akhbár-e-Souddgar* (23), 17th Nov.; *Akhbár-e-Islám* (63), 18th Nov.

35. The *Bombay Samáchár* hails with gratification the publication of the Rules and Regulations framed under the Indian Councils Act, 1909, and congratulates Lord Minto and His Excellency's Government for courageously inaugurating a measure which, if wisely enforced, is, in the opinion of the paper, likely to take the people of India a far way along the path of political regeneration. As regards the decision of Government to nominate members to the Council instead of allowing them to be elected in certain cases, the paper is pessimistic as to whether the action of Government would satisfy popular wishes, and in this connection it appeals to the authorities to nominate such men only whose names are suggested by the minorities concerned. Commenting on the rules prescribed for the Budget debate, the paper hesitates to believe them to be perfect, but on the whole receives the notification on the subject as marking a new era in the annals of the British relations with India. [The *Jám-e-Jamshed* receives the notification as an ample fulfilment of the promises made by His Majesty, and trusts much real and lasting good will be done to the country thereby. The *Sánj Vartamán* is jubilant over the publication of the Rules and Regulations and trusts that they may be the means of ushering a reign of peace and good government into the country. The *Akhbár-e-Souddgar* and the *Akhbár-e-Islám* tender their sincere congratulations to Lord Minto for having inaugurated a most liberal scheme of Reforms which promise peace to the country at large.]

Alleged illegality of Mr. Gokaldás K. Párekh's candidature for the new Council.

Praja Bandhu (38), 21st Nov., Eng. cols.

***36.** An anonymous correspondent writes to the *Praja Bandhu*:—"I gather from the papers that Mr. Gokaldás K. Párekh is a candidate for the Northern Division for election to the Legislative Council. According to the new Regulations a Municipal Councillor only can be a candidate. Mr. Gokaldás has, it appears, managed to get himself elected to a seat in the Ankleshwar Municipality. The question is, whether the election is legal and valid. Under section 12 of the District Municipal Act, only a resident at Ankleshwar, who has dwelt there for not less than six months, is qualified to be a candidate for a seat in that Municipality. Will any of your legal readers enlighten us as to the legality of his candidature?"

Alleged unfair treatment of Indian Volunteers at Birmingham.

Ráshtramat (47), 17th Nov.

37. Indian students belonging to the Birmingham University have so far been admitted to the Volunteer corps attached to the University. This corps has now been turned into an officers' training class and though there was no likelihood of Indians being appointed as officers in the British army, still many an ardent Indian youth wanted to pass the officers' examination. But this could not be tolerated by those who have disarmed the Indians for emasculating them. Instead of prohibiting the Indian students in a straightforward manner from appearing at the examination, each candidate was asked to give his Christian name in the application form and thus the Indian students were silently excluded from the examination. The indignation of the *Birmingham Post* has been roused by this treatment of our Indian students and the affront given to their religious susceptibilities. We would only say that the incident affords a fresh example of how the intoxication of imperialism has rendered the English blind to the sentiments of others and imperilled their vaunted equality of treatment for all.

Suggestion for the prosecution of certain Anglo-Indian writers for alleged excitement of racial ill-feeling.

Phœnix (14), 17th Nov.

38. "It was only the other day that Sir Protul Chandra Chatterji in his capacity of the President of the Hindu Conference held at Láhore told the Hindus to establish harmonious relations and live in peace and amity with the Anglo-Indians. For our part, we are ready to shake hands with the Anglo-Indians and forget and forgive old misunderstandings. And may we not expect in return the same cordiality of sentiments from our Anglo-Indian friends—especially Anglo-Indian scribes? Look how they respond to our overtures of friendship. We have just gone through a book entitled the 'Burnt Offering' which is nothing but a satire on Babu life. This story emanates from Mrs. Cotes whose husband is the news vendor to the Government of India. It was originally published in the columns of the *Pioneer* in a serial form and naturally excited considerable ill-feeling among the Bengalees. We have said on more than one occasion—and we do say again with all the emphasis at our command—that for the creation of the unrest and discontent in India, the Anglo-Indian writers are considerably responsible. Why not prosecute some of these mischief-makers? Verily, these malicious maligners of the Indian people are the real creators of sedition! Really, it's a high time for the Government to bring to book some of these mischief-makers who are allowed to carry on their campaign of calumny with impunity, only because they happen to possess white skin."

Lack of education makes people turn traitors to their country.

Bhála (111), 11th Nov.

39. Of all the different definitions given of man the best is that "man is an animal capable of being educated." A society that lacks the good influence of education is considered to be on the same level with the brute creation. Such a society and individuals similarly circumstanced are generally guilty of acts detrimental to

their own interests and to those of the nation they belong to. It was because Mir Jáfar lacked proper education that he turned a traitor on the field of Plassey. For the same reason Indian soldiers turned their arms against their own countrymen for the sake of a miserable pittance they received from the English and a Marátha gloried in hauling down the Peshwa's flag at Poona and hoisting the Union Jack in its place. India has thus fallen into an abject state of degradation from the high civilised position it once enjoyed. Let us now consider as to how our present rulers have discharged their solemn duty of educating the people under their charge. [The paper then proceeds to relate the history of the educational system in India as given in the *Modern Review* for October.]

Swadeshi can be made successful without resort to unlawful methods.
Kál (127), 19th Nov.

40. The Master of Elibank said in the House of Commons that the *swadeshi* agitation conducted by the Bengalee deportees was one of the causes that led to their present misfortune. But the Government of India have avowed themselves as firm supporters of honest *swadeshi*. No evidence is forthcoming as to the illegal and unlawful character of the agitation, if any, led by the Bengal deportees. The only possible solution of the dilemma is that some short-sighted bureaucrats misled and poisoned the mind of the Government of India with reference to the Bengalee patriots. The bureaucrats from the Lieut.-Governor downwards are as a rule led by the nose and deceived by slandering Police officials. These prejudices engendered by scheming officials led to the prosecution of our patriots. We should follow the lines chalked out by them and prove that no unlawful methods need be adopted to attain success in the *swadeshi* movement. If we so continue the agitation during the absence of the patriots and thus remove the prejudice entertained by Government, the deportees may be released. We will also have the credit of fulfilling the vows of the patriots and of pleasing them.

A comparison between the aims and objects of the Extremists and the Moderates.
Ráshtrabodh (151), for Nov.

41. The Anglo-Indians and their friends, the Moderates, want the Indian people to co-operate actively with the Government. On the other hand, the Extremist leaders want that "No control no co-operation" should be the watchward of their party. The Anglo-Indians want the British to exercise uncontrolled authority over the Indian people and to grant the latter only such trifling rights as will never come in the way of the exercise of their own uncontrolled authority. The Moderates are alive to the true interests of the nation, but they are afraid to mention *swaráj* as their goal simply because they want to gain the good graces of the authorities with a view to achieving their own selfish ends. The Extremists would never make any such degrading compromises and would refuse to co-operate with Government unless they are given a substantial share in the administration of the country. Government have, therefore, for the last two years undertaken a campaign to crush the Extremists, and the Moderates are helping them to accomplish the object. Our duty, under these circumstances, lies in standing on our own legs for our advancement and God is sure to reward our perseverance.

Alleged public grievance of depreciated coins and worn out currency notes.
Jám-e-Jamshed (33), 20th Nov.

42. It is really deplorable that no steps should yet have been taken by responsible authorities to stop the circulation of depreciated coins. Of recent years it has become a standing complaint that the copper coins in circulation are so worn out that it is difficult to induce illiterate classes to accept them. Although these and smaller silver coins are too worn out for ordinary use, it is surprising that the Bank invariably issues them to the public and thus places them to much inconvenience and annoyance. Can nothing be done to improve the currency? Government have been reaping enormous profits from coinage, and it is wonderful that no steps have yet been taken to call back from circulation these depreciated coins and replace them by new ones. A similar complaint has often been heard in regard to worn and disfigured currency notes, and we trust early steps will be taken by the authorities concerned to remove this long standing public grievance.

Mr. S. G. Laváte's reply to His Excellency the Governor's remarks at Sátára *re* the municipalisation of Abkári revenue.

Mahrátta (11), 21st Nov.

***43.** Mr. S. G. Laváte writes to the *Mahrátta*:—"His Excellency fears that the handing over of liquor revenue to the Municipalities would tempt them to force up consumption. The history of the successive Outstill, Minimum guarantee and Auction systems do not tell a different tale about Government nor have the Government officers been free from countenancing the growth of liquor sales. The auction system still obtains in the Poona district as well as in other districts. Mr. A. C. Logan, late Abkári Commissioner, tells us that (1) the average liquor-seller will cheat his customers whenever he can, irrespective of necessity, (2) that he adulterates and (3) that credit accounts are common. It is not yet a fact of common knowledge, (4) that shops are managed by the persons who bid for it and that they are not sublet. (5) Singing entertainments have perhaps not yet disappeared from shops. (6) Eatables are not yet difficult to be obtained at them. (7) Children are allowed to frequent them. (8) Objectionable sites are still the rule and not exception. In the face of these and other illegal things which a regular watching of the shops alone can disclose, might it not be said that they are connived at in view of revenue? Liquor-shops have been retained in spite of the repeated protests from the residents of the place, and yet it must not be said that shops are forced upon the people. Government have managed the liquor traffic long enough. Would they not now allow a single Municipality to manage the business even experimentally and for a stated period? Sir George has expressed his wish to work hand in hand with temperance workers.......... The liquor administration is not free from some gross irregularities. Government have declared that they are not able to meet them single-handed. Would they at least accept the co-operation of such Temperance men as they trust, to eradicate them?"

Comments on the Collector's Darbár at Sholápur.

Dnyán Prakásh (44), 18th Nov.

44. Mr. Mountford, Collector of Sholápur, writes to us that he had made special arrangements for the Press at the Sholápur Darbár. Special messengers were sent to newspapers that had applied for tickets too late to be informed by post. It is commendable that Mr. Mountford took great pains to make arrangements for the convenience of the Press. We are thankful to Mr. Mountford for the information which he has forwarded to us. But it appears that Mr. Mountford has not rightly understood our complaint. We complained against the prohibition of the Press at the Sátára and not the Sholápur* Darbár. Mr. Mountford writes that queries were replied to by letters and not orally as the Darbáris submitted their questions in writing. But the public needs to be informed of the nature of questions and answers at the Darbár. Even Mr. Mountford will concur with us that questions and answers should be supplied to the Press and made public at the Darbár in order to further the utility of such functions. [*The statement in paragraph 38, Weekly Report 44 of 1909, about the Press representatives not being allowed to attend the Darbár at Sholápur was due to a mistake.]

Alleged evil effects of the Deccan Agriculturists' Relief Act.

Ráshtramat (47), 18th Nov.

45. A contributor writes to the *Ráshtramat*:—Calling into question the intentions of Government is an offence under the Indian Penal Code. But the extension of the Deccan Agriculturists' Relief Act throughout the Presidency has raised strong suspicions in the minds of the people about the real intentions of Government. We do not think there can be any other enactment on the face of the earth more fitted to turn the people into liars and to make men one another's enemies. The Act has induced both creditors and debtors to practise fraud upon one another and the money-lending business is thus gradually passing into the hands of Government.

Alleged high-handedness in the assessment of the income-tax.

Ráshtramat (47), 20th Nov.

46. One Anant Náráyen Kaulgekar writes to the *Ráshtramat* from Aklooj (Sholápur):—There is general complaint that the income-tax is assessed in an arbitrary manner, but the village of Aklooj seems to be the greatest sufferer from official high-handedness in this respect. The population of this place is about 4,300 in number out of which thirty-two pay an aggregate amount of Rs. 1,475 as income-tax! At this rate revenue from the tax for the whole of India would amount to thirteen crores. This makes it clear that this poverty-stricken place is most unjustly treated in respect of this tax. I can confidently affirm that ten of those who have to pay the tax are as a matter of fact not at all liable to pay it. Rumours are afloat that the heavy assessment of the tax is intended to strike a blow at the *swadeshi* movement and that Government insist upon each táluka raising a certain amount from the tax by hook or by crook. It is hoped that His Excellency the Governor will kindly take the necessary steps to dispel any misunderstanding on the part of the people in the matter. [The paper commenting upon the letter writes:—Income-tax assessment is solely in the hands of Government officials and appeals from the people are almost invariably rejected. It has been a matter of every day experience in the villages in the mofussil that those who do not court the favour of the petty officials like village patels and others have to pay the penalty in the shape of increased income-tax. Now people living in cities too are having a similar experience. We know of instances in which pleaders and others taking prominent part in the *swadeshi* movement have been suddenly called upon to pay greatly increased amounts for the tax. This tendency of harassing the people on the part of the officials is certainly to be deplored.]

Comments on the Bombay High Court's decision in the Sávarkar appeal case.

Indu Prakásh (46), 19th Nov., Eng. cols.

47. "With Sávarkar of Násik no sane politician can have the least sympathy and no one will seriously argue that the poems he wrote were anything but highly objectionable. His counsel all but admitted that the object was to prepare the minds of the readers for an armed revolt. In England, where such a revolt is impossible to contemplate, it may be no offence to merely talk of it without any manifest overt act in actual preparation. But such talk can never be morally justifiable and in making it punishable, the Indian law but does its duty by society. However, the fact of the absence of an overt act should have, we think, induced the High Court Judges to reduce the enormous sentence of transportation for life. More insidious and dangerous treason has been dealt with more leniently. There ought to be a sense of proportion in these punishments."

Comments on the Government Resolution about precautions against fire in theatres and other places of public amusement in Bombay.

Bombay Samáchár (68), 19th Nov.

48. At theatres and other places of public amusement it cannot be said that the spectators are out of danger at the time of accidents in spite of the fact that arrangements are ready for instantaneous help. At such places fire might break out at any moment, and there is ample material besides to make it rage furiously. We welcome the order issued by Government in the matter of adopting remedies to diminish as far as possible the chances of such fatalities. The havoc which fires originating with electric light sometimes cause is appalling to think of, and it must be because of this fact, that His Excellency the Governor in Council has come to the conclusion that the precautions at present taken to prevent such accidents are inadequate. Experience furnishes us with ample proofs that would make us agree with him. The rules suggested by Government, if enforced in a proper spirit, will no doubt ensure the safety of the public.

Reluctance of the editor of the *Ráshtrabodh* to supply a list of his subscribers to the Postal authorities.

Ráshtrabodh (151), for Nov.

49. The following appears on the outer page of the *Ráshtrabodh*:—It is asked why we should charge six annas per annum for postage in spite of the small size of our magazine. The reason lies in the fact that the Post Office refuses to charge the concession rate unless a list of the subscribers is supplied to it. As we do not think it desirable to supply such a list, we are unable to take advantage of the concession.

An appeal to the Commissioner in Sind for the abolition of *begár* and *rasai.*

Sind Patrika (56), 6th Nov., Eng. cols.

50. "We heartily welcome to our disturbed district of Lárkána Mr. Lucas, the present Commissioner in Sind and once the Collector of this district. We trust that he would do his utmost to make his tour a living and a lasting blessing to the district by inquiring into the grievances of the people and putting an effective check upon the long standing practice of *begár* and *rasai*. We are glad to learn that Mr. Lucas has realised fully the grave injustice perpetrated by *begár* and has issued a special circular to the effect that no cart-driver be paid less than annas 12 each time. This, if properly carried out, would, no doubt, go a great way in mitigating the evil, but what about *rasai*?...... We are informed that a special fund is raised in each táluka to meet the huge expenditure of *rasai*, to which Tapedárs contribute a good deal. It would be simply disgraceful and scandalous if the old practice be repeated this year under a strong ruler like Mr. Lucas, who has all his eyes about him."

Suggestion that the Zamindárs and Jághirdárs of Sind should also be styled Sardárs.

Phœnix (14), 17th Nov.

51. "Now that the Bombay Government have conferred a new dignity upon the Zamindárs of Gujarát by styling them 'Sardárs' it would not be out of place to suggest that the same title may be conferred on the prominent Zamindárs and Jághirdárs in Sind who have rendered conspicuous and meritorious services to the people and the Government. The title will not only be highly appreciated by our loyal Zamindárs and Jághirdárs but will cost Government nothing. We hope our suggestion will not fall on deaf ears."

Suggestion for the removal of a liquor-shop in the Hyderabad (Sind) Cantonment bazar.

Al-Haq (53), 6th Nov., Eng. cols.

52. "We beg to bring to the notice of the Hyderabad authorities the location of a country liquor-shop just in the centre of the Cantonment bazar. The liquor-shop in question is surrounded by several houses in which respectable families live. This can under no circumstances be a fit locality for the situation of a liquor-shop where men of questionable character muster strong and cause disturbance. We feel that the object of the shop will be served if it is removed to some place in the soldiers' bazar where the inhabitants consist principally of Bhils and such other classes as consider drinking a necessity.......... Let us hope, the evil will soon be remedied."

Legislation.

Comments of the proposed Medical Registration Bill.

Kaiser-i-Hind (34), 21st Nov., Eng. cols.

***53.** "We heartily sympathise with the efforts which the Indian members of the medical profession are making to secure registration of practitioners. It is a course which has in most civilised countries been found advisable for the protection both of the accredited members of the profession and of the public whom they serve. It is essential in the interest of both classes that none but thoroughly qualified men should be allowed to practise, and the best means to secure this condition is by registration. We see no reason why India should be regarded as exceptional; in fact, seeing the large number of medical degrees which is now being conferred and the extent to which the profession is growing in India, we are rather surprised that such a step has not been taken earlier. The Bill, which has been drafted by the Bombay Branch of the Medical Association, seems to be thoroughly satisfactory and we sincerely hope that they will be able to induce Government to take it up."

Education.

Comments on the deputation to the Commissioner in Sind *re* the proposed abolition of the Hyderabad (Sind) High School.

Sind Journal (20), 11th Nov.

54. "We can hardly congratulate our leaders on the way the deputation to the Commissioner about the proposed abolition of the Hyderabad High School was managed, or the officials on the reception accorded to the same. The men who had specially prepared themselves to put the case for the High School before the head of the province were unable at the last moment to go, and Diwán Bilárám was suddenly called upon to face the severe ordeal.......... Those whose business it was to receive the deputation said, when the members—15 in number—were already on the Commissioner's steamer, that only six of them could be accommodated in the reception room! And yet the deputation had taken care to inform the officials beforehand that 20 men might come. Eventually 9 men were actually admitted. Mr. Wright, the Educational Inspector, being asked by Mr. Lucas, the Commissioner, made a reply in which he laid particular stress upon the insanitary condition of the present building and the heavy and, as he thought, unnecessary cost which a decent structure would involve. The spirit and temper which pervade his reply may be judged from his courteous characterisation of one argument of our venerable representative as 'rubbish'. And Mr. Wright is the supervisor-general of the manners of our hopefuls! But what must we say of Mr. Wright's own main argument? The building is bad. It will cost too much to renew or re-build it; so the best thing is to do away with the institution! Shades of Aristotle and Vyása, behold how logic is murdered in these degenerate times!...... A third private school that would probably be started if the Government High School were abolished would receive a building-grant like its predecessors. Would this item be less heavy than the amount yearly spent on the Government High School or the amount said to be necessary for providing it with a decent habitation?.......... However, the Commissioner asked the deputation to submit some scheme whereby the accommodation of the High School may be improved at a moderate cost, and we hope the leaders will confer speedily about the matter and send in a *pucka* proposal before it is too late."

Native States.

Letter to the *Mahrátta* from the Private Secretary to His Highness the Gáekwár of Baroda in connection with His Highness' visit to the Poona Sárvajanik Sabha.

Mahrátta (11), 21st Nov.

***55.** Mr. G. B. Ambegávkar, Private Secretary to His Highness the Gáekwár, writes to the *Mahrátta*:—"Some influential friends of His Highness the Mahárája Gáekwár have said that his visit to the Poona Sárvajanik Sabha may create an impression that he had his sympathies with the Extremists in Indian politics. I deem it desirable to point out that an interpretation to that effect would be erroneous. Nor do I think that the gentlemen who invited him to the *pán-supári* had that object in view. If, however, my view of their interpretation is wrong, they are at liberty to correct it. It was a purely social function and His Highness certainly accepted the invitation as such."

Alleged high-handed procedure of the Patiála Police in the recent arrests for sedition.
Arya Prakásh (25), 12th Nov.

56. One Kanaiyálál writing in the *Arya Prakásh* on the searches instituted by the Patiála police, observes:—The various reports which we have been daily receiving from Patiála are astounding. Now that the males have been disposed of, the police have opened a campaign against the female members of the Arya Samáj who were conducting the usual weekly meetings of the Samáj. The premises of the Samáj have been taken possession of, and all the materials of *Havan* (sacrifice) have been confiscated as accessories to the manufacture of bombs. It seems that, according to the police, anything which has the misfortune to be styled 'Political' is seditious. A few days ago they confiscated a copy of a treatise on Political Economy, because it contained the word 'Political.' Let people take a lesson from this before it is too late, and burn all those books in which the word 'Political' occurs, for otherwise it will go very hard for them some day or other.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 25th November 1909.

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Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th November 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

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	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vaḍnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300.
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Labooram ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

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	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodáyă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Shólápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

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	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

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	PERSIAN.				
174	Esláh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
116A	Deshkálvartmán	Erandol	Do.	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 96 is Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22; 450.

The Editor of No. 168 is Bhujangrao T. Gaikwad; Hindu (Marátha); 25; 500.

The Editor of No. 174 is Mohamed Reza Haji Alli; Persian Muhammadan (Shia); 35; 400.

Nos. 49, 57, 99, 143, 144,153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

Politics and the Public Administration.

Comments on the appointment of Mr. Amir Ali to the Judicial Committee of the Privy Council.

**Rást Goftár* (39), 28th Nov., Eng. cols.; *Ráshtramat* (47), 25th Nov.

1. "The nomination of Mr. Amir Ali to the Judicial Committee of the Privy Council will be hailed with unmixed satisfaction throughout the country. This is the first time that an Indian has been admitted to the Privy Council, and the choice has fallen upon an individual whose eligibility for the post is unquestionable......... The absence of an Indian judicial expert on the Judicial Committee of the Privy Council was badly felt......... The decisions of the Committee in Indian cases involving subtle and intricate social questions have been often found irreconcileable to the spirit of time-honoured customs established by long usage and popular acceptance.......... Mr. Amir Ali is a trained and accomplished lawyer, and has acquired as a High Court Judge a long experience in the judicial line and would be able to guide the deliberations of his colleagues with first-hand knowledge." [The *Ráshtramat* also expresses its approval of the appointment.]

Indian Spectator (7), 27th Nov.

2. "It never rains but pours. Lord Morley has surpassed himself by being instrumental in the appointment of an Indian on the Judicial Committee of the Privy Council.......... Mr. Amir Ali holds pronounced views on the law of Waqf, opposed to those which the Judicial Committee has held in the past. The new composition of that Committee may some day give rise to a difference of opinion among their Lordships. The time seems to have come, therefore, for the Government of India to take in hand the legislation for which the Muhammadan community has several times prayed. It will not have to interfere with Muhammadan law, but only to declare that the English law against perpetuities should not be applied to Indian charities. Apart from Mr. Amir Ali's special qualifications as a learned interpreter of the law of his own community, his appointment will readily call to the mind of all Indian lawyers the contrast between him and men of the late Mr. Justice Mahmood's calibre and juristic attainments.......... But if Mr. Amir Ali has lacked the brilliance of the late Allahabad Judge, we know nothing that prevents us from hoping that he will rise equal to his new responsible and exalted position."

Indian Social Reformer (6), 28th Nov.; *Pársi* (37), 28th Nov., Eng. cols.

*3. "Lord Morley has given another substantial proof of his determination that no Indian ought to be debarred on account of his race from holding the highest offices under the Crown. The admission of Mr. Amir Ali to the Privy Council is an act for which Indians of all creeds will feel deeply grateful to His Majesty the King-Emperor. We may offer the most hearty congratulations of his countrymen to the Right Honourable Syed Amir Ali on being the first Indian to be admitted to His Majesty's Privy Council. Mr. Amir Ali will be a member of the Judicial Committee of the Privy Council, the Indian member of the highest Judicial tribunal in the Empire. There is no reason to think that the high honour of a Privy Councillorship is meant to be exceptional in this case." [The *Pársi* writes:—"The appointment of Syed Amir Ali to the Privy Council is yet another instance of the liberal and enlightened policy which, more markedly than ever before, prevails under the present *regime* at the India Office......... Syed Amir Ali greatly distinguished himself as a lawyer on the Calcutta Bench and fills the requirements of his new appointment admirably, In India his appointment will be warmly welcomed as a recognition of Indian scholarship and probity."]

Bombay Samáchár (68), 22nd Nov.; *Jám-e-Jamshed* (38), 24th Nov.; *Akhbár-e-Soudágar* (23), 25th Nov.; *Akhbár-e-Islám* (63), 26th Nov.

4. Several papers of the week hail with gratification the appointment of Syed Amir Ali as a member of the Judicial Committee of the Privy Council, and thank Lord Morley for the great and decided step he has taken in admitting an Indian into the highest tribunal of the Empire. There is a concensus of opinion among these papers that this and such other deeds of Lord Morley show that the salvation of India is linked with the Liberal party.

5. "Against Mr. Amir Ali as lawyer, we have nothing to say and we should have been happy to give him unmixed congratulations if his appointment as Privy Councillor and a member of the Judicial Committee of the Privy Council had signified nothing else but one more high honour to a worthy Indian as a practical demonstration of the Morley-Minto policy of fulfilling the pledges of equality solemnly given by the Proclamation. But we cannot forget that Mr. Amir Ali has developed into one of the most bellicose political agitators of the day and that the amount of trouble he gave to Lord Morley as the prime mover of the London Branch of the Moslem League has been of a kind to exhaust the patience even of a saint. So also his reflections against non-Moslem public men of India. And yet, he gets a reward of a unique kind, a higher reward than that which fell to the lot of the less bellicose and more discriminate Mr. Ali Imam, who was but recently appointed Standing Counsel for Bengal and is thus believed to be marked for the Advocate-Generalship and then a seat in the Viceregal Executive Council. The Honourable Mr. Sinha's appointment was that of a man not actively associated with any party. That cannot be said of either Mr. Ali Imam or Mr. Amir Ali.......... Congressmen have indeed been appointed to high offices in India, but none of those selected has hitherto been half so insistent and offensive or a quarter so abusive of other communities as the two leaders of the Moslem League chosen for special honours. The League has thus won laurels of varied kinds. To the winners they must be a matter for jubilation. But to those who have been worsted in the conflict, to the true leaders of the bulk of the people, here is one more aggravation of the many disappointments caused by the final shaping of the Reforms."

Indu Prakásh (46), 24th Nov., Eng. cols.

***6.** "The news comes that Syed Amir Ali has been sworn as a Privy Councillor in the presence of Lord Morley, and that he will be a member of the Judicial Committee of the Privy Council.......... It is impossible to keep aside the impression which is naturally created that the appointment is most unhappy in the light of the fact that recently Mr. Amir Ali has developed into a violent political partisan. Mr. Amir Ali is one of the two notable Muhammadan gentlemen, forming the prime movers of London Branch of the Moslem League, who have been persistently advocating the cause of Moslem separatism in India and have been giving so much trouble to Lord Morley in the matter. Besides, his reflections on public men of non-Moslem communities in India have been far from edifying. The fact that he has been a violent partisan cannot be lost sight of especially as his appointment comes in the wake of the Reforms. It is really very disappointing to see that he has been honoured in a unique manner. In a similar light also will be viewed the recent appointment of Mr. Ali Imam—also an advocate of Muslim separatism, though less violent than Mr. Amir Ali—who has been appointed Standing Counsel for Bengal. These two appointments will, undoubtedly, be looked upon as concessions to the advocates of Muslim separatism. And they will serve only to increase the aggravation arising from the unstatesmanly policy pursued by the authorities in connection with the Reforms. No doubt the Moslem League will feel elated at having scored these successes; but as these appointments follow in the wake of the Reforms which teem with concessions to Muhammadan demands, it is not unlikely that the Indian community at large will feel that they are concessions to party agitators."

Mahrátta (11), 28th Nov.

***7.** "If the Regulations under the new Councils Act are, on one side, a notable extension of the scope of non-official participation in the work of legislation and administration, they seem to constitute, on another important side, an equally notable departure from the rule of even-handed treatment of all creeds and communities, which has been so long regarded as an axiom of British rule in India. It seems difficult to escape the suggestion that a policy has been entered upon of exalting, as far as these Regulations can achieve that object, one community at the expense of all

Comments on the new Regulations for the reformed Legislative Councils.

Indian Social Reformer (6), 28th Nov.

other interests and communities. First as to the electoral qualifications. The principles governing the Muhammadan franchise and those governing the general franchise are in striking contrast. The former are calculated to include every possible person in the franchise, to overlook all distinctions and divisions in a word, to weld as far as possible the Muhammadan population into one whole; the latter, on the contrary, are rather dominated by a predisposition to narrow and limit the franchise, and by a desire to separate and isolate interests, in a word, to keep the several parts of it as distant as possible from one another. To take one instance, Muhammadan graduates of a University of five years' standing are given the right of voting while non-Muhammadan graduates, whether of five or ten or twenty years' standing, have been deemed unfit to exercise the same right. Turning to the distribution of seats, we find that in the Punjáb, although the Muhammadans are in the majority, a special seat is reserved for them while none is specified for the Hindus although they are in a minority; that, in the election of a representative by the landlords in the United Provinces and Eastern Bengal and Assam, in the second, fourth and succeeding alternate elections, when a Hindu landlord is likely to be elected it is provided that a second member shall be elected by the Muhammadan landlords while no such provision is made as regards the first, third and subsequent alternate elections, when a Muhammadan landlord is expected to be elected, as regards Hindu landlords; and that in this Presidency the Sind landlords are allowed two alternate elections to every one prescribed for the landlords of Gujarát and the landlords of the Deccan respectively. No explanation has been vouchsafed either in the explanatory Resolution accompanying the Regulations or in the published despatches of the Government of India as to the reason and necessity of such anomalous provisions and omissions. A perusal of Lord Morley's last published despatch on the reforms shows that His Lordship's views have been considerably constrained in the shape which the Regulations have taken. We cannot think that the pressure of the London Committee of the Moslem League by itself could have exerted so much influence. The Government of India must, of course, have had very good reasons for their recommendations though, as we have said, they have not cared to state them publicly. It cannot obviously be the rather petty one of dishing the Hindu adherents of the Congress, because this class of Hindus has rather less ground for complaint than the Hindu landlords whom by the way Government specially desire, we believe, to attract, and whose representation has been unduly curtailed to provide the excess representation for their Muhammadan confréres. The Congress Hindu at least professes to be an Indian first and everything afterwards. The Hindu landlords have, as a rule, no such idea, and regard themselves as Hindus as much as they are landlords. They never asked or agitated for the franchise; they would have gone on for at least half a century longer without any right of representation in the Councils; but they are likely to feel that the unsought privilege should have come to them with an admixture of gratuitous invidiousness touching on their creed. Something can be done, and will, of course, be done, when the nominations of the Government of India and the Provincial Governments are made to redress the balance which, judged from the Regulations alone, looks too much weighted in one scale. But only a modification of the Regulations so as to eliminate all invidious preference can remove the deep feeling of injustice and wrong which has been created by them in the minds even of those who acclaimed the Councils Act with enthusiasm."

Mahrátta (11), 28th Nov.

***8.** "The week has brought its contribution of public opinion on the subject of the reformed Councils......... And is it not really a bit strange that the earnest and prolonged deliberations of the last three years should be crowned with such ill-considered rules and regulations as begin to require repairs at one end even before their construction is certified to be complete at the other end? For, look at the rules governing the constitution of the Bengal Legislative Council. One of these rules provided that only present members of the Municipalities and Local Boards were eligible for nomination as candidates for the elections to the Provincial Council. Now apart from the fact that the rule is manifestly absurd, it is pointedly in contrast with the rules on the subject relating to the Legislative Councils in other Provinces, according to which any one who either is or has served for at least three years in a Local Board or Municipality in the past may be nominated as a candidate for the Council elections.......... This naturally gave great offence to public opinion in Bengal, and utter dissatisfaction was expressed at the rules, as they excluded by their operation some of the most prominent men who were fully qualified and were otherwise eligible for candidature. And now at the eleventh hour a notification is issued by the Bengal Government intimating that the rule in question has been changed so as to extend the field of candidature even to past members of Municipalities and Local Boards. It really passes our comprehension why the rules of one province should have differed from those of another, as the rules for all provinces should ordinarily be copied from one model and be, therefore, as similar to each other as possible. The difference must, presumably, be deliberate, and the burden of proof lies on the Government to prove that the difference was not intended to be mischievously or maliciously aimed at particular individuals. In our opinion, here is a distinct proof of secret official animus against particular public men and it is certainly highly discreditable to Government.......... Another count on which adverse public opinion has been recorded is the rules about the disqualifications which come in the way of intending candidates. Nothing need be said about some of the ordinary disqualifications. It is perfectly right that no person should be regarded as eligible for election to a Legislative Council who is, *e.g.*, a bankrupt or has committed a crime. But the rules about disqualification go further. It is laid down that a candidate will be regarded as disqualified if he has been ordered to find security for good behaviour under the Criminal Procedure Code, or debarred from practising as pleader, or 'declared by the Governor in Council to be of such reputation and antecedents that his election would, in the opinion of the Governor-General in Council, be contrary to the public interest.' Now these qualifications have an obviously political significance and are highly objectionable. The last disqualification in fact smells of the Deportation Regulations, and it is a matter for regret that another hostage is here apparently given to the perpetuation of the odious law which still disfigures the Indian Statute-book. With regard to the security under the Criminal Procedure Code, it should be noted that such security may be asked even for unapproved speeches by political workers, and that though it is termed in the Code security for 'good behaviour,' still the behaviour complained of may not have anything unethical about it. As regards the debarring from practice as a pleader, we have to note that even offences like insubordination or neglect of duty may involve a temporary forfeiture of a pleader's sanad, and surely it is unfair that even such temporary suspension from practice should have the power of permanently disqualifying a public man from doing public service in a Legislative Council. The same may be said about dismissal from Government service which under the new rules operates as a bar to the entrance to the Legislative Council. Now we all know that dismissal from Government service may sometimes result from mere insubordination or from technical lapses from the rigorous code of behaviour laid down for Government servants. But it cannot stand to reason that dismissal even for paltry grounds should make it impossible for a public-spirited *ex*-servant of Government to enter a Legislative Council. And lastly the clause about the reputation and antecedents of a public man operating as a bar in his way is perhaps the least defensible of all. Here is a bludgeon in the form of a vague provision which Government may hurl at the head of any public man who may not come under any of the above heads of disqualification and yet may be particularly obnoxious to Government. The objection in this case has a vividly political character, and it is perfectly in keeping with the ungenerous spirit with which Government in India have all along been treating their opponents."

Gujarāti (29), 28th Nov., Eng. cols.

***9.** "If we are to judge from past experience, there is indeed every fear that even larger non-official majorities in the enlarged Councils will fail to serve the end desired. Members nominated by Government, though non-officials, will look upon the favour conferred upon them as a solemn obligation to vote on the side of officials. Honours and titles hovering before the eyes of some, even of the elected, will induce them to vote on the same side. Out of the 28 non-official members of the Bombay Council, for instance, if the seven nominated ones prefer to vote with those whose good-will made them honourables, the majority at once vanishes. On certain crucial questions in which there is a sharp conflict of opinion between Government and people, the nominated members are sure to rally round their benefactors, and we may take it that even some of the elected representatives will follow suit. Under these circumstances non-official majorities are likely to become a sham. But for such a contingency we shall have to thank our own public spirit and independence of judgment which are too weak to stand the test of external pressure."

Gujaráti, (29), 21st Nov.; *Káthiáwár and Mahi Kántha Gazette* (78), 21st Nov.; *Arya Prakásh* (25), 21st Nov.; *Jain* (190,) 21st Nov.; *Shakti* (93), 20th Nov.

10. The *Gujaráti* in its vernacular columus takes a rapid survey of the circumstances culminating in the promulgation of the Reforms and observes:—Whatever may be the reasons which have led Lord Minto and Lord Morley to inaugurate the Reforms, it was at one time openly declared that unless the privileges for which the Indian populace had been clamouring were conceded and the irregular system of administration reformed there was no hope of any abatement of the prevailing unrest. We think this view must have been considered in framing the present scheme, but from all that has been published it appears that Lord Morley and Lord Minto must have been seriously handicapped in their endeavours to meet the popular wishes, and hence the Reforms have not been so satisfactory as they were expected to be. It does not seem, however, that the Indian Councils Act and the Rules and Regulations made thereunder would make the Indians believe that they have really gained something. Yet it is gratifying that the Government has been obliged to respect popular wishes after long years of indifference and apathy to the cause of the Indians. Excepting some points of detail with regard to the Budget discussion and certain other matters there is nothing to be said against the Notification of the 15th of November. *Apropos* of the subject we cannot help commenting upon the action of the Bombay Government in creating a body of Sardárs for Gujarát and making the creation of such Sardárs dependent upon the wishes of the officials. Like the Justices of the Peace in Bombay these Sardárs will have to act according to the dictates of the Anglo-Indian conscience. Instead of creating this artificial class of Sardárs, had the right of returning a member to the Local Council been conceded to *vatandárs* and *jágirdárs* of Gujarát no apprehensions would have been entertained as to the failure of the arrangement. Again the unusually liberal privileges conferred upon the Muhammadan community and the right reserved to Government to declare a person ineligible for a seat on the Council necessarily detract much from the value of the privileges now conferred upon the Indians. [The *Káthiáwár and Mahi Kántha Gazette* congratulates His Excellency Lord Minto and Lord Morley on their successfully launching the Reforms and carrying them through in the face of considerable difficulties. It observes that the present concessions fail to come up to popular expectations and disapproves of the power reserved to Government to disqualify any persons for Council election. Yet it tenders its grateful thanks to the Viceroy and the Secretary of State for what little they have done for the Indian nation's political advancement. The *Arya Prakásh* writes in a somewhat similar strain. The *Jain* welcomes the Rules and Regulations, but refuses to subscribe to the view that they mark the first step in the Reforms which are ultimately to take the Indian nation to their goal of Colonial self-government. In other respects the paper reiterates the contentions of the *Gujaráti* summarised above. The *Shakti* condemns the Regulations and discussing them item by item tries to prove that the belauded concessions to the populace, non-official majority in Provincial Councils, liberty of freely discussing the Budget and various other matters are all good on paper, but would really fail in practice by virtue of the power of veto reserved to the President of the Council.]

Sind Journal (20), 18th Nov.

11. "The new Council Scheme is very different—we might almost say essentially different—from that foreshadowed in the famous despatch of Lord Morley whose praises we sung enthusiastically enough. It is no doubt an important step forward, but paradoxical as this may sound, it is at the same time a big step backward too. The advantages it offers are discounted by the excessive separatism which is a prominent feature of it. We could out of regard for actual unhappy conditions accept the measure of special Muhammadan representation suggested by Mr. Gokhale as a temporary phase, but the scheme just published goes far beyond Mr. Gokhale's and might as well have been dictated by Mr. Amir Ali and Mr. Ali Imam. We sincerely say that a few more seats to Muhammadans or a few less seats to Hindus is in itself a matter of perfect indifference to us, but it is the destructive and baneful principle of division and perhaps permanent division, that we deplore. Considering the reactionary and narrow spirit permeating the present scheme as against the progressive and enlightened spirit that characterised the Morleyan Despatch of last December, we are even tempted to predict that a similar reactionary spirit will reduce even the advantages of the scheme to nullity. It may turn out that while the Hindus form such a preponderating, progressive and enlightened majority of the population of the country, they will find themselves in a minority even among non-officials. It is significant how Lords Morley and Minto have gradually and almost completely veered round to the Moslem League position, while all the time protesting against its excesses. The Muhammadan agitators have talked a deal about the clever Hindu tactics, but the scheme before us is a monument of the clever manner in which the Muhammadans can play their cards. But let us not despair.......... Let us obey the call of co-operation and at the same time point out defects in the proper manner both now and after the scheme comes into operation. Here is work again for the Moderates and for the Congress!"

Indu Prakásh (46), 22nd Nov., Eng. cols.

12. "It is highly objectionable that a person should be permanently disqualified from being a candidate for a Legislative Council seat on grounds which may in no sense involve moral obliquity. Only persons convicted of crimes having a clear moral taint should have been disqualified.......... To make an order to find security for good behaviour under the Code of Criminal Procedure a permanent disqualification leaves in reality the franchise and Council elections in the hands of the lower Judiciary, Magistracy and the Police.......... About clause (i) the less said the better. It creates the Governor-General in Council of India, an integral part of the democratic British Empire, a veritable Tsar of Russia. This clause, it would seem, is specially directed against the deportees under antiquated Regulations, without trial and without conviction. The provision is really a breaking of the assurance given on behalf of the Secretary of State in the House of Commons by the Master of Elibank in answer to questions on the subject by the friends of India in Parliament. That the disqualification may be removed by an order of the Governor-General in Council affords small consolation, because the Governor-General's declarations in this behalf will be based upon Police reports and their abrogation or withdrawal also will depend upon the same source."

Kesari (131), 23rd Nov.; *Ráshtramat* (47), 27th Nov.; *Kál* (127), 26th Nov.

13. It is pleaded on behalf of Government that the New Councils would form an Indian Parliament. But it is no Parliament, but a travesty of it. The people should awaken betimes and should not hesitate to mould the Government into a Parliamentary one. If the boycott movement is not given up, a real Parliament may be wrung from Government. Parliaments should have the right of taxation and expenditure. These powers are not conferred upon the New Councils. They would not be truly representative of the public opinion. The number of Councillors has been increased, but that is of small moment. The Municipalities and the District Local Boards are not free from the influence of Government. They have not been granted the right of direct

voting. They have only to elect delegates, who in their turn will elect Councillors. The Imperial Council has a preponderance of the Muhammadan element. They can send in by manipulation nearly half the number of non-official members. There is no Hindu nation to support us outside India. It is true that there are two Muhammadan powers to back the Muhammadans. But with all that, they should not have been granted such wide powers. The real work lies outside the Councils at present as of yore. Impediments have been put in the way of free election. The regulations have been framed with a view to putting down the influence of cities. The rules exclude even men like Messrs. Surendranáth Bannerjee and Chowdhary. The rules that throw out even Moderate leaders are quite useless. It may be urged that the disqualification rules have been framed to keep up the prestige of Councils. It is ridiculous to suppose that the constituencies do not care for it as scrupulously as Government. We cannot suppose that they have been laid down to exclude advocates of independence. For, this surmise becomes valueless, when we take into consideration the point that every Councillor has to swear allegiance to the Throne before taking his seat. Honest enemies of the British Government cannot sit in the Council. The right of interpellation will be regulated by the orders of the President. The rules have indirectly taken away much of the benefit of the Reform Scheme as promulgated by Lord Morley. [The *Ráshtramat* writes :—The Reforms are quite useless. Even the Moderates are disgusted with the pitiful dole. The rules and regulations have spoiled the matter further. The result has been only to produce race hatred and exclude the real representatives of the people. Direct election is no doubt a very valuable privilege, but much of the grace has been taken out of it by the disqualification rules. The *Kál* makes similar comments.]

Protest against Bombay men getting themselves elected as members of mofussil Municipalities in order to qualify themselves for the new Legislative Council.

Surya Prakásh (42), 20th Nov., Eng. cols.

14. "It is reported that some members of the Legislative Council are trying to get themselves elected as members of mofussil Municipalities in order to qualify themselves under the new rules to continue as members of the Council. We do not undertake to say what amount of truth there is in the rumour, but we should be sorry to see it confirmed. A Bombay man who manages to gain a seat on the Municipal Board of any mofussil town for the purpose of qualifying for a seat on the Legislative Council may be complying with the letter of the law, but certainly not its spirit. What Government require is that the different electorates should select their representatives from among themselves and we have always thought that legal gentlemen who belong to or have long since settled in Bombay are not in any real sense the representatives of people in the mofussil."

Comments on the attempt on His Excellency Lord Minto's life at Ahmedabad.

Phœnix (14), 20th Nov.; *Karáchi Chronicle* (9), 21st Nov.

15. "The entire country will heave a sigh of relief at the fortunate escape which Lord Minto had the other day at Ahmedabad.......... It is a curious irony of fate that simultaneously with the official announcement of the Reform Scheme, a dastardly attempt has been made by a maniac on the life of the generous author of the scheme who gave India new pulsations of life by satisfying, to a certain extent, the honest and legitimate aspirations of her educated sons. We believed that Lord Minto was the last person in the country whose life the anarchist would attempt. But we have now been painfully disillusioned.......... It is a pity that the cult of the bomb has not entirely vanished from the land. That such a mischievous cult will hinder our natural growth and progress, goes without saying. The sooner this fell disease disappears from the land, the better for the weal and the fair name of India." [The *Karáchi Chronicle* writes :—"It is certainly painful to find that just when things were quieting down and when His Excellency the Viceroy had expressed himself to that effect at Udaipur, there should come a bomb to disturb the calm which has now reigned for the past few months. That the attempt on His Excellency should have been made on the day when the Reforms were formally declared, will only heighten the disgust

for the miserable man who committed the cowardly deed.......... All India will rejoice, nay, the whole of the civilised world will do so, at the escape of Their Excellencies."]

Oriental Review (13), 24th Nov.

16. "The incident at Ahmedabad seems to be wrapped up in a profound mystery which none has been able to solve as yet. The police are naturally making confidential inquiries, but we wish that to allay the anxiety of the people some official report at least were issued. There are so many versions of the incident that it is impossible to learn which is the true one.......... Whatever be the mystery, we hope the authorities will lose no time to probe it and issue an authentic report on the same, so that idle rumours may not remain afloat.......... Ahmedabad has publicly denounced the deed. All the Indian people join in the manifestation of joy at Their Excellencies' providential escape and in the condemnation of the cruel attempt. But the painful sense of mystery still remains. Measures ought to be taken as soon as possible to remove it."

Gujaráti (29), 21st Nov.; *Shakti* (93), 20th Nov.; *Arya Prakásh* (25), 21st Nov.; *Political Bhomiyo* (85), 26th Nov.; *Praja Bandhu* (38), 21st Nov.; *Jám-e-Jamshed* (33), 22nd Nov.; *Jain* (190), 21st Nov.; *Káthiáwár and Mahi Kántha Gazette* (78), 21st Nov.

17. It has now been officially announced that the missile reported to have been thrown at the Viceroy was a real bomb. The people, however, refuse to accept it as such and continue to believe that a mountain has been made out of a molehill. The people of Gujarát are quiet and timid, they have had no grievance of the type of the Bengal Partition to drive them to perpetrate such a crime, and political doctrines have not spread amongst them to such an extent as would make them resort to such an attempt on the ruler of the country. Again, the reports that some one threw the bomb at the Viceroy, that his Body-guard knocked it down with the flat of his sword, that it touched the hand of the Viceroy's Jamádár and then fell to the ground and yet did not explode, and that a *Bhangi* took it up and was hurt on its explosion, are too conflicting and unreal to be believed even by the most imaginative mind. Further, the fact that a Bábu of a very peculiar name and Kánchankumar, a Khedáwal Brahmin of Kaira who was sentenced to six months' imprisonment for disobeying the police during the Tilak trial, are arrested by the police on suspicion in connection with this affair, is not the less surprising. All these uncommon incidents are worth a good deal of consideration. We at least shall not be at all surprised if this mystery expands in volume and further arrests are made. However, the fact that such an incident is reported to have taken place in Gujarát, the quietest part of the country, is very striking and sufficient to put the authorities and the leaders of the people rightly on their guard. [The *Shakti* commenting in a similar strain observes:—The peace-loving public have greater cause to dread the appearance of the bomb in their midst than the authorities. For no sooner the appearance of a bomb in a district is rumoured the authorities, goaded on by the vile outcries of the Anglo-Indian journals, start upon a policy of repression which in many ways brings innumerable hardships on the people. The whole of Gujarát rejoices at the fortunate escape of Their Excellencies and indignantly condemns the perpetrator of this dark crime which, but for an accident, would have tarnished the good name of the commerce-loving people of Ahmedabad. It is a matter for still greater joy that the unfortunate incident did not happen at Baroda. If it had, for reasons too obvious to be mentioned the consequences would have been most disastrous to the State and the country on the whole. We earnestly wish the alleged bomb may prove to be only a *Diváli* cracker. The *Káthiáwár and Mahi Kántha Gazette* refuses to believe the outrage to be the work of a Gujaráti and eulogises their loyalty to the Government. The *Jain* while making similar remarks considers the alleged outrage to be the work of a conspiracy whose source it expresses its inability to fathom. It, however, raises a query as to why Mr. Barrow did not stop the carriage and inquire at once, if he really saw somebody throwing the bomb. The *Jám-e-Jamshed*, the *Praja Bandhu* and the *Arya Prakásh* while commenting on the same lines praise the nobility of His Excellency the Viceroy

in passing away the incident quietly and in refusing to impeach the whole nation for the deed of an anarchist. The *Political Bhomiyo*, however, considers the outrage to have been a premeditated one and exhorts the people of Ahmedabad to find out the real culprit.]

Comments on His Excellency Lord Minto's reply to the address of the Bombay Municipal Corporation.

Jám-e-Jamshed (33), 23rd Nov., Eng. cols.

18. "The reply given by Lord Minto to the address of the Bombay Municipal Corporation lacked not either in sympathy or cordiality, but we should be surprised if it has not left a certain tinge of disappointment behind. Hopes were entertained that the Viceroy would consider the very reasonable prayer embodied in the address of granting longer terms for their loans; and it was also anticipated that, acquainted with the very liberal assistance Government have given to Calcutta, Simla and the rest for 'city improvement' out of Imperial revenues, he would promise a more favourable consideration to the claims of Bombay for similar assistance than it has received so far. The reply to the Corporation on both these heads was far from what the more sanguine spirits amongst us must have counted upon, and we shall say that it would be hard not to sympathise with them in their disappointment.......... On both the grounds the Corporation's position would appear to have been unassailable. But Lord Minto evidently thought it to be otherwise, and His Excellency found a somewhat too convenient handle in the opinion of the Decentralization Commission to support the policy complained against."

Gujaráti (29), 28th Nov., Eng. cols.

***19.** "His Excellency the Viceroy replied to the eloquent and graceful address of welcome presented by the Corporation in a speech which, in spite of the cordiality of its sentiments, fell short of the importance of the occasion and was inferior in conception and literary elegance to the happily conceived and happily worded address of the Corporation. Some of the utterances of the Viceroy in the course of his tour show that he can rise equal to the occasion. But somehow or other Lord Minto's utterance in Bombay fell short of our expectations. The Corporation expressed their approval of the thoughtful and wise measures of progressive reform which have now found embodiment in the India Councils Reform Act, but their approval of his *regime* went no further. His Excellency cordially acknowledged those words of appreciation and proceeded to dwell on the true significance of the measures of reform that have been introduced. His Excellency was right in observing that their initial success must largely depend on the good sense of the Indian public—on the admission by the Indian public that though they may not be perfect, they aim at the fulfilment of past promises and the recognition of great principles. This is, in our judgment, a correct estimate of the intrinsic merits of the Reform Scheme.......... How far officials will exercise self-restraint and remain neutral in the forthcoming and future elections remains to be seen. The value of the new concessions will much depend upon their neutral or impartial attitude, and their actual success upon their willingness and sincerity to make the elections a genuine reality and not to mar their importance by the exercise of official influence of a direct or indirect character. The attempt that is being made in the Madras Presidency, for instance, by officials to snatch away seats which are really intended for non-official candidates is certainly to be deprecated. We hope Government will discourage all such attempts especially at this stage. It is all very well to tell the Indian public to show good sense in their reception of the Reforms. That advice ought to be welcomed, but we cannot shut our eyes to the fact that their success will depend still more largely upon the attitude of Government and their subordinate officials."

Bombay Samáchár (68), 22nd Nov.; *Sánj Vartamán* (40), 23rd Nov.; *Jám-e-Jamshed* (33), 25th Nov.

20. Looking to the liberal tendency shown by Lord Minto during his *regime*, the address presented to His Excellency by the Bombay Corporation was nothing more than the mere performance of a duty which they owed to him. The assurance which His Excellency gave in his reply as to the improvement in the political

atmosphere of the country cannot fail to be an effective blow to those enemies of India who have been trying to poison the minds of the British public against India. We can assure His Excellency that the nation will prove itself worthy of the Reforms he has inaugurated. The reply vouchsafed by His Excellency to the Corporation's request for monetary help, though not at all encouraging, should not make us despair. His closing assurance that Government will in case of necessity not fail to give assistance to the Corporation gives us some hope. Looking to the opinion expressed by His Excellency in his reply to the Chamber of Commerce in favour of personal interviews and discussions, we would urge upon the Corporation to join with the Improvement Trust and organize a respectable deputation to wait upon His Excellency. The reference made by Lord Minto to the rise in the Municipal revenues and credit is also significant. We have time and again protested against the present system under which the Municipality has kept a very low scale of taxation and has been spending out of balance in hand. In our opinion this balance would more profitably be employed in increasing the number of primary schools and hastening on works of public utility. [The *Sánj Vartamán* considers His Excellency's reply in regard to the Trust as disappointing and trusts that the Corporation will not rest until it is treated as liberally as the Calcutta Improvement Trust. It ridicules the hope expressed by His Excellency that the increasing revenues of the Corporation will be sufficient to meet the burden of the Trust's expenditure. It points out that the Corporation's financial condition is not satisfactory, that the balance has sunk to zero and that even necessaries of life like corn and fuel have begun to be taxed. It commends His Excellency's reply to the question of extending the period of the loans as hopeful. The *Jám-e-Jamshed* similarly declares that the assistance hitherto given by Government to the Trust has been very little, and that His Excellency's promise to help, only if necessity arises, was never expected from a liberal Viceroy like him. What good it asks would it do the city to come to its help after its credit had failed and the evil been done? It says that His Excellency has not properly studied the position of the Corporation and the Trust and that Government should not treat Bombay as a step-daughter.]

Pársi (37), 28th Nov., Eng. cols.

***21.** "In Lord Minto's reply to the Corporation on Saturday, the 20th instant, he advised the city to make use of its credit. The advice was coupled with a deprecation of the idea of extending the period of repayment of municipal loans. His Excellency practically confessed to not having gone very deeply into the triangular complications between Government, the Improvement Trust and the Municipality. An analysis of the situation would probably lead an unbiased critic to the conclusion that the city is entitled to some help from the Imperial Government in its struggle to Hausmannise itself. The increase of rateable values on which His Excellency congratulated us and in which he saw the means of self-help, is not a subject over which the average citizen is likely to wax very enthusiastic, since it means principally an increase in rents, and until a Lloyd George arises within the Secretariat we shall see little direct benefit to the city from the swollen rents now paid."

Kesari (131), 23rd Nov.

22. Both the address of the Municipal Corporation and the reply of the Viceroy thereto were briefly worded. Lord Minto confessed in a slipshod manner that he had no time to go fully into the details of the financial condition of the Improvement Trust. But he gathered an impression that Government had helped it on a liberal scale. He also hoped that the Municipal finances were in a prosperous condition and that the Bombay Corporation would gladly bear its share of the burden of financing the Improvement Trust. There was no question of the prosperity or poverty of the Bombay Corporation. The yield of the Trust goes to Government coffers. And it is but just that they should finance it to a large extent. Where lies the justice of taxing Bombay heavily because it is rich? If it is freed from the Trust trouble, it will be able to take up other and more useful work. Lord Minto also said that if good reasons are forthcoming, the period of repayment of Municipal loans would be extended to 30 years. But what was a right of the Municipality under the old rules has now to be begged for. It is impossible to make up for the loss of Municipal rights by assurances of concessions.

Comments on His Excellency Lord Minto's reply to the address of the Bombay Chamber of Commerce.

Jám-e-Jamshed (33), 23rd Nov.

23. The *Jám-e-Jamshed*, commenting on the address of the Chamber of Commerce, ironically remarks that it was perhaps their suggestion to take repressive steps that has saved the life of His Excellency the Viceroy during the tour, and declares that it is a too frequent repetition of such irritating suggestions that drives the malcontents into violence. The paper commends Lord Minto's reply to the address as the most proper slap that could possibly have been administered to such advocates of repression. Commenting on His Excellency's reply to the Chamber's suggestions about railways, pecuniary assistance to the City Improvement Trust and other schemes, the paper considers it as round-about and equivocal, and concludes by saying that though Government are prepared to show any amount of sympathy they are not prepared to spend a farthing.

Oriental Review (13), 24th Nov.

24. "The recent address presented by the Chamber of Commerce to His Excellency the Viceroy whilst it did not fail to take note of and appreciate the new Reforms, was marred by several defects which ought not to have been there. The *Bombay Gazette* justly remarks that politics ought not to have been introduced in an address to the Viceroy from a Chamber of Commerce, and yet they were there in a not altogether graceful form. Men of all shades of opinion are in favour of peace and progress, and yet this end cannot be achieved by the means recommended by the Bombay Chamber of Commerce. It observes that 'the step recently taken by certain well-known Indian Princes, to prevent in their territories the circulation of newspapers of an injurious character, is one which must be approved by all law-abiding citizens.' This step, taken by the Princes, is not only not approved of, but severely protested against by the public throughout India. The arbitrary ban put upon the papers just because they are believed to be independent ones is calculated to stifle public life—a thing which surely cannot be in the contemplation of the Government. And yet the Chamber mentions that 'the question of the Press License system or some other similar control' ought to be taken into consideration by the Government of India. His Excellency Lord Minto passed by the question quietly by remarking that 'the means by which security can best be guaranteed under existing conditions is a problem which is constantly before the Government of India.' Naturally it is and ought to be, but not in the way and manner suggested by the Anglo-Indian Press and Commercial Associations in the country. We may suggest to these that this is not the right line of policy to be pursued by them at the present time. It introduces a cleavage and an alienation which are not desirable in the interests of the country."

Gujaráti (29), 28th Nov., Eng. cols.

***25.** "The European Chambers of Commerce and other Anglo-Indian Associations have been eager in the past to suggest to Government the adoption of repressive measures, but have never come forward to recommend ameliorative measures to meet the requirements of modern India. We are sorry that even in their present address to the Viceroy the Bombay Chamber should have laid before the Viceroy a suggestion of a most retrograde and mischievous character.......... We must enter our strong and emphatic protest against the mischievous suggestion of the Bombay Chamber to Government to introduce a Press License system on the lines of the Mysore legislation. It is a most retrograde piece of legislation unworthy of any enlightened administration, and it is highly disappointing to find the Bombay Chamber of Commerce seriously asking the Viceroy at such a time to adopt an unwise and mischievous policy. We know Lord Minto has views of his own on the subject of the liberty enjoyed by the Indian press, which might have tempted the Chamber to put forward their ill-considered suggestion. But Lord Morley has so far boldly stood out against the imposition of further restrictions upon the liberty of the press. What might happen if the Conservatives came into power cannot be prophesied. But if the proposal of the Chamber has been put forward as a feeler, the Indian public ought to lose no time in expressing their strong disapprobation of the proposed measure. His Excellency's reply was of a too general, and, therefore, of a doubtful character. 'By what means,' said His Excellency, 'public security can best be guaranteed under existing conditions is a problem which, you may rest assured, is constantly before the Government of India.' That may mean anything or nothing. But the recommendation of the Bombay Chamber of Commerce is likely to be repeated by other European Chambers and Anglo-Indian Associations. Whilst the Indian public, therefore, should not hesitate to denounce and condemn infamous abuse of the liberty of the press, they should be equally prompt and courageous in telling the Viceroy that the mystically inspired legislation of Mysore and some other so-called enlightened Native States should not be transferred to British India and allowed to disfigure the Indian Statute-book and tarnish the fair traditions of British Government in this country."

Comments on the precautionary measures taken by the Police in connection with the Viceregal tour.

Ráshtramat (47), 24th and 25th Nov.; *Karnátak Vritt* (105), 23rd Nov.

26. A Bijápur correspondent writes to the *Ráshtramat*:—Bijápur was all agog for several days past on account of the expected visit of His Excellency the Viceroy, and the suspicious attitude of Government haunted by fear of anarchists has given us a taste of what people of other places are reported to have suffered on account of over-strict Police precautions on similar occasions. It was only after the Viceregal party came and left, that the people of Bijápur were allowed to walk freely in the town along the streets. Even the weekly bazar was not held. The inconvenience to the people thus caused might well be imagined. The railway was closely guarded by posting village Mahárs and others at the telegraph posts along the line with torches in hand. They were to bring a four days' supply of provisions with them, but those who could not do so had apparently to remain without food, for Government supplied only oil for the torches and water to drink. [The *Karnátak Vritt* writes:—The Police were awakened by the Ahmedabad outrage on the Viceroy. They adopted several protective measures. A battalion of detectives was sent down from Poona to Bijápur, who watched every arrival in the city. The Railway lines also were guarded very carefully. A Chowkidár was stationed at every telegraph post along the line, with a sword and a torch in his hand. Instructions were issued to him that he should not laugh or cough and that he should turn his back on the train while passing; these measures were rather ridiculous. We are sorry that so much trouble is necessary to protect the life of the representative of the King-Emperor in India. The Partition of Bengal and political helplessness are the causes of this discontent. Political offenders and innocents who are now in prison should be released, and the Partition rescinded. Then only the discontent will disappear. A Sholápur correspondent writes to the *Ráshtramat*:—In view of His Excellency Lord Minto's train passing over the Sholápur Railway line the inhabitants of the villages lying along it have been practically driven out and made to keep guard at the telegraph post with their backs towards the line. It is really a pity that they have not been allowed to show their famine-stricken, emaciated bodies to the Viceroy who would have thus an opportunity to learn more of the real condition of the people of this country than from all the fulsome addresses presented to him. The police are taking evidently most extraordinary precautions as appears from the close watch kept on some of the leaders of the Extremist party.]

Káthiáwár and Mahi Kántha Gazette (78), 21st Nov.; *Jain* (190), 21st Nov.

27. The *Káthiáwár and Mahi Kántha Gazette* very bitterly criticises the extraordinary precautions which have been taken during the present tour of His Excellency the Viceroy and thinks that they have left behind a very bad impression on the minds of the people. It observes that such tours should prove to be full of blessings and not of hardships to the people as in the present case. According to it the chief objects of such tours, *viz.*, the gaining of first-hand information about the condition of the subjects and the redressing of their grievances, are not only altogether neglected but the people are harassed in many ways. The paper states :—'The people were even prevented from having a sight of the representative of their sovereign upon whom they look as something divine.' It considers the tour to be a failure and a mere waste of public money. The *Jain* also passes similar comments and thinks that unless the high officials make a special study of the burning questions of the day and of the provinces through which they tour, and unless they travel *incognito* to inquire about the real condition of the people, no good can come out of such tours.]

His Excellency the Viceroy at Baroda.
Gujaráti (29), 21st Nov.

28. The speech delivered by His Highness the Gáekwár in welcoming His Excellency the Viceroy and the reply of the latter are utterances of great importance. The gist of what His Highness said is that side by side with holding sentiments of loyalty the public should be taught to feel by a wise system of education that the Government is their own, and to cherish a sense of self-respect and citizenship. The mistake of keeping back the people from a share in the administration of the country was followed by that of lowering the dignity of Native Princes. But Government have now realised their responsibility in the matter and are slowly learning to respect the Native Princes and the general public. The welcome address by His Highness does great credit to cultured and accomplished Princes like him and it is sure to be admired by wise and independent Englishmen. Short-sighted officers who recommend repression may not like the utterance. But the sentiments expressed in it are borne out by experience and are acceptable to all. His Excellency laid great stress on the reforms introduced by Government in the internal administration of the country. These are only the stepping stones to greater developments in the future. The value of the reforms would be lost if rapid strides be not made in the direction of progress. Referring to the Ahmedabad incident His Excellency said something to the effect that Government were in need of co-operation from the people. The people are willing to co-operate with Government, but they hate anarchism on the one hand and repression on the other. Government should adopt a policy that will find favour with the people if they wish to drive out sedition from the land.

The present unrest in India is due to the prevailing system of education.
Indian Spectator (7), 27th Nov.

29. "Bomb-throwing is an exotic crime for this country, totally un-Indian in character and cowardly in its nature. That any Indian, capable of thinking, can wish for disorder in place of the order which has been established over the land is truly incredible. And yet the incredible has happened more than once, thanks to a system of education in which soul-culture is conspicuous by its absence, and which brings not even the ordinary comforts of the body within reach of millions of young minds filled with extravagant notions of their powers and their rights. What wonder if the majority of our educated youngsters rush into the arms of the seductive but sterile goddess of 'Politics'?"

The Bengalee deportees owe their present misfortune to bureaucratic displeasure.
Kesari (131), 23rd Nov.

30. The Master of Elibank refused to make any further statement on Indian deportations when cornered by Mr. Mackarness, beyond sticking to his old answers. Lord Morley is completely in the hands of the bureaucrats and is not strong enough to put down their high-handedness and repression. It should be the prime duty of the Secretary of State to see that the brutal regulation of 1818 is not used by bureaucrats to persecute good men. It is not being performed at present. Constitutional agitators who followed perfectly peaceful methods are being needlessly imprisoned. The Bengalee deportees have spent their lives in the cause of the country and their services are remembered with gratitude by the public at large. Is it desirable that they should come to believe that the patriots have been deported because the bureaucrats considered them to be undesirable? The bureaucrats seem to be quite indifferent to what impressions they may leave on the public mind. We cannot but once again inform Government that such a state of affairs does not tend to the good of the country.

A retrospect of the past year.

Praja Bandhu (38), 21st Nov.

31. Looking to the balance sheet of the past year, we find the credit and the debit sides more or less even. The Proclamation of His Majesty the King-Emperor giving us increased representation forms the most important item on the credit side. The weakening of the forces of anarchism and the improvement of the outlook in Bengal, the revival of the Congress which, it was feared, had been broken up at Surat, the great advance made by the country commercially and the ever-increasing progress of the *swadeshi* movement, the lectures of Professor Lees Smith and the good advice of His Highness the Gáekwár and of the Honourable Mr. Gokhale to students—these are other items on the same side. But as against these, we have numerous and heavy items on the debit side. In the Transvaal, Indians have been reduced to a condition akin to slavery by the passing of the Asiatic Registration Act. The benefits gained by the Indian workman from the increase of *swadeshi* factories have been snatched away by the prevalence of high prices. Factory legislation, the tightness of the money market and the bankruptcy of people like Dwárkádás Dharamsey have nullified the good effects of the *swadeshi* movement. The satisfaction felt by Bengal at the acquittal of Arabindo is counterbalanced by the dissatisfaction felt at the deportation of nine of its leaders. The Government Resolution about public libraries has deprived people of the means of political education, while the deaths of numerous great personages, including Lord Ripon, Miss Clarke, Mr. Lál Mohun Ghose and others, have been an additional loss to the country. On the whole on a critical examination it will be found that the nation has lost more than it has gained and the year leaves no balance on the credit side.

Alleged retrogression of India owing to the methods of the British Government.

Ráshtramat (47), 23rd and 24th Nov.

32. Anglo-Indians are very fond of telling us that we cannot for a moment do without them and that the English are ruling us only for our own welfare. But it is now known that the real policy of the English consists in engaging the Indians in unprofitable discussions and pitting one class against another. Our contemporary of the *Times of India* avers that the English were able to establish their supremacy in India because their character was most highly formed and that under the conditions obtaining in India when the Moghul dynasty was declining, they were most fitted to rule India because possessed of the highest instincts of justice and liberty. Can we for a moment believe in such cant in face of the black deeds perpetrated by the founders of the Empire? They took advantage of the internal strife prevailing in the country like the monkey in the fable and appropriated the property in dispute. We must, however, admire the tact and the policy of our rulers in establishing their supremacy in India. But we refuse to believe that India would have remained a backward country without the English. The English have now tardily come to recognise the intellectual capacity of our people and have put some of them in positions of authority, but they are extremely reluctant to give us the rights of self-government on the score that we are not fit to exercise such powers. But a glance at the old history of India will convince any one that Indians at one time were able to govern themselves through the village *Pancháyat* system. The English have only substituted a costly form of judicial machinery instead. The English have similarly dealt with our indigenous industries and have introduced Western methods amongst us which are ill-suited to our surroundings. [In a subsequent issue the paper writes:—The *Times of India* while admitting the capacity of some of our men to occupy posts of responsibility avers that the masses have not yet reached a stage of national unity which would induce the rulers to grant the rights of self-government to the people. But it is our painful experience that our bureaucrats resent any attempt on the part of our popular leaders to bring about unity amongst the masses. Even an innocent movement like that of temperance has been suspected of evil designs, and people

engaged in its work have fallen victim to official repression. Moreover, Government have not done all in their power to spread primary education amongst the masses by making it compulsory.]

Indian leaders should take steps to put a stop to the export of food-grains from India.
Ráshtramat (47), 26th Nov.

33. A commercial war is just now going on between the Asiatics and the European nations, and India being an integral part of Asia is also involved in the struggle. India has only of late being awakened to the fact that the English while professing to govern the country in a disinterested manner are sucking away its very life-blood by impoverishing the inhabitants. Indians are, therefore, trying to recoup their lost energy and to safeguard their interests as is evidenced by their activities during the last few years. The task before them of commercial and industrial revival is no doubt beset with overwhelming difficulties, but it is hoped that by dint of patience and perseverance they would be able to easily overcome them. The success that the *swadeshi* and boycott movements have achieved in so short a time should encourage our leaders to take up the corn export question. They should take steps to stop the exportation of food-grains, for our own fellow-countrymen are starving in the land for want of food. They would thus make the European world dependent on our mercy for its very existence. Asiatics have been driven to bay in their struggle for existence and it is, therefore, but natural that their retaliatory measures should savour of heartlessness. The Japanese have shown what the Asiatics are capable of, and their example is being followed by the Chinese who have now become fully aware of the chicanery of Europeans and their policy of 'divide and rule', and have, therefore, adopted boycott as their commercial weapon of defence. There has also been an awakening in Persia, Turkey and Afghanistan, and these nations too are doing their best to safeguard their commercial interests against the encroachment of Europeans. The internal condition of the European nations is at present not very satisfactory and the poor in them are struggling with the rich over the unequal distribution of wealth. Besides, these nations are not able to supply their everyday wants and have to depend on India for their food supply. There is, therefore, no reason for India to despair of success in the struggle.

Alleged hostility of Government officials to the Temperance cause.
Sánj Vartamán (40), 24th and 25th Nov.

34. The *Sánj Vartamán* bitterly complains of the attitude of the officials towards workers in the cause of Temperance. It quotes as instances the reports of the Abkári Departments of Bengal and the Central Provinces, where the Temperance movement has been dubbed as emanating from motives which are not *bonâ fide*. This policy of considering the advocates of Temperance as enemies of Government is, in the paper's opinion, mistaken. It declares that it is improper to stigmatise as political this peaceful movement, which aims at saving the masses from the ruinous consequences of drink. It asks how it is that Government, who advise the public not to look with suspicion on their acts, look suspiciously on those of the people? It concludes by requesting Government to prevent their officials from making such remarks in their reports.

Comments on Mr. W. T. Stead's republication of the incriminating article in the *Swaráj*.
Gujaráti (29), 21st Nov.

35. The craze about sedition is just advancing, which bodes ill for the country. Much has been said about it in the past and it is not impossible that much will be said in the future. Judicial interpretations of sections 124A and 153A of the Indian Penal Code are full of errors of judgment, and the public should not flinch from agitating to bring about a change in the sections. Ordinary argument is twisted into sedition. People have come to believe that every case under these sections must end in conviction; punishment has become a matter of course. The law does not take into account the question of intention. What reason does not accept as sedition, what is anything but sedition in other countries, is rank disaffection in India. The Judges are not free to make use of their reasoning faculty. With reference to the conviction of the Bombay agent of Babu Bepin Pál's *Swaráj*, Mr. Stead of the *Review of Reviews* is of opinion that it is an attack on independent journalism. The "Ætiology of the Bomb," the article for which Mr. Modak was convicted, has been reprinted by Mr. Stead in the *Review of Reviews* which is sold all over the world. None has dared to question Mr. Stead, and yet poor Mr. Modak was sentenced by the Bombay High Court. Is it justice to see no offence in an article published by an English journalist and smell sedition in the same article published by an Indian? If Mr. Modak was guilty of giving publicity to Mr. Pál's article, Mr. Stead is equally so of having done the same as his periodical has a wide circulation in India.

36. "The Government of India have taken up the challenge thrown out to them by Mr. Stead, and it now remains to be seen if the latter carries out his threat of running an English daily in defence of the liberties of the Indian Press as promised by him. There could be no doubt as to the excellence and purity of the aims and motives actuating the redoubtable English journalist in this. But is he quite sure that he is doing a service to India thereby? Frankly stated it is not a fight for the liberties but the libertines of the Indian Press, and Mr. Stead seems to have forgotten the good old proverb: 'What's one man's food may prove another man's poison.' At any rate, in taking up the cudgels against the present Government, Mr. Stead is fighting the wrong men. His valiancy would have been more appropriate during Lord George Hamilton's vazierate."

Jám-e-Jamshed (33), 27th Nov., Eng. cols.

***37.** "The dilatory policy of the Indian Government with regard to the question of the extension of education in the country cannot be too strongly condemned. It is really no small indictment against the British rule that after nearly a century and a half of its sway over India, not more than one boy in every ten and one girl in every one hundred and forty-four should be receiving education, and that too of the poorest and the most elementary kind. Some of the Native States have taken measures for the education of their subjects, which compare very favourably with the half-hearted policy of the British Government. It is well-known that in Baroda primary education is made compulsory for all persons, and that the State is liberally assigning large sums for the purpose. Travancore too is labouring hard to introduce a system of free education.......... Is it not time that the British Government should introduce similar measures, at least for the sake of their prestige and reputation for enlightenment?"

The Government of India should imitate certain Native States and make primary education free and compulsory.
Mahrátta (11), 28th Nov.

38. "It is too early yet to count the country's gains and losses from Mr. Ramsay Macdonald's three months' tour in India. The dispassionate critic may, however, take it, despite all the sneers and vituperation of the Anglo-Indian Press, that the former will preponderate the latter and leave India a substantial balance of good. We can never be too grateful to men like him for the deep personal interest they take in our welfare. Mr. Macdonald's opinion about the Reforms may be erroneous; but it can hardly deprive him of his claims to our gratitude for the sacrifice of time, money and labour he has made in coming and studying Indian problems on the spot. We join in wishing him a cordial farewell."

Appreciation of the work done by Mr. Ramsay Macdonald, M. P., in India.
Jám-e-Jamshed (33), 27th Nov., Eng. cols.

39. The *Gujarát* publishes some verses hailing the advent of the Hindu New Year, the substance of which is as follows:—O noble land of the Aryas, thy grandeur appears to have fallen into dependence like a caged bird. Although thou hast a master, thou hast not got thy husband. What! is it because thy heart is overburdened with melancholy that thou art lying down like this?

Verses on the Hindu New Year's day.
Gujarát (73), 20th Nov.; *Baroda Gazette* (65), 22nd Nov.

Are thy powerful sons, Truth and Love, dead? Some think that thy daughter Lakshmi, has plunged into the sea. Hast thou become sick through disease and anxieties? Or is it that thou art sorrow-stricken by the fact of being robbed by a host of demons and rogues? [Elsewhere in other songs it is said that the New Year has come among other things to do away with the curse of the foreigners and to discover new industries; that Indians should take a vow that "Devotion to one's country is the highest duty," and that they should boldly rush into the struggle between *swadeshi* and *videshi*. The *Baroda Gazette* writes:—On this New Year's day he is dear to us who will alleviate the sufferings of the country and do good regardless of his personal comforts. Perchance he may have to roam in jungles or if the time come he may have even to lay down his life. Thousands bow before him. He will attain salvation for himself and his country. He who does service to the country is welcome to us. Another set of verses says:—Why should we not weep over the sufferings of our country? Why should we not fight in the cause of our country? We will always be in the van for the rise of our country. We will come in the way of those who will work against our country. For the sake of our country we will all go to foreign lands and undergo the torments of hunger and thirst. For the sake of our country let us keep *swadeshi* before our eyes and tie on the *rakhsha* (band) of unity.]

Dassera celebration in London.
Kál (127), 26th Nov.

40. The London correspondent of the *Kál* writes:—A Dassera celebration was held in London under the presidentship of Mr. Gándhi. An Indian dinner was given on the occasion. Mr. Abdul Haziz, a Transvaal delegate, Mr. Virendranáth Chattopádháya and Mr. Sávarkar spoke at the meeting. The last named speaker said:—'It is good that you have asked me to speak of Ráma and of the former times. For, plague, poverty and prisons dominate the present days. Ráma sacrificed his all, even the company of his wife, for the sake of the people. As long as India does not forget Ráma, it has some hopes of salvation!' He was loudly cheered and applauded by those present.

Complaint about the Registration Rules for Aden.
Oriental Review (13), 24th Nov.

41. "Many residents of Aden have protested against the unjust restrictions and unrighteous claims set up in the proposed Registration Laws of Aden. It is no exaggeration to say that they recall many of the worst points of the Transvaal legislation. We are told, and we do believe, that the Government of India and the Provincial Governments are in thorough sympathy with the objects of our Indian brethren in South Africa, but that they are unable to interfere in the internal legislation of self-governing Colonies. Why then is no veto exercised upon the new fangled Registration Rules of Aden? We hope His Excellency Sir George Clarke will be pleased to look into the matter and to rescind the unjust regulations."

Comments on the Government Notification creating the Sardárs of Gujarát.
Gujarát (73), 28th Nov.

***42.** The *Gujarát* is of opinion that Government felt the need of a body of Sardárs in Gujarát. It adds:—As the body has been created by Government, they will exercise control over it. A body of such Zamindárs returning a representative to the Legislative Council indirectly means that the voters will be under the thumb of Government. The fitness or otherwise of a Sardár should certainly be taken into account; but depriving a Sardár of his dignity at will, is an autocratic method, which surely will not do credit to enlightened British rule.

Comments on the Durbár of Gujarát Sardárs held at Ahmedabad.
Bombay Samáchár (68), 24th Nov.

43. The *Bombay Samáchár* highly applauds Mr. Barrow's speech at the Durbár of the Sardárs of Gujarát recently held at Ahmedabad, and while welcoming his desire to hold such Durbárs every year, suggests that they should be held at least once every three months. The paper then recommends the 1st of January, the 26th of June, the anniversary of His Majesty's Coronation

and the 15th of November—the day on which the great Reform Scheme has been brought into force—as the most appropriate dates for holding such Durbárs. As regards the first and the second, they being public holidays, it says, no inconvenience will be caused. As regards the third one, which it considers to be a red-letter day in the history of India, it suggests that it should be observed as a public holiday in the interests of the rulers and the ruled, whose mutual amity will be greatly augmented thereby. After praising Mr. Barrow for giving a well-meant and appropriate admonition to the Sardárs as regards the performance of their duties, the paper expresses its concurrence with Mr. Barrow's remarks on the foul outrage attempted at Ahmedabad on the Viceroy and fervently hopes that the evil-doer may not turn out to be a Gujaráti or a native of this Presidency.

Suggestion for the appointment of a Muhammadan successor to Mr. Bilgrami on the India Council.
Phœnix (14), 20th Nov.

44. "Syed Hussain Bilgrami's resignation of the Membership of the India Council does not come as a surprise to us, as he was in indifferent health for a long time past. We regret his resignation, for he along with Mr. Gupta had rendered valuable services to Lord Morley in the shaping of the Reform Scheme. Much conjecture is rife as to the man who would fill up Mr. Bilgrami's vacancy in the Council. We hope and trust that Lord Morley would fill up the vacancy by a really representative Indian—quite in touch with the aims and aspirations of Young India. If Lord Morley is desirous of filling up the vacancy by a Muhammadan gentleman, he cannot pass over the claims of the following shining lights of Moslem India:—Justice Mr. Sharfudin, Mr. Usufally, I.C.S., Mr. Ahmed, I.C.S., Syed Ali Imam, and, last but not the least, Honourable Nawab Mahomed Bahadur. Any of these gentlemen would be suitable and good colleagues of Lord Morley in the India Council."

Agitation is the only remedy for the grievances of Indians in South Africa.
Pársi (37), 28th Nov., Eng. cols.

***45.** "The story of the Indians' troubles in the Transvaal is a long and distressing one. The salient facts are mostly known to the readers of newspapers, and we need not recapitulate them here. The results of 'freedom' do not appear to come up to expectation in Africa. The old autocrat Kruger refused the expulsion of Indians; the new democracy persecutes them. In East Africa, where they are not so liberalised, an Indian is found worthy of a seat on the Legislative Council. Agitation is the only remedy. G. B. Shaw says that nothing worth doing is ever done till people are ready to kill somebody if it is not done. The history of freedom is a long list of capitulations to agitation, and if Irishmen, Suffragettes, Bengalis and Transvaal Indians keep up their energy, they have the assurance of numberless precedents that they will succeed."

Oriental Review (13), 24th Nov.

46. "In answer to a question of Lord Ampthill, Lord Crewe has had to confess that negotiations for an amicable arrangement about the treatment of Indians have failed entirely. It means that the South African Colonials have got the better of the Imperial Government which has failed to safeguard the rights and interests of its Indian subjects....... Lord Crewe gives a faint hope, if hope it be called, that the United South African Parliament will be more liberal in its views than now. Where is the ground for such a hope when we hear the repeated assertions of prominent Colonials that there is no place for 'black' or 'coloured' men in any of the British Colonies like Canada, Australia and the Transvaal? And yet we need not despair. Let us believe that the fight for a just and righteous cause will be crowned with success. A struggle, which has shown what heroism Indians are capable of, is not after all a waste of energy, is not a struggle thrown away. It has helped towards the building up of the nation."

An appeal to the Government of India to safeguard the interests of Indians in Natal.
Jám-e-Jamshed (33), 23rd Nov.

47. The *Jám-e-Jamshed* bitterly complains of the treatment of Indian coolies by the Europeans in Natal. It adds:—The prosperity of Natal is the result of Indian labour. It is the colour of the Indians which is at the bottom of their being treated so shabbily. The Europeans resent the idea of an Indian with hard-earned wealth settling in Natal. The reason assigned is that the Indians have no right to spoil the beauty of their white country by the presence of their black skins. We are amazed at the conditions which the Natal Commission want to impose upon the Indian Government in the matter of the employment of Indian labourers. It is sheer impertinence which makes them impose such conditions. They consider Indians as beasts of burden who are to be employed in time of necessity and kept in mews when their services are not in requirement. The Government should firmly refuse these conditions. They would not be justified in interfering in the matter of the employment of Indian labourers in South Africa so long as Indians do not receive the same treatment as Europeans. Indian labour is at present dear and our own country is in want of it. We cherish a hope that Government will be kind enough not only to protect the interests of Indians but will also guard their self-respect and honour. This affair will be the true test by which the Indian Government will be judged. It is hoped that they will rise equal to the occasion. Indian leaders should advise Indian labourers not to leave the country for Natal in order that the self-respect of the people of the country should not suffer.

Comments on the Punjáb Chief Court's pronouncement on the Government of Punjáb's Resolution *re* the Guláb Banu case.
Mahrátta (11), 28th Nov.

***48.** "Our readers will remember that in the well-known Guláb Banu case in the Punjáb, severe strictures were passed by the Judges of the Punjáb Chief Court on the conduct of the Police officers concerned in the case. This case had been a matter of frequent questions and inquiries in the House of Commons and the authorities in England were oftentimes seen to be in a very delicate position as regards giving satisfactory answers to the inquiries. A few days after the decision of the Punjáb Chief Court was given, a resolution was issued by the Punjáb Government, exonerating the Police from the strictures of the Chief Court Judges. The Judges then took up the matter again for consideration, and the Court, after fully hearing the explanation of the Government, found that it was not necessary to alter its former opinion about the conduct of the Police. It will be interesting for the Master of Elibank to note that even after hearing all that the Advocate General had to say on behalf of the Punjáb Government and their exoneration of the Police, the learned Judges did not think it necessary to modify their views.......... The whole judgment is a lengthy one and is carefully worded and is not pronounced in any spirit of controversy. It is characterised by a keen desire to guard sacredly the Court's privileges, and contrasts very favourably with the presumptuous tone of the Government Resolution which even the *Pioneer* thinks to have been not happily worded. Here, on the one hand, we have a spectacle of two Judges of the Chief Court, the highest judicial tribunal in the Province, condemning the conduct of the Police in a case of murder—a matter of life and death, and not inclined to modify their views even on hearing the explanation of the Government; while, on the other hand, we see the Punjáb Government ready to exonerate their Police officials from the judicial strictures on the same evidence and testimony which is found to be not convincing from the point of view of the Judges....... The Judges in their recent order thought that the inquiry held by the executive Government was not 'complete' in the sense in which they had suggested it. And yet the Executive has been found to come forward to exonerate the Police from the judicial strictures! Perhaps the standard of evidence required to satisfy the Executive is quite different from the one required to satisfy the Judiciary in dealing out justice, as presumably appears to be the case from the instance under consideration! And after this clear and weighty pronouncement of the Judiciary we doubt whether any significance will attach to the whitewashing of the Executive as regards the Police."

Comments on the decision of the Calcutta High Court in the Alipore appeal case.
Jám-e-Jamshed (33), 25th Nov., Eng. cols.; *Indian Spectator* (7), 27th Nov.; **Mahrátta* (11), 28th Nov.

49. "The long looked-for decision of the Calcutta High Court in the Alipore Bomb Case appeal has been pronounced. As expected, the Appeal Court's verdict has reversed the sentences in the case of most of the accused. The modification in the sentences, as observed by a correspondent of a local paper, made by the Chief Justice, is greater than was at first apparent, and, indeed, than might have been thought likely by many.......... It is not at all improbable that the class of Anglo-Indian journalists in this country, who believe the conviction of every man arrested by the Police to be a salutary principle of action on the part of the magistracy, and who hold that kind of proceeding to be essential for the suppression of anarchism and the maintenance of law and order, will be found frothing and foaming against this decision of the High Court. They will feel it a discouragement to the Police, and an encouragement to violence and crime, to sedition and treason, to those who defy law and authority and seek to subvert British prestige and influence in the land. Those, however, who hold that courts of law are for the administration of justice will welcome the decision of the two Judges and feel that by the modifications made in the original sentences not only has British justice been vindicated but that the foundations of the British Government in India have been strengthened." [The *Indian Spectator* writes :—"The Bengal Police must be congratulated on the final result of this famous and eventful trial, which has occupied an enormous amount of the time of the Courts, has necessitated fresh legislation, has cost a few lives and endangered more, and has riveted public attention all over India for nearly a year and a half. It is at last established that there was a dangerous and somewhat extensive conspiracy in Bengal to terrorise Government." The *Mahrátta* says :—"The judgment and the sentences passed by the Judges in the Alipore case in which the accused were charged under very serious offences in having conspired to wage war, contrast favourably with the confirmation by the Bombay High Court of the severe sentence passed by the Sessions Judge of Násik in the Sávarkar case."]

Comments on the judgment of the Bombay High Court in the *Hindu Punch* defamation case.
Dnyán Prakásh (44), 26th Nov.

50. The editor of the *Hindu Punch* apologised at the last moment when he saw that the Judge would not consider his vulgar writings as fair criticism, and there is not the slightest doubt that this feigned apology was simply a trick to escape the penalties of law. Though people have got the right to criticise the conduct of any public man, still this does not mean that any grovelling mean wretch is at liberty to libel any of our prominent countrymen. Some people appear to assume that a newspaper calling itself ' comic ' has got a charter to transgress the bounds of decency. It is to be hoped that the judgment of Mr. Justice Macleod will give a quietus to such vulgar tendencies.

Complaint against an alleged order to recover arrears of assessment in Sholápur District.
Kalpataru (128), 21st Nov.

51. A Tembhurni (Sholápur) correspondent writes to the *Kalpataru* stating that a panic has occurred amongst the people owing to the orders issued to the village officers to recover the arrears of suspended assessment along with the assessment for the current year, which means the amount for an aggregate period of two and a half years. He avers that it will go very hard with the cultivators to pay the whole amount, for though the first crop of this year came up to the ordinary standard the *rabi* crop cannot amount even to four annas. He, therefore, suggests that the full amount may be recovered from those whose cotton crop has been good, but suspension should be granted in the case of those whose crops have failed.

Alleged improper conduct of Christian Missionaries at Pandharpur on the occasion of the Kártiki Ekádashi fair.
Ráshtramat (47), 25th Nov.

52. A Pandharpur correspondent of the *Ráshtramat* writing on the 23rd November complains that Christian Missionaries by carrying on their propaganda at various public places are coming in the way of the religious devotions of the pilgrims who have flocked there in thousands for the Kártiki Ekádashi. He alleges that the Missionaries, taking undue advantage of the patience of the Hindus, are heaping all sorts of abuse on their deities, and charges Government with deliberate connivance at their alleged offensive conduct.

Education.

Necessity of making primary education free.
Bombay Samáchár (68), 26th Nov.; *Jám-e-Jamshed* (33), 27th Nov.; *Akhbár-e-Souddgar* (23), 24th Nov.

53. Referring to the prize distribution ceremony presided over by His Excellency Sir George Clarke on Monday evening at the Gaiety Theatre, when prizes were distributed to the successful scholars of the several schools managed by the Society for the Promotion of Education among the masses, the *Bombay Samáchár* remarks that the work of the Society sufficiently disproves the theory propounded every now and then that the country is not ripe for compulsory free education. It asserts that the lower classes have been clamouring for years past for the cheapening of education for their children, but their appeals have fallen on unheeding ears and hence the masses have remained backward. After quoting figures from the records of the Society it appeals to the authorities to lay aside their prejudices and prepossessions in the matter and, profiting by the example set by the Society, to take early steps to make primary education free in the Presidency. The paper extols the endeavours of the Corporation in regard to primary education and trusts that that body may be able, before long, to set the ball of free education rolling. [The *Jám-e-Jamshed* is doubtful whether what is being done by the Society meets the needs of the city and exhorts the citizens to extend monetary help to the Society to enable it to further its objects. The *Akhbár-e-Soudágar* writes in a similar strain.]

Alleged discontent among the students of the Technical Institute (Bombay) owing to their letters, &c., having been ordered to pass through the hands of the Principal.
Dnyán Prakásh (44), 24th Nov.

54. The *Dnyán Prakásh* states that considerable excitement has been caused among the students of the Technical Institute (Bombay) owing to an order issued by the authorities to the effect that all letters or newspapers addressed to the students should pass through the hands of the Principal of the Institute. It states that the order is considered most insulting by the students who are shortly going to send a deputation to the Principal in the matter.

Municipalities.

Comments on the Bombay Municipal Budget.
Ráshtramat (47), 27th Nov., Eng. cols.

55. "Mr. Acworth as Acting Municipal Commissioner of Bombay fixed the expenditure in 1908-09 at nearly one crore and observed that the 'expenditure had reached its maximum and promised to remain stationary for several years.' Yet this year's Budget fixes the expenditure at 17 lakhs over Mr. Edwardes' Budget. The reserve power at present of $1\frac{7}{8}$ per cent. on the general tax with the increased assessment for the next three years will give us in three years 15 lakhs or thereabouts over the present income which will be wiped out in three years at the accelerated rate of expenditure which we are experiencing. What will the Corporation then do? The want of money means that necessary or beneficial measures such as sanitation, drainage, water supply, roads, education, hospitals will be delayed and neglected. This is a prospect for the first city in India which must be deplored. Yet Government withhold grants and aids to the city upon the belief that it is flourishing and can afford to keep an expensive department like the Improvement Trust going without substantial aid from themselves. The time has arrived for the Councillors to make an earnest effort to secure from Government additional sources of revenue in the way of duty on foreign piece-goods, liquor-licenses and liquor and tobacco duties. The Corporation can no longer rely on the expansion of the assessment; the so-called period of prosperity evidenced by the assessment is over. There is one more fact which demands attention. The assessment has increased from 3 to 5 crores in ten years. An assessment of 2 crores means a capital wealth of 30 crores. This is the unearned increment which has fallen into the pockets of house-owners. Is it not possible to amend the Act to make them disgorge a portion of this wealth which rightly belongs to the city?"

Native States.

Comments on the alleged advice given by the Government of India to Mysore State against the appointment of *Mr. Setlur as a Judge of the Chief Court.
Phœnix (14), 20th Nov.

56. "Everybody now-a-days from the Viceroy downwards is anxious to accord freedom to the Native Rulers in the governance of their States. Lord Minto said plainly in his memorable speech at Udaipur that as far as possible the Political Officer should not interfere with the internal administration of the Feudatory States. Well, according to the correspondent of the *Hindu*, the Government of India, contrary to the policy of non-interference, have advised the Mysore Government that the appointment of Mr. Setlur as a puisne Judge of the Chief Court, Mysore, was not desirable. The Government of India's reason for this appears to be that Mr. Setlur when practising as an advocate at Bombay edited a book entitled, 'The Trial of Mr. Tilak', and also it is rumoured that the Bombay Political Department had in possession a letter written by Mr. Setlur to Mr. Tilak expressing sympathy with his propaganda. We fail to see why the enlightened Mahárája of Mysore should be prevented by the paramount Power from appointing anybody he pleases in his law-courts. That such a meddlesome policy as the above disgusts the Native Chiefs goes without saying. By such 'pinpricks' you cannot expect to win over the Native Princes to your side. Such a suicidal policy saps the vitality of the Indian Empire."

Intelligence extracted from the Press.

The Maháráshtra Vidyálaya of Poona to be henceforward conducted on the lines of the Samarth Vidyálaya of Talegaon.
Kesari (131), 23rd Nov.

57. Krishnáji Náráyan Kavade, Superintendent of the Maháráshtra Vidyálaya (Poona), advertises in the *Kesari*:—The Educational Department have notified that boys of the school should not be admitted into Government and aided schools. The curriculum that will be followed in the school will, therefore, be an independent one. Discipline and studies will be conducted on the lines of the Samarth Vidyálaya (Poona).

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 2nd December 1909.

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Report on Native Papers

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For the Week ending 4th December 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Rrahmin); 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	Anglo-Portuguese.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	English, Mara'thi and Gujara'ti.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant,	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta...	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár...	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Ealáh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
177	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
178	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
182	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan ; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg ; Muhammadan (Moghal) ; 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muhammadan (Shia) ; 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya ; Muhammadan (Sunni) ; 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali ; Muhammadan (Shiah) ; age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali ; Muhammadan ; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad ; Khoja ; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
116A	Deshkálvartmán	Erandol	Do.	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 47 is Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpawan Brahman).
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Politics and the Public Administration.

Comments on the New Regulations for the reformed Legislative Councils.

Indian Social Reformer (6), 5th Dec.

*1. "Our examination of the main provisions of the scheme of Regulations for the new Councils has shown that the defects pointed out in the last two issues are not such as can be attributed to the haste consequent on the necessity of bringing the Councils Act into operation immediately. They go to the root of the policy of having two contradictory sets of principles for the distribution of the franchise as between Muhammadans and non-Muhammadans. The first change in the Regulations must be to place the general electorates on the same basis of qualifications as the Muhammadan ones. This does not touch the principle of separate electorates for Muhammadans but only the policy of making invidious distinctions between Muhammadan and non-Muhammadan voters. The next important change should be to get rid of the cumbrous and illogical system of alternative electorates. If Sind must be treated as a separate province and its landlords be given a seat in the Viceroy's Legislative Council, it should not be at the expense of the Gujarát and Deccan land-owners. One more seat at least in that Council should be reserved for the Sardárs of Gujarát and those of the Deccan. Then, as regards the two members to be elected by the non-official members of the Legislative Council, cumulative voting should be given up, as the only strong minority in the Council, namely, the Muhammadan members, have the right of electing a member to the Viceroy's Council by themselves. If, however, the cumulative principle is to be maintained, all three members, including the Muhammadan, should be elected by all the non-official members. Corresponding changes must be made in the regulations of other provinces. Speaking for ourselves, and without the least ambition to influence the action of any individual or party, we must say that to protest against Lord Curzon's more or less verbal demur to the Queen's Proclamation and to acquiesce in this violent tearing up of that famous document is calculated to show that Indian politics are very much a matter of persons rather than of principles. The more one thinks of it the more one feels that the question is not a mere detail but involves a vital and hitherto unquestioned doctrine of British rule, and, with every desire to give credit to the Government of India for its liberal intentions, we are unable to accept the arbitrary introduction of an invidious difference such as that which was observed in ancient Judea between the circumcised and the uncircumcised, the Jew and the Gentile."

Kaiser-e-Hind (34), 5th Dec., Eng. cols.

*2. "Lords Morley and Minto have triumphed indeed. What could be a greater compliment to them than the fact that even the irreconcilable Extremists of Poona, who followed throughout the lead of Bepin Chandra Pal and Aravindo Ghose, and advised all who cared to listen to them to have nothing to do with the Reform Scheme, to boycott the Councils, &c., are themselves now taking the keenest interest in the election campaign, and an Extremist Tilakite has stood forth as a candidate in almost every division. This contradictory procedure on their part can be accounted for only on one hypothesis—that even they are convinced that sufficient for the day are the concessions thereof, that a wider field of usefulness was opened to the people and that it would be silly to talk of boycotting the new Councils.......... The Indian Press is not a little exercised over the question as to whether a Government official, although he might possess all the technical qualifications, should stand as a candidate for election. In this Presidency the question has been brought to the fore by the candidature of Mr. Pánse of Poona who is a Sardár of the Deccan in Government employ occupying the high post of Collector of a District. True, he is standing as a candidate for election at the hands of the Sardárs of the Deccan alone and not seeking the suffrages of the people's electorates....... The same difficulty cropped up in Madras, and we were pleased to see that the Government of that Presidency issued orders to the effect that officials should not stand as candidates at popular elections. We are confident that Mr. Pánse's case has only to be brought to the notice of His Excellency

Sir George Clarke for similar instructions to be issued in this Presidency. .... We admit that cases like that of Mr. Pánse are bound to be rare. But nothing should be allowed which is even distantly likely to introduce a discordant note in the working of the new experiment, or to raise the Frankenstein of suspicion which may lead the man in the street to question the *bona fides* of the Government."

Gujarát Mitra (30), 5th Dec., Eng. cols.

***3.** "The liberal measure which has inaugurated a new era in our country's history has been received, as was fully expected, with unanimous approbation and satisfaction by the Muhammadan community. And well they might do so, seeing that they have had the lion's share of the benefits conferred upon the nation by the measure. .... The liberal statesmen who initiated the liberal measure could not have been so short-sighted as not to see that a communal representation would be a flaw in the Reforms. But they seem to have thought it better that the flaw should be resented by other communities whose feelings could be soothed by a few words of praise for their graceful self-abnegation than that the great but educationally backward Muhammadan community be disappointed. The other communities count but little; the Muhammadan community are a powerful factor now-a-days. Besides this important consideration, there is another laudable motive at the bottom. The special representation will be an incentive to the backward community that has hitherto stood aloof from participation in public matters, to take a more active and intelligent part in the administration of national affairs."

Kál (127), 3rd Dec.

4. It is contended that the India Councils Act confers on the people the right of direct election to the Councils. Even under the old rules nomination of elected members was only a formal affair. Government have also reserved to themselves the power of disqualifying intending candidates. We do not think that Government have given up any of their powers in the matter. Under the present circumstances, cases for defamation and breach of illegal orders issued by District Magistrates are likely to be instituted any day against any man. Formerly only the head of the Government could disqualify a man. But now it has been left practically to the District Magistrate to settle the fate of any candidate. The grace of the right of asking supplementary questions has been taken away by the discretion allowed to the President to rule out of order any question. The speaker of the House of Commons also enjoys similar powers. But it should be remembered that the speaker is a non-party man and that the official element in India has been granted the rights of the speaker. Supplementary questions are not recorded and may be rejected by the heads of the Departments concerned. There is some improvement in the rules for the discussion of the Budget estimates, but nothing definite can be said just now. The Act says one thing and the regulations another. Just laws may be unjustly enforced. The Reforms do not contribute a step towards progress but tend towards retrogression.

Ráshtramat (47), 1st Dec.

5. The non-official majority in the Provincial Councils is a bogus one. If the division were made into elected and nominated members, the whole show would be exposed. The District Local Boards and the Municipalities are not free bodies and their representatives are not likely to be independent members. Government have reserved to themselves the power of disallowing any question and of gagging independent members. The liberty granted is on a par with that of eating and drinking allowed to a prisoner. Only a small dose of liberty has been allowed to us, and it is mixed up with a good deal of poison and mud. The agriculturists over whom Government always shed tears have been allowed no representatives, while others who are always charged with the offence of squeezing the ryots have a surfeit of members. Small industries in India have no representative in the Council. Government have thus neglected agricultural and industrial interests, but have busied themselves with the rights of particular communities and are thus fanning caste-hatred and jealousy.

Gujarát (73), 27th Nov.

6. When looked at from a practical point of view the new Councils appear to be nothing but hollow and unsubstantial. No real power has been granted to them, and the only shadow of real advantage gained is that of direct election. But looking to the stringent and repressive rules regarding the fitness of the candidates and the peculiar formation of the electorates, that, too, counts for nothing. True and genuine well-wishers of the people, such as Messrs. Surendranáth Bannerjee, Bhupendranáth Bose and Chaudhari will get no admittance, and in consequence of the sad recognition of the difference between the Hindus and the Muhammadans and many other subtle methods, the official majority is sure to preponderate, though not directly. In our opinion the real voice of the people will find no hearing there, and the new Reforms will be helpful only in augmenting the breach between the Hindus and the Muhammadans, and in lowering in public estimation the intelligent and independent citizens who work for the good of the country.

Sind Journal (20), 25th Nov.

7. "We are at once struck by the reactionary, anti-Hindu and anti-educated spirit which dominates the Council Regulations as regards Sind. Not only is the enlightened, important minority of Sind Hindus (who form one-fourth of the population of the Province) refused a special separate constituency, but the landholders, the majority of whom are Muhammadans, are invested with the right to vote at three separate elections. The whole body, nine hundred odd of Zamindárs paying Rs. 1,000 a year to Government as well as First and Second Class Jágirdárs elect a representative of their own to the Bombay Council; some of these very landholders, as members of the District Local Boards (which, of course, consist exclusively of landholders), elect another representative for the same Council, and lastly all the 900 landholders (or some of them we are not sure) are to elect a representative to the Supreme Council. And be it remembered, that the landholding class in Sind are generally the least educated and least enlightened of the nation. The Muhammadan landholders are more backward intellectually than even their backward fellow Moslems of Sind. Why could not at least the educated Muhammadans of Sind be formed into a separate constituency? Perhaps it will be said that there is at least one seat reserved indirectly for the educated through the Municipalities. But why not give direct representation to such an important community? And how masterly the regulations that they effectually debar from election such men as Mr. Teckchand Udhavdás, Sheik Sádikali, Vazir of Khairpur, and Mr. Himatsing G. Advání, President of the last Sind Provincial Conference! These men are neither Zamindárs nor Municipal Councillors (past or present) nor Local Board members and so they are not qualified! 'But we can improve regulations next time and make it possible for such men to get in,' the officials will say. Ah, there is the rub. We doubt if the improvements will go far enough. The exclusion of the educated cultured classes as such is part of the bureaucratic policy, and we do not think that policy will undergo any material alteration in the near future, unless perhaps the Congress and the Moderate Party resumes the old militant attitude. However, we shall wait and watch."

Lárkána Gazette (54), 20th Nov.

8. "The worst fears that poor Hindus entertained have mostly proved true, and the complaints they raised have proved to be merely cries in the wilderness....... The Muhammadans will enjoy the vantage ground by being treated as a class with special interests endowed with the power to elect their own men. This to us appears the crowning insult to the Hindu community as a whole and clearly brings to light the policy which the Government has vigorously been carrying out.......... It clearly appears that the policy of the Government is to favour Muhammadans, but we think that this policy will bear no good fruit in the end. The relations between the two great communities will be strained by their new Regulations and a permanent iron wall will be raised between them. We are sure that these Reforms, which are great in the eyes of the bureaucracy, will, instead of bridging the already existing gulf between Hindus and Muhammadans, widen it and altogether mar the future prospects of India's unification."

Kesari (131), 30th Nov.

9. One signing himself 'Inámdár' writes to the *Kesari*:—'It is rather strange that when every other community and class has been granted the right of sending representatives to the Council, the Marátha Inámdárs have been left out in the cold. There is no one in the Council to represent the peculiar grievances the Inámdárs labour under. I hope that the attention of His Excellency Sir George Clarke will be drawn to this grievance and that he will kindly take steps to redress it. Inámdárs also should not sit with their hands folded. They should agitate constitutionally for the acquirement of rights and privileges. For these are the days of agitation.'

Bombay Samáchár (68), 2nd Dec.

10. The *Bombay Samáchár* expresses satisfaction at the recent amendments of the Rules and Regulations made under the Indian Councils Act, 1909, by the Bengal Government, and trusts that the demand of the All India Moslem League to abolish the restriction whereby no one not belonging to a certain electoral division is eligible for being returned as a Member of the Council will be granted at no distant date. It observes:—This restriction is immaterial, especially in the case of Muhammadans as the community has been admitted to the privilege for the purpose of safeguarding communal rather than territorial interests. Besides in the old regulations no such limitation was placed on the choice of the electorates, and the result was that the best available intellect was secured to represent every division. Long experience has shown that the system has in no way failed to fulfil the anticipations formed of it, and we do not think there was any good cause for the introduction of the present limitation. We hope the demand put forward by the League will be duly attended to at an early date.

Comments on the movement for separate Council representation for Parsis.

Rást Goftár (39), 5th Dec., Eng. cols.

*11. "We are glad to note that a movement has been made to hold a public meeting of the Parsis of Bombay to urge special representation for their community in the Legislative Councils......... If the Parsis show themselves half as persistent as the Moslems of the country in this matter, they will find success crowning their efforts in the end. They have got to hammer on as the Muhammadans have done, and we refuse to believe that the rights of a community of their influence and position will be ignored....... The Muhammadan community lagged behind in political matters so long as the motives for active participation were wanting; but under the new concessions they are changed as by the touch of a wand from their listless and moribund state into an active, vital nationality. With the sequestration of the Parsis as a community from political controversies will commence the era of their decadence and the loss of their prestige and power as a separate national entity......... They must walk abreast of the times and keep pace with other nationalities, or they will lose ground covered after long and strenuous effort and be reduced as a community to the state of nonentity."

Reasons why the reception accorded to His Excellency the Viceroy in Bombay was wanting in enthusiasm.

Indian Spectator (7), 4th Dec.

12. "It seems to be the opinion of many that the popular reception accorded to His Excellency the Viceroy in this city was, though cordial, yet conspicuously deficient in the external manifestations of enthusiasm. Several reasons have been propounded for this non-fulfilment of the expectations which had been formed after the Ahmedabad incident. One theory is that the police *bundobast* put a stopper on the effervescing feelings of the people, and that a profuse sprinkling of detectives among the populace, though intended for an object with which they had complete sympathy, put them on their guard in making demonstrations. Another explanation is that those who were thankful to His Excellency for the constitutional reforms, and who have likened him to Lord Canning, were yet inwardly disappointed and displeased to find that by introducing on a large scale the principle of communal electorates His Excellency had planted the seed of national dismemberment, and that the most radical of the reforms were due to the stronger personality of Lord Morley. .... In all these

explanations there may be an element of truth.........Yet without appraising each of the reasons put forward, we may doubt whether they at all adequately explain why the outward demonstrations of the generally grateful sentiments cherished towards the Viceroy who had opened a new era in the evolution of the political history of the people, and in circumstances which ought to have re-doubled the enthusiasm of his admirers, were rather tame in comparison with the ovations accorded in the past to persons to whom the country owes less."

Comments on His Excellency the Viceroy's reply to the address of the Bombay Municipal Corporation.

Gujaráti (29), 28th Nov.; *Praja Bandhu* (38), 28th Nov.

13. Great precautions had been taken on the occasion of the Corporation's address to guard against the occurrence of any act of violence, and we are even told that the admission cards to the Town Hall had before their issue been subjected to official scrutiny. We do not like such things, nor do we see any necessity for them. Turning to the Viceroy's reply, we must say that, although it might be considered politic, it cannot be considered the best way of pleasing the public. In reply to the Corporation's request for Government aid towards the City Improvement, His Excellency replied that Government saw no necessity for giving any aid at present as the finances of the Corporation were in a very sound condition. This reply is unmeaning and cannot be said to be fair or just. It is Government, benefited so much through the Trust, who should pay and not the Municipality only. The reply to the request for sanction to extend the period of its loans was merely a polite formal promise to consider the question when the time would come. Such promises have often been made, but seldom fulfilled. The Viceroy would, if he had granted the Corporation's request, have done nothing more than bare justice. [The *Praja Bandhu* considers His Excellency's reply to the Corporation's request as merely verbal sympathy from which nothing should be hoped, at least for the present.]

Comments on the address of the Bombay Chamber of Commerce to His Excellency the Viceroy.

Rájasthán (88), 27th Nov.

14. The address presented by the Bombay Chamber of Commerce to His Excellency the Viceroy clearly brings to light its selfishness and presumptuousness. The Chamber appears to be labouring under the impression that the whole trade and progress of India solely depends upon its efforts, and that in consequence it is the duty of Government to act according to its dictates. We are glad His Excellency the Viceroy has wisely declined to attach any importance to its one-sided and foolish views by quietly passing over in his reply ignorant and unwise references to the freedom of the Press. The Chamber ought to know that it is precisely utterances of this sort that have widened the breach between the rulers and the ruled, and that the best way to remove the present discontent is to trust the people and to co-operate with them on terms of equality. We earnestly hope that the public at large and the Indian Chamber of Commerce in particular will draw up a counter address and present it to His Excellency the Viceroy lest he may be led away by such objectionable references in the Bombay Chamber's address.

Reflections suggested by His Excellency the Viceroy's visit to Goa.

Echo (50), 27th Nov., Eng. cols.

15. "The flying visit paid by His Excellency Lord Minto and the Viceregal party to Goa has naturally recalled memories that are painful and hold out between the Portuguese and the British rule in India a contrast at once profound and sad......... The Portuguese Viceroy, who once reigned supreme, while Goa retained the proud position of an Eastern queen, has dwindled down to the condition of a Governor-General, a great name and title, but which hardly ranks with any Divisional Commissioner in British India and has been only traditionally respected because the post is the highest one, representative of the Portuguese Monarchy in India. On the other hand, we observe a nation of 'shop-keepers,' with no higher aims than those of profit, engaging itself in commercial pursuits and gradually, driven by the force of circumstances, assuming the higher and nobler functions of empire-building. It is strange to see that, while Portugal looms large on the horizon as a great and glorious name, respected for the manifold sacrifices it has made in furthering the cause of Christianity, England has not only made her power felt but has made herself honoured and respected by all the subject races in India, and has established a continuity of progressive rule that bids fair to consolidate the several Indian communities into one great Indian nation......... What were the latent root-causes of the gradual decadence and ruin of the Lusitanian dominions in India? In all fairness, it must be admitted that Portugal has been a victim of the false ideals which the prejudices of the age carefully nurtured and fostered......... All that makes the British rule strong and successful is conspicuous by absence in the methods of the Portuguese administrators, and Portugal cannot, therefore, do better than follow in the wake of her old and faithful ally."

Comments on the attempt on His Excellency the Viceroy's life at Ahmedabad.

Gujaráti Punch (31), 28th Nov., Eng. cols.

16. "Little did we dream that Ahmedabad would have the misfortune of being included in the list of places where bomb-outrages have been perpetrated.......... It is for the citizens of Ahmedabad to remove the stigma by the detection and exposure of the offender. We agree with those who hold that mere expression of loyalty to the Crown is not enough under such painful circumstances. It has to be remembered that the alleged attempt was made on the life of the most exalted person in India, whose broad and generous statesmanship has evoked the admiration and extorted the respect of all impartial persons.......... The time has certainly come, when mere passive acquiescence in the work of the Police and detective departments is not enough.......... The citizens of Ahmedabad have, in public meeting assembled, expressed their abhorrence of the dark deed. Let them not stop short of mere expression of their abhorrence; let them go further and show by bringing the offender to book that their abhorrence was not merely formal but genuine.......... The coolness of temper and equilibrium of mind which His Excellency has been able to maintain even immediately after the incident redounds highly to his credit, and the generous statement which His Excellency was pleased to make that an isolated act of a fanatic ought not to be allowed to blacken the character of a whole people constitutes a silver lining to the dark cloud that has gathered round the city."

Praja Bandhu (38), 28th Nov., Eng. cols.

17. "It is with a profound sense of horror and shame that we learn that on the occasion of the recent visit of His Excellency Lord Minto to this town, an attempt was made to explode one or two bombs on the road by which His Excellency's carriage was to pass....... It is a curious irony of fate that Ahmedabad of all places should have been chosen by the would-be assassin as the scene of his dastardly crime. Ahmedabad is essentially a trading and commercial town, busy all day long with its industrial affairs, and the whole atmosphere of the place is hostile to the work of the bomb-thrower......... There is a very small colony of Bengalis in Ahmedabad, but they have since their arrival here three years ago behaved in an exemplary way. The domiciled Deccanis of Ahmedabad are as a class as peaceful and well behaved as the older citizens. These facts lead us to suspect that the real culprit, if indeed there has been a crime, must be an outsider and that the efforts of the investigating officers are more likely to be fruitful if directed in that direction......... Even if the worst anticipations unfortunately turn out true on a fair and thorough inquiry, it will only prove that anarchism in India is not yet dead, and that the measures heretofore adopted have not yet proved successful.......... No one would advise the slackening of official and public vigilance against this new demon.......... But it must be under the influence of terror that the leading organ of Anglo-Indian on this side recommends 'more active measures' against public celebrations and the Indian Press. We beg to raise our humble voice against any policy of further interference with the liberty of the Press or well conducted religious or political celebrations. Such a policy is sure to involve the indiscriminate counfounding of the guilty with the respectable innocent, and to deprive Government of the only help with which it can hope to exterminate anarchism. In Bengal, as far as we can gather, it is this baneful policy which is in a large measure responsible for the continuance of the unrest. To adopt it elsewhere must lead to similar results. The first step to be taken, therefore, is to push forward the task of conciliation. It is not by holding Durbárs, though they are a useful institution, that the Collector or the Commissioner or their subordinates in the executive services can win the good-will and confidence of the people. Lord Minto's Reforms will probably soothe the feelings of certain important sections of the community, but the larger task of winning over the people as a whole still remains unfulfilled. This can only be done by reforming the village administration, and making the people feel that they are really cared for. There was a time half a century ago when the people, remembering the confusion and disorder that followed the break-up of native rule, blessed the peace and mild treatment that followed the establishment of British rule. A variety of causes have since then alienated the feelings of the people. On these it would be useless to dwell. But we are sure that it is not beyond the capacity of Anglo-Indian statesmen and administrators to adapt their policy to the changed conditions of the country and to re-establish the state of mutual confidence between the rulers and the ruled, which alone can ensure a continuance of the British rule and the consequent progress of the people."

Surya Prakásh (42), 27th Nov., Eng. cols.

18. "The fair fame of Gujarát has been tarnished for a time by the dastardly attempt made by a miscreant at Ahmedabad on the lives of His Excellency the Viceroy and Lady Minto. That Gujarát, especially peace-loving, industrious Ahmedabad, could be the scene of such an occurrence could not have entered the imagination of the most gifted prophet, and the conclusion seems irresistible that the outrage was the work of a person or persons from outside who had been watching during the course of the Viceregal tour for a favourable opportunity to carry out their fell purpose....... How long is this hellish madness to be tolerated ?...... If anarchy remains unchecked, the mischievous ideas will slowly take root in the minds of the many, and then farewell to all security and peaceful life ! Considering the strange imitativeness which forms part of the Indian character this species of crime may well become a 'settled fact', a thing of every day occurrence like any other crime and may be used as a potent instrument in wreaking private vengeance. If Government are determined to grapple with the evil, the very first thing they can set about is to stop instantly the flow of that poisonous stream of mischievous writing which, imbibed daily by hundreds of half-educated youths, drives them to folly or madness. It is worse than useless to go on punishing the agents, often more to be pitied than blamed, while the real criminals, the men who make it their life-work to sow the seeds of disaffection and class hatred, taking care also to call for cheers for the King at a convenient opportunity, are allowed to do their work unmolested through the press and on the platform. In this respect the paramount Power may well learn something from its feudatories, for we are sure that the smallest Native State would find effective means of coping with the evil within a month."

An appreciation of His Excellency Lord Minto's services in India.

Andhra Patrika (60), 24th Nov., Eng. cols.

19. "Lord Minto was appointed by a Conservative Government and Lord Morley owes his position to the present Liberal Government. The fact that there has been complete agreement between these two statesmen speaks volumes in favour of Lord Minto. His Lordship found the country in a chaotic condition when he came out here. He found disaffection prevailing in all parts of the country. Anarchist methods have for the first time been introduced into this ancient land as political weapons.......... Amidst this stress and trouble, the Viceroy never lost his temper and courage. His instinctive faith in human character has enabled him to face the situation prudently but bravely. With one hand he firmly suppressed sedition and

anarchy and with the other graciously extended the much needed political reforms. During these critical times, the Viceroy kept his own personality in the background. A more self-assertive ruler would have failed to achieve this end. The people from one end of the country to the other have been singing the praises of the Viceroy. The great ruling Princes have been vying with each other in honouring the Representative of the Emperor.......... As years roll on, Lords Morley and Minto are sure to be remembered for their broad-minded statesmanship in furthering the welfare of the great Empire committed to their care, undeterred by the evil influences that confronted them."

Comments on the rejection of the Budget by the House of Lords.
Indian Social Reformer (6), 5th Dec.

***20.** "The Budget has been rejected by the House of Lords by a very large majority on the ground that its proposals were so revolutionary as to justify the Lords in not accepting them without a reference to the people. It is of interest to us that the most revolutionary of these proposals in the eyes of the Lords is that relating to a tax on the unearned increment from land, which is the corner stone of the land revenue system in this country. How Lords Lansdowne and Curzon, both of whom have been Viceroys of India, could regard this as just and proper in India and unjust and destructive of capital in England, is one of those paradoxes which only the political conscience can understand. Does not the taxation of such increment discourage the growth of capital in India, or is it the policy of the noble Lords that it is not desirable to encourage the accumulation of capital in this country? The constitutional question that has been raised by the rejection of the Budget is of interest to the outside world chiefly as a symptom of the conflict between Imperialism and Democracy. Imperialism abroad and Democracy at home is an incongruous combination which cannot exist long together."

Success of the Liberals in the forthcoming general election in England sure to have a beneficial effect on Indian administration.
Kesari (131), 30th Nov.

21. The majority at the back of Lord Lansdowne was only a bloated one. It was composed of Political idlers who hitherto occupied themselves in inventing new forms of luxury and according to Mr. Stead in seducing the wives of others. The majority was big enough, but at the same time it betrayed that Lord Lansdowne's house was but a house of cards. The very fact that many of the members attended the House for the first time in their life is sufficient to prove the incapacity of the Lords who wish to regain the power of controlling the finance of England. The army that means to attack the rights and privileges of the House of Commons is composed of drunkards who have gone to sleep over their intoxication. The people of England have the unique power of controlling the finances and regulating the administration. The Throne as such possesses but little power in England. The King himself is powerless and his satellites, the House of Lords, are quite a useless body. India has as yet to learn the great necessity of possessing the power to control the finances of the country. It is because England grasped the principle, that the people must possess this power, that she is to-day at the summit of civilisation. The *swadeshi* movement implores the people of India not to forget the lessons taught by the history of England. The rotten limb of the House of Lords is likely to be amputated and thus a revolution is about to take place in England. If it be accomplished at the next general election, the Conservative element in the Indian administration would receive a welcome check and constitutional Government would be inaugurated in the country by popular rule in England. India also will thus have her share of a political education in this struggle in England. The revolution in England will have as great an influence in moulding the destinies of India as the rise of Japan or the Turkish Revolution. It will check the repressive policy at present pursued in India and the Liberals will treat the Indian Nationalists more fairly. As such potent influence for the good of India will be the outcome of the impending revolution in England, we heartily wish the Liberals success at the next general election.

Suggestion that Native Princes and Nobles should be represented in the British House of Lords.

Gujaráti Punch (31), 5th Dec., Eng. cols.

***22.** "For a long time the idea of reforming the House of Lords is being mooted, and the moment, rare in English history, has at length by the perversity of the Upper House arrived, when its development will simply be a question of time. But present-day India, though it has gained some benefits from the great Liberal Minister at the helm of Indian affairs, has not to gain or lose anything of a permanent nature, in these changes. We have seen even a Liberal Ministry, with the Right Honourable Mr. Asquith and Lord Morley, men of wide sympathies as its leaders, powerless to right a wrong before the frowns of greedy and selfish Colonials. What hope then for India that its ruling Princes and Zamindárs will be granted some footing or status in the great Reforms that must within a short time take place in the constitution of the House of Lords? As a prominent factor and valuable asset of the British Empire, India is the one part which should be allowed some share in ordaining its destinies, and there can be no fear of innovation in doing so; for the Moghul Emperors placed confidence in Native Princes and advanced them to places of trust and responsibility......... The experiment needs simply be re-tried; the grant of a few seats to them in the Lords cannot surely endanger the peace or stability of the Empire and will, on the contrary, be the strongest bond of sympathy between them and Government. The people too will to some extent be satisfied to know that India is not regarded as entirely out of the pale of the Imperial Constitution and that it can also have a voice in the British Councils. We see no other objection to this being realised, except perhaps the colour-bar which has been so strictly put in force by the Colonists."

Alleged hostility of Government officials and the Anglo-Indian Press to the Temperance cause.

Oriental Review (13), 1st Dec.

23. "If there is any question on which Anglo-Indians and Indians can unite in a friendly manner to do some useful service to the country, it is the temperance agitation. And yet it is one of the many regrettable facts that even this agitation has proved a red rag to many Anglo-Indians who do not let slip an opportunity to bespatter it with mud and to misrepresent it to the public and the Government....... In writing a note on the Report on the Excise Revenue in the Central Provinces, the *Times of India* draws inferences and makes insinuations where there is no scope for such. It observes that the cause of temperance has been made the cloak for many strange doings in this Presidency, and that Bombay is not the only part of India where the methods and objects of temperance councils are not 'above suspicion.' It is interesting to note that men like the Honourable Mr. Gokhale, Dr. Bhándárkar and Sir Bhálchandra Krishna have been among the most prominent workers in the cause of temperance in this Presidency. Is it insinuated that even these men have been a party to the so-called 'strange doings' and have attempted to use temperance agitation as a handle to harass the Government? The fact is that certain people do not like the temperance movement, but, instead of saying so frankly, take to devious paths and flank movements to misrepresent it. The wrath of our contemporary seems to be aroused from the fact that the report states 'a very heavy fall in the excise revenue.' One of the causes for this is described as the temperance movement.......... Even the Government officers have to confess that there was a 'wave of *boná fide* temperance,' due to the temperance movement. But the bureaucratic instinct comes in to suspect the movement, and we find consequently the following reflections in the report:—'There is evidence that the object of the leaders, who do not themselves belong to the drinking classes, was not so much the uplifting of the masses as the injury of the Government revenue; their methods consisted chiefly in misrepresentation and the dissemination of malicious rumours, and such success as they have attained is not likely to endure.' Needless to say these charges are false. The reason for the so-called reaction against the lull in drink traffic is not that the motive of agitators was not a sincere one, but that the agitation was, to a great extent, curtailed through the unfounded suspicions of the Government towards it. The *Times of India* confesses that 'the Central Provinces have a rather drunken heritage,' and that 'there is ample opportunity there for the real reformer.'......... Reformers we have, but we want and expect the cessation of a policy of misrepresentations adopted by a section of the Anglo-Indian Press. Co-operation, we hope, is not the watch-word to be adopted only by people of this country. It ought to be equally so by Anglo-Indians in their relations with public movements."

Praja Bandhu (38), 28th Nov.

24. As long as the Supreme and the Provincial Governments continue in their scandalous attempts to put down innocent popular movements, their efforts to inspire confidence in the people will remain unsuccessful. The Temperance movement is one such movement. The drink evil has reduced the masses to a miserable state. But it is regrettable to note that Government with a view to swelling their Abkári revenue or some other motive set down Temperance reformers as seditionists. The reports of the Abkári Departments of Bengal and the Central Provinces deride and eye with suspicion the Temperance reformers in those provinces. The authorities have erred egregiously in connecting the Temperance movement with politics. The attempt to crush the movement in Poona only strengthened the hands of the reformers as the people believed that the object of Government was the enhancement of the Abkári revenue. It is advisable for Government to judge such movements on their merits and to think well before overdoing their part in the matter.

Alleged delusive character of the British love of independence.

Ráshtramat (47), 28th Nov.

25. In the course of an introductory note to a recently published book styled "Significance of Indian Nationalism," Dr. Rutherford advises his countrymen not to put out the flame of independence which has been kindled in India. He says that India would form a touchstone to test the reality of the vaunted British love of independence. There are two paths open for the rulers of India in this connection. They might either magnanimously grant independence to India or falling victims to selfishness sink deeper and deeper in the dreadful sea of repression. Resort to the former path will both gladden the Indians and earn for England an undying fame, while the latter will reduce India to a state of huge conflagration. We are afraid that Dr. Rutherford's advice will not be of any avail. The alleged British love of independence is a historical delusion. England continues to-day to be as selfish as she has been before. If there has been any change, it is only in the manner of talking of freedom. There was a time when it was the fashion with the English to talk of universal independence, but now even leaders of liberalism amongst them like Lord Morley do not hesitate to declare that India must ever remain a despotically governed country. India has much to gain from this change, for she will not now be any longer deceived by the sweet professions of the British. History proves that England has granted *swarájya* to parts of the Empire only when she found herself in an inconvenient corner and that she has tightened her grasp whereever she found that she could rule despotically. The very word 'Empire' is an evidence of the fact that England has destroyed the independence of other countries, and it is because Lord Morley has to protect the Empire that he is required to defend the doings of the bureaucrats. We write all this only to show that we should be guided by historical facts and not by mere suppositions.

Duty of Government to raise India to the position of an independent nation.

Bhála (111), 1st Dec.

26. The only nation that is rotting in slavery on the face of the earth is India. Even autocratic but independent countries like Persia and Turkey have taken to constitutional government. But India has not improved her political status in spite of her contact with a civilised country for over a hundred years. The one reason why India is lagging behind is that she was enslaved in the nineteenth century. If she had been independent, a democratic government could have been easily set up in India. India has been rendered effete by repeated blows of slavery. It is the duty of Government to raise it

to the position of an independent nation. Whatever may be the form of its government, an independent nation has an energy of its own. This spirit does not exist in enslaved countries. It is the prime duty of Government to shatter to pieces the shackles of slavery. If they do not perform it, they will be adjudged guilty by God. Government should entrust the reins of administration to the people and have done with it themselves. The present tussle between the two for power is injurious. Just as the day follows the night, an enslaved nation is bound to be free one day or the other. India shall obtain *swarájya.* We do not see why Government should then greedily keep all power in their own hands. The mountain in labour has produced only a paltry mouse and the Muhammadans are fighting for its flesh. The official members of the Councils will possess no real power. Nominated members will not side with elected members and so the non-official majority is quite valueless. Political prisoners now rotting in jail will be excluded by the disqualification rules. People are willing to elect them, but the unjust rules are in the way. Communal elections have been recognised, and we do not know when they will end. If the privileges granted to the Muhammadans were extended to other communities, caste-hatred would be fanned into a flame. Government have lost nothing and the people have gained nothing by the reforms. But it is a good sign that Government recognise that discontent will not disappear from the land till some privileges are granted. Sweet tidings are to hand that political prisoners will be released on the 1st of January 1910. Lord Morley will have conferred a great boon on the Extremists thereby, if the news turns out to be true.

Duty of Maháráshtra to help Bengal in her difficulties.
Ráshtramat (47), 28th Nov.

27. We often find history repeating itself. Let us compare the present day Bengal with old Maháráshtra from that point of view. There is no man in the whole of India that does not at present take interest in Bengal. Even the most ignorant cultivators are familiar with the names of Aravind and Bepin Chandra Pal. They even love to talk about those Bengalis who have recently paid the penalty of the law with their lives in that Province. No praise will be too much for the patriotism and self-sacrifice of those Bengali Babus who have achieved matchless fame. What vast distance separates Bengal from the villages in Maháráshtra and the Karnátak! And yet the above-mentioned individuals have by their patriotism turned the Hindus of those villages into their worshippers. My dear Bengali friends, if you even come to know how ardently we love you, you will surely forget the sufferings you have undergone for the sake of the motherland! Now, what is the secret of the great transformation which the Bengalis, who were once looked upon as a nation of cowards, have undergone? It is to be found in the teachings of Rámkrishna Paramahansa, Keshava Chandra Sen and others, which prepared the ground in which the seed of the Partition has so wonderfully fructified. What Ramkrishna Paramahansa and others did for Bengal Dnyáneshwar and others achieved for Maháráshtra in days of old. The present fall of Maháráshtra from its former exalted position is due to the absence of teachers like those mentioned above. It is a pity that the land which was formerly an example to others should now have to look to others for advice. But let us not give up hope. Let us discharge the duty we owe to our compatriots, the Bengalis, by lending a helping hand to them. It will not be a difficult task for a country which has supplied an example to Bengal. Surely Maháráshtra has not yet become effete! And a burning desire to discharge duty is the only thing that is now needed.

Comments on Mr. W. T. Stead's republication of the incriminating article in the *Swarâj.*
Indian Spectator (7), 4th Dec.

28. "Most readers of newspapers have come to know by this time that Mr. W. T. Stead printed in his *Review of Reviews* certain extracts from the article in Mr. Bepin Chandra Pal's *Swarâj* which had been condemned by our Chief Presidency Magistrate as seditious and challenged the Magistrate to take action against him under section 124A of the Indian Penal Code for circulating the Review in Bombay. .... We do not think that Mr. Stead will persist in the line of action he has taken apparently under the belief that the condemned article did nothing more than explain the ætiology of the bomb according to the views of the writer. Though the greater part of the article carries out the purpose announced in the heading, there is at least one sentence in the passages quoted by Mr. Stead which goes beyond the declared object of the article. It is to the effect that the appeal made to the bomb in certain quarters was 'a lawful appeal.' The reason given in the article is that the Bengalis were asked to use the bomb not against Government, but 'in defence of their person or their property, their honour and their religion, whenever these were attacked by lawless hooligans.' If that be the impression left on the minds of readers, the particular statement we have referred to may not be seditious within the meaning of section 124A of the Penal Code, though the Courts have decided that the whole article is. But the question still arises in the interests of the public peace, whether a person may publicly justify the use of the bomb as a weapon against 'lawless hooligans.' To allege that the Government has reduced the people to the necessity of using such weapons in self-defence even against criminals would, we presume, be bringing Government into contempt. Assuming it to be otherwise, would Mr. Stead contend that the people may be encouraged to take the law into their own hands? We doubt it, and we believe that the matter will be dropped."

Appreciation of the services to India of Mr. Ramsay Mcdonald, M.P. *Oriental Review* (13), 1st Dec.

29. "Mr. Ramsay Mcdonald's acquaintance with Indian affairs did not begin with his landing on our shores. He was long taking an intelligent interest in Indian matters and did not fail to give a bad quarter of an hour to Secretaries and Under Secretaries of State for India whenever occasion required.......... He has taken objection, as almost all self-respecting publicists in the country have done, to some of the rules issued by the Government with regard to the Reform Scheme, as these will, it is feared, act as restrictions on the freedom of elections. This expression of sympathy with the hopes and the aspirations of the Indian people does not, of course, suit the taste of a section of the Anglo-Indian Press which has been long since bewailing the advent of the sturdy Labourite Member to this country.......... The Honourable Sir P. M. Mehta well rebutted the charges levelled against Mr. Mcdonald by the Anglo-Indian Press, in his speech at the Presidency Association at the farewell entertainment given to Mr. and Mrs. Mcdonald. Sir Pherozeshah has always maintained, and circumstances have justified him in doing so, that India has to gain everything at the hands of the Liberals. This word of course includes Labourites, and Irish Nationalists both of whom have done not a little to show their sympathy in a practical form in the troublous times through which we have been passing."

Mahrátta (11), 5th Dec.

***30.** "In the reply which he gave at the entertainment given by the Bombay Presidency Association, Mr. Ramsay Mcdonald criticised the Anglo-Indian Press. He said: 'He had learnt one thing, that in India, if one made a speech in the afternoon, one could not recognise it in print the next morning. He had only been in India six weeks and two days, and consequently he dared say he had not had sufficient experience of the veracity of the Anglo-Indian Press.'......... Mr. Mcdonald's opinions not agreeing fully with those of the Anglo-Indian Press in India, he has been greeted with choice abuse—a common phenomenon with the self-sufficient spokesmen of Anglo-Indian opinion. Mr. Keir Hardie too had been greeted in a similar manner, and it would be of interest to Mr. Mcdonald to note that the treatment shown to him compares favourably by the side of the abuse showered on his Labourite predecessor."

Gujaráti (29), 5th Dec., Eng. cols.

***31.** "It is no wonder that our Anglo-Indian friends of the press, who have the audacity to deny an accurate knowledge of the condition and the needs of the poor people of this country to their natural leaders and representatives, and who presume to possess the monopoly of popular interests and sympathy themselves, should now and then indulge in a cheap sneer at the expense of the large-hearted and liberal-minded Englishmen who come out to India to study her people and their condition at first hand. The European visitor may be painstaking, impartial and scrupulous in his inquiries; he may try to procure information from all sides without showing the least leaning to any class or party. If he, however, happens to say something about India which does not accord with the peculiar and patent views of Anglo-Indian journals, he is at once dubbed a six weeks' critic, Mr. Padgett, M. P., and all that sort of thing. If an Englishman coming out to India in the cold weather wishes to remain in the good graces of his esteemed countrymen, the self-styled friends of the natives, he must feed himself, during his voyage, only with Anglo-Indian literature; when he arrives here he must not mix with the Indians, especially with that accursed race, the educated natives and the political agitators; should repeat parrot-like, whenever he is called upon to do so, the undiluted praises of the powers that be, of the prosperity of the people and the disinterested and noble services of the Anglo-Indians to the cause of the country. If he does all this, shuts his eyes and closes his ears to what he may perhaps see and hear around him with regard to the actual condition of the poor people, nobody can be more liberal, more sympathetic, more impartial, more careful and more observant, faithful and honest than he. But let him commit the sin of personal observation, of mixing with the children of the soil, of repeating heretical views with regard to politics, and there is none so poor as to do him reverence in Anglo-India. Some interest has been latterly created about things Indian in England, and some Englishmen of noble instincts and democratic tendencies have been coming out here. Leaders of the English masses, such as Messrs. Keir Hardie, Rutherford and Mcdonald and even Professor Lees-Smith, who have seen things with their own fresh eyes and not through Anglo-Indian glasses, have become firmer friends of this country. They can certainly survive the mean-minded attacks made upon them for their independence of judgment and conduct. We are afraid the wholesome, though unpalatable, words of advice addressed by Professor Lees-Smith formerly, and now by Mr. Mcdonald, to Anglo-Indian journals with regard to their attitude towards the Indians, have little chance of receiving a hearing in those superior quarters. But the visits of open-minded and sympathetic Englishmen to this much misunderstood and misrepresented land of ours have their own use."

Comments on His Excellency the Governor's speech at the prize distribution ceremony at St. Xavier's School.

Ráshtramat (47), 3rd Dec., Eng. cols.

32. "We do not always realise the truth inculcated by His Excellency the Governor in the course of his speech at the St. Xavier's School, when he exhorted his youthful audience to remember that 'Highest among the qualities which the world embraces is what we know as moral courage, the courage which compels us to do what we think right against the opinions of those whom we may wish to please, and forbids us to acquiesce in wrong because it may appear to be the popular course......... The nation in which moral courage weakens is doomed to decay.' The sermon is sublime. The occasion was appropriate, for the Society of Jesus enjoys the reputation of attracting men, who fear no foe, no man and no king, where duty calls......... His Excellency spoke as a friend; but it would be good, if he practised as a Governor, what he preached as a friend. Then the atmosphere of the country would be as serene as that of St. Xavier's School. At present his Government looks with displeasure upon the very men who have the moral courage to do what is right against the opinion of Government. The Nationalists are confessedly men who have the courage of their convictions......... They are not likely to deviate from the path of patriotism and right to please any mortal, even though persecution and deportation and incarceration be their lot. We can assure His Excellency that in this respect we shall take his advice to heart and do what we deem right, even though we displease him and the powers that be. This counsel has come in good time to put heart into the sufferers. ....Counsels of perfection to do right at all costs sound like cruel mockery when men are unable to do what they think right, owing to the actions on the part of Government officials......... We readily admit that the

conditions of modern life are not wholly favourable to the development of moral courage. But we beg to assure His Excellency that the present attitude of Government augments the difficulties and puts a premium on hypocrisy by making it paying. We can see some hypocrites surrounding Viceroys, Governors and officials of all description. Occasionally even men of the type of Dwárkádás Dharamsi gain the confidence of Government, whereas true men, who act according to the dictates of conscience, are suspected of sedition."

Death of Mr. Romesh Chandra Dutt.

*_Pársi_ (37), 5th Dec., Eng. cols.; *_Praja Bandhu_ (38), 5th Dec., Eng. cols.; *_Gujaráti Punch_ (31), 5th Dec., Eng. cols.; _Jám-e-Jamshed_ (33), 4th Dec., Eng. cols.

33. "Mr. Dutt was one of the greatest of modern Indians. His death is regretted by men of every shade of political or non-political opinion, and the Anglo-Indian press, which often fought him tooth and nail in controversy, has been unanimous in paying tribute to his ability, honesty and strength of character. He is a worthy example for Young India to follow." [The *Praja Bandhu* and the *Gujaráti Punch* publish eulogistic notices of the late Mr. Dutt, and mourn his death as a loss to India. The *Jám-e-Jamshed* writes:—"The passing of Romesh Chandra Dutt means the falling from off the political horizon of India of one of the finest luminaries that adorned it for the last decade and a half...... His life was spent in vindicating, as much by personal example as by abstract preaching, the claims of his countrymen to a high place in the estimation of the world; and though the loss of such a man is ever to be mourned, there's consolation in the thought that he has died not only in sight of the Promised Land but after those whom he so intensely loved and fought for had their foot firmly planted in Canaan—after the goal of their political ambitions was reached."]

Ráshtramat (47), 2nd Dec., Eng. cols.; *_Kaiser-i-Hind_ (34), 5th Dec.; *_Mahrátta_ (11), 5th Dec.

34. "In Mr. Romesh Dutt Baroda loses only a Prime Minister, but India loses a man of exceptional ability and usefulness. Since he entered the Indian Civil Service in 1871, Mr. Dutt steadily rose to be the Commissioner of a Division—a post which scarcely falls to the lot of an Indian; so scrupulously and so jealously are the gates of high office guarded against Indians even of eminence and character. Yet when we say that he rose to a high place in service we do not at all mean that he got even half of what he really deserved. He laboured under the natural disadvantages of a foreign Government, and that Government could not make better use of so great a man than putting him in charge of a division. Under *swaráj* he would certainly have turned his ability and industry to very good account, and his countrymen would have been profited by the native greatness of his head and heart.......... His open letters to Lord Curzon are well known to the present generation and they contain within them such a killing combination of fact and argument that Lord Curzon has never been able to rise up from the depth into which he was thrown by them." [The *Kaiser-i-Hind*, on the other hand, writes:—"We cannot conclude without pointing out to our countrymen the significant moral of Mr. Dutt's life, that even under the much maligned British rule it is possible for an able Indian to rise to a very high position in Government service, to make brilliant achievements in the field of literature, and to win the perfect confidence of the most enlightened of Indian Princes." The *Mahrátta* writes:—"And who can doubt that Babu Romesh Chandra Dutt's name will be enshrined in the niche of fame by posterity in India? In him the Mahárája of Baroda loses a great and distinguished administrator and an able minister, and the loss will be shared in no less degree by the whole country. India loses an eminent historian, a distinguished literary worker, a high statesman, and a sound politician. We offer our heart-felt condolence to his bereaved relations and to the Mahárája of Baroda. We might assure His Highness that the whole country sympathises with him in the severe loss he has felt, and no less heavy is the grief with which India mourns for one of her ablest and noblest sons."]

Suggestion that the Indian Government should retaliate by expelling South African merchants, &c., from India.

Luhána Samáchár (81), 2nd Dec.

35. Commenting on Mr. Gándhi's appeal to the Indian National Congress and the newly constituted Legislative Councils to earnestly support the campaign carried on by the Indians in the Transvaal, the *Luhána Samáchár* observes that it is the duty of the Government of India to lend active help to the Indians in the Transvaal by openly declaring that they would hold no kind of intercourse with countries which harass the Indians and by prohibiting merchants of those countries from doing business in India and expelling them from the country.

Comments on Mr. R. Tata's donation in aid of the Indian passive resisters in South Africa.

Indian Social Reformer (6), 5th Dec.

***36.** "The timely and munificent donation of Rs. 25,000 by Mr. R. Tata in aid of the noble struggle which the British Indian community in South Africa is carrying on against the hardships and humiliations inflicted on Indians as such is an act of rare and discriminating patriotism. The admirable letter addressed to the Honourable Mr. Gokhale, in which the generous donor expresses his views on the situation in South Africa, is entirely characteristic of his quiet and unassuming but fervid public spirit. The number of wealthy Indians who conceal under the outward garb of men of the world a keen appreciation of the living issues of humanity is remarkably few. Mr. R. Tata is one of the elect and it is well for the country that men of his spirit and calibre are to be found among the ranks of those who command money-power. He has done a lasting service to the cause of Indian nationalism, and we have no doubt that Mr. Gándhi and his fellow strugglers in South Africa will feel a fresh access of confidence and strength with the knowledge that there are men like Mr. R. Tata in the mother-land to give moral and material support to those who have risked their all to maintain the honour and dignity of their country."

Bombay Samáchár (68), 2nd Dec.; *Sánj Vartamán* (40), 1st Dec.; *Akhbár-e-Souddgar* (23), 2nd Dec.

37. The *Bombay Samáchár* expresses great joy at the donation by Mr. R. J. Tata for the relief of the distressed Indians in South Africa, which would help them to continue their fight against the encroachment on their natural rights by the Transvaal authorities. The paper welcomes this as a good beginning and makes a fervent appeal to all true Indians to offer their mite towards so noble a cause. [The *Sánj Vartamán* eulogises Mr. Tata for his noble gift, and considering the most important issues involved in the struggle of the Indians with the authorities in Africa, trusts that the fund will be charitably subscribed to in all parts of the country and a substantial sum placed at the disposal of the suffering Indians. The *Akhbár-e-Souddgar* also hails with gratification Mr. Tata's gift and hopes that a new and more hopeful era will soon dawn upon the Indian settlers in South Africa.]

Gujaráti (29), 5th Dec., Eng. cols.

***38.** "The negotiations for a compromise on the Transvaal question have fallen through, and Mr. Gándhi has already left for South Africa to resume the struggle. Mr. Gándhi's countrymen have received the news with feelings of deep disappointment and indignation. It is indeed sad to contemplate the situation brought about by the failure of the negotiations. Already hundreds of Indians have suffered greatly, and not a few families have been completely ruined. They are in need of help, and if the struggle is to go on, the people of India must come forward to assist their countrymen in South Africa in every way they can. There have been meetings and resolutions in plenty. What is wanted is practical sympathy, and it reflects great credit on Mr. R. Tata that he has given away twenty-five thousand rupees for relieving destitution and in aid of the struggle generally in the Transvaal. Mr. Tata's letter in which he gives free expression to his own feelings on the subject is as splendid a contribution as his princely donation, and the two together furnish an example that needs to be followed by others. Mr. Gándhi's appeal to the Congress and the country generally stands in urgent need of prompt response."

Indu Prakásh (46), 2nd Dec., Eng. cols.; **Pársi* (37), 5th Dec., Eng. cols.; **Praja Bandhu* (38), 5th Dec., Eng. cols.

39. "We earnestly hope that the appeal of Mr. Gokhale for funds for the Transvaal Indians will not be heard with the one ear and let out from the other. We hope that the most patriotic example set by Mr. R. Tata will be widely followed up by other similar donations......... We want now that all the lip-sympathy of India should be translated into action and assume material shape......... Let humbler folk also contribute according to their means. Lakhs are needed by our countrymen in South Africa, and it is not impossible for newly awakened and newly enfranchised India to make up the sum. If Bombay likes, Bombay alone can vote lakhs and make it possible for the citizen soldiers of India to come out successful from the India-Transvaal War......... The colour question in the Colonies is a test of Indian courage, doggedness, patriotism and public spirit......... Upon the final settlement of that question depends the ultimate place of India in the Empire. If India stands the test and comes successful out of the ordeal, her battle is won for all time." [The *Pársi* writes:—"It gives us great pleasure to record that our well-known and esteemed citizen, Mr. R. J. Tata, has led the way for the relief of Transvaal Indians with a handsome donation of Rs. 25,000. Humanity demands many times this sum from our wealthy men, and it is not simply charity, not merely a dole for an obstinate people ruined by their stubbornness. It is a demonstration of Indian feeling on the matter such as will be very well appreciated by the mammon-serving inhabitants of the Transvaal. Mass meetings can be easily arranged; printing is cheap enough; indignation makes very little impression—it is as plentiful as sympaty. But Rs. 25,000 is an argument for earnestness which cannot be ignored. Let India make a few more such donations, and the Transvaal oligarchy will begin to consider more seriously than they have done hitherto whether they are not undertaking a task both impracticable and unrighteous." The *Praja Bandhu* writes:—"Mr. Tata has come to the rescue of his suffering countrymen quite in the nick of time, and his help is the more welcome inasmuch as it comes at a juncture when the struggle assumes a new aspect. Thus Mr. Tata is entitled to the thanks of his countrymen in South Africa for this timely succour, and since he has led the way, it is not too much to hope that his example will be readily followed by those among the wealthy section of our people who are able enough to realise the situation."]

Comments on the appointment of Mr. Amir Ali as a Privy Councillor.

Praja Bandhu (38), 28th Nov., Eng. cols.

40. "We are glad to learn that Mr. Syed Amir Ali has been appointed a Privy Councillor and that he has been already sworn in as such before Lord Morley.......... Apart from everything else we welcome his appointment to the Judicial Committee of the Privy Council, because it is nothing else than a recognition of the capacity of a native of India to sit as an equal of some of the best English jurists while deciding important appeals."

The Congress Creed is no bar against any honest and peaceful person wishing to join the Congress.

Bombay Samáchár (68), 2nd Dec.

41. A repeated complaint has of late been heard that by laying down the Congress Creed the Allahabad Convention has closed the Congress against those who profess views different from those held by the Moderates. We do not think there is any truth in the complaint. The Congress is open to every one in the country who is willing to subscribe to its Creed. No hard and fast rules have been laid down in this matter, but as soon as the entire body of the Congress decides to revise them there will be no obstacle to overhauling the present arrangement. Nothing was further from the minds of the organisers of the Convention than to see that some sort of unity prevailed among its members on the most vital questions of the day. It was not meant in any way that the portals of the Congress should for ever be closed to persons of other ways of thinking, but rather that they were invited to join the fold and work shoulder to shoulder with persons of different views, to decide upon a definite plan of action so as to ensure the political advancement of the country. We do not think there

was anything wrong in this mode of working the Congress which clearly kept at a distance all doubtful elements of anarchy and violence. We hope the efforts of Mr. Chaudhari to explain to his countrymen the real object of the Creed will be successful in bridging over the gulf existing between the various parties in the country.

Comments on the rules framed by Government for regulating impressed labour.
Rájasthán (88), 27th Nov.

42. The rules recently issued by the Bombay Government, in response to the representations of the inhabitants of Borsad, for regulating the impressment of labour by village officials, are likely to mitigate to some extent the *zulum* practised upon village peasantry. But their effects cannot endure long, as within a short time, the official class will relapse into its former attitude. It would have been much better if the practice had been done away with altogether. The Patels through whom carts, &c., have to be impressed are under the thumb of the officials; consequently the rayat will be in the same miserable plight as heretofore. Let us hope that the officials will obey the spirit of the rules so as to convince the public that they are not mere verbal consolation.

Approval of the appointment of Mr. Kákásáheb Mirikar as a non-official member of the committee formed to inquire into forest grievances.
Dnyán Prakásh (44), 3rd Dec.

43. It is really very gratifying to learn that Shrimant Kákásáheb Mirikar has been appointed an additional member of the committee formed to inquire into, and report on, certain matters connected with forest administration that cause friction between the forest authorities and the general public. The appointment is in keeping with the present policy adopted by Government of seeking co-operation of the people in all matters connected with public administration, and we hope that Shrimant Kákásáheb will justify his nomination by doing his best to get the popular grievances redressed.

Necessity of increase of forest in the Ratnágiri District.
Satya Shodhak (156), 28th Nov.

44. The necessity of afforestation in the Ratnágiri District was felt by Government so far back as in the time of Sir Richard Temple. But circumstances being unfavourable the matter was not then pressed forward. At the end of the year 1908 Government issued a Press Note recognising the importance of afforestation in the Ratnágiri District and promising reduction or remission of revenue where good results would be obtained by private enterprise. The people have also become alive to the vital importance of the question as is evident from the fact that the Khots have at a recent meeting held at Ratnágiri resolved to reserve portions of their private lands in their villages for purposes of afforestation. It now remains to be settled whether Government should take up the whole question in their hands or leave it to the Khots. In our opinion the latter course should be followed, the work of the Khots being subjected to the supervision of the Revenue authorities. We hope that an early settlement of the question will be arrived at as its long neglect has inflicted heavy loss on the agricultural operations in this district.

Suggestions for Commissioners' and Collectors' Durbárs.
Gujaráti Punch (31), 28th Nov., Eng. cols.

45. "Collectors and Commissioners have begun to hold Durbárs, and efforts are made there to understand the public mind on the various topics that influence its innermost currents and also to hear the grievances most pressing on the people....... It may be advantageous for Government officials to note that they should try to be sympathetic, earnest and patient with men who may have to differ from their favourite schemes or to make complaints against their best actions. Difference of opinion there is bound always to be, and the official view of a thing may not always be the same as that of the people. In case speakers are discouraged at the Durbárs or afterwards taken to task for giving out their minds freely, there is not the least doubt that the entire object of the institution will fail. The Durbárs by the Commissioners and the Collectors should take place as often as possible. The former should be

held not less than twice a year and the latter invariably quarterly.......... For the thorough success of this measure it is absolutely necessary that the European officers should try to enter into closer relations with the leaders of the people and to encourage the efforts of the latter in the public interest by all means in their power."

Comments on a memorial to Government by members of the Ratnágiri Native General Library against certain orders recently passed in connection with it.

Indu Prakásh (46), 3rd Dec., Eng. cols.

46. "We have before us a memorial to Government sent by certain members of the Ratnágiri General Library, which discloses a grievance, small in itself but characteristic of the nervous sedition scare which seems to have unduly possessed over-zealous executive officers in some places in India.......... It seems to us that though the affair is a small one, it involves a principle and is a fit subject for Government intervention. As the memorialists say, their institution has been practically condemned without any hearing and upon evidence, if any, recorded behind its back. They want an open enquiry so that they may disprove the charge. That undoubtedly is a fair demand and should be complied with.......... To ban the institution and forbid Government servants and High School students to resort to it is the surest way to hand it over to Extremists or disloyal mischief-mongers. Surely, that is not what the District Magistrate would regard as the triumph of his loyalty-spreading operations."

Comments on the creation of the Sardárs of Gujarát.

Káthiáwár Times (10), 30th Nov.

47. "The Tálukdárs, Inámdárs and other landholders of Gujarát are really to be congratulated upon their recognition recently made by the well-meaning Government of His Excellency Sir George Clarke. The creation of the new body to be known as the Sardárs of Gujarát is indeed opportune at the time of the inauguration of the New Council Reforms. Besides, enjoying the same rights in respect of rank and precedence as the Sardárs of the Deccan, they will have the privilege of electing from among themselves a member of the Bombay Legislative Council. It was in connection with this privilege that Mr. Barrow, the Commissioner of the Northern Division, exhorted the Sardárs in a local Durbár, specially held recently at Ahmedabad, to exercise the same with discretion.......... But to enable them so to work properly, it is of primary importance that the Sardárs' status should be made permanent. It should not fluctuate with the occasional revision of the rules. .... The good of the concession would lie in their being given such privileges for life at least."

A request to Government to hold an investigation as to the manner in which a confession was obtained from the accused in the Náikinwádi murder case recently decided by the Bombay High Court.

Ráshtramat (47), 28th Nov., Eng. cols.

48. "The acquittal of the accused in the Náikinwádi murder case in spite of the Crown's evidence and the confession of the accused is an event unprecedented in the annals of the Criminal Sessions of the High Court of Bombay. The so-called confession was actually admitted in evidence by the presiding Judge, Mr. Justice Heaton. The Advocate General claimed that this confession was voluntary. He further claimed that seldom was so much care and forethought displayed in recording confessions as was done in this case by Ráo Bahádur Chunilál Setalwad, the 4th Presidency Magistrate. What is even more important, he submitted, with the fullest confidence conceivable, that in no case was confession proved to have been voluntary by affirmative evidence of so unimpeachable a kind as in the present case. The Police Commissioner, Mr. Edwardes, and the Deputy Police Commissioner, Mr. Vincent, appear to have accompanied the accused on his way to the Magistrate's bungalow to make his confession. Moreover, there was ample evidence according to the Advocate General to convict the accused of murder even without the confession. But the Jury unanimously acquitted the accused. This constitutes a terrible condemnation of the case for the Crown. The Jury manifestly regarded the Police chaperonage of the accused on his penitential pilgrimage to the Ráo Bahádur with the gravest suspicion. The matter should not be allowed to stop here. The Government ought forthwith to institute a thorough and searching inquiry to ascertain how this confession was obtained. After the summing up of the Judge and the verdict of the Jury, the public impression must necessarily be that the confession was involuntary and extracted from the accused by illegal methods. Accused alleged torture. It is, therefore, impossible for Government to sit silent over the matter, as the confidence of the public in high officers like Mr. Edwardes must be shattered to pieces by the accused's allegation substantiated by the Jury's verdict. We call upon the Government to appoint a Commission composed of officials and non-officials to investigate the case."

Comments on the Bombay High Court's decision in the Sávarkar appeal case.
Shakti (93), 27th Nov.

49. Commenting on the decision of the Bombay High Court in the Sávarkar appeal case the *Shakti* observes:—The judgment of Justices Chandávarkar and Heaton is really alarming. The book in question had not a wide circulation even in the Deccan, and the verses in it were written on historic incidents and contained no reference whatsoever to the present rulers, unless their direct and clear meaning were distorted to suit the purpose. Besides, no evil was known to have resulted from the publication of the book; and yet the High Court has deemed it proper to confirm the heavy sentence passed by the Sessions Judge. This sentence which would only be fit for serious offences such as murder has been passed on the accused for a slight offence, *viz.*, the desire to rouse the patriotic feelings of his countrymen, which in countries like England would be no offence at all. This decision is very likely to create great misgivings in the public mind. The law respecting contempt of Court is at present as monstrously staring us in the face like that of sedition, and it has become extremely dangerous to pronounce one's opinion on the decision of any law court. However, we cannot help saying that the people are not bound to believe everything falling from the lips of a Judge as truth pure and simple and that the people will never approve a sentence which is too heavy to be reasonable.

Comments on the decision of the Calcutta High Court in the Alipore Appeal case.
Sánj Vartamán (40), 30th Nov.; *Gujaráti* (29), 28th Nov.; *Shakti* (93), 29th Nov.; *Sayáji Vijay* (157), 2nd Dec.

50. The outcome of the Alipore Bomb case has clearly proved that the arm of the law is strong enough, without the intervention of the new Tribunal founded by the Criminal Law Amendment Act, to reach anarchical offences. The High Court's decision will supply a good lesson to the public as well as Government. The most satisfactory part of the judgment is that which decides that Government's sanction was not duly obtained, as required by law, for the charge under section 121, and that the charge under that section was not supported by the evidence in the case. The High Court's judgment has decided once for all that there was no truth in the charge of disloyalty and attempting to wage war against the King, which, on the strength of the Alipore case, was being laid against the Indian public. The High Court has taken the only reasonable course in rejecting Mr. Norton's argument that attempts against Government officials were equivalent to waging war against Government. One remarkable thing about the charge under the section is that Government had not accorded the necessary sanction for it. The question thus arises who it was, then, that laid this charge? The requiring of Government sanction is a safeguard provided by law against the autocracy of Police officials, and we would ask how a proceeding could have been instituted without such sanction. One point brought out by the High Court is that it was these accused who were responsible for the plot to blow up the Lieutenant-Governor's train and not the poor labourers who some time back had been prosecuted by the Police and convicted. If then the Bengal Police has got quite innocent people convicted, what confidence can the people have in it? This is not mere irregularity but a grave offence on the part of the Bengal Police, and the officers responsible for it should be brought to book. Another point brought out against the Bengal Police is that they were guilty of gross irregularities in their house searches. As to the accused, we can only say that the sentences meted out are but too well deserved and we trust will serve as a lesson to others. The country has learnt from the last two years' experience that it is not by force and violence but by peaceful methods that it can advance. [The *Gujaráti* declares that the conspiracy proved in the case does not appear to the public to be of such a serious nature as the Anglo-Indian Press would have it to be. It declares that although the High Court might think otherwise, the conspiracy was nothing more than a childish outcome of the political ferment in Bengal caused by official high-handedness, and concludes by hoping that Government will in future take care to pursue a policy such as would give no scope for leading any people astray. The *Shakti* is of opinion that the sentences should have been less severe inasmuch as the culprits were carried away by their youth; it adds that this would have satisfied the Bengal public and produced a good influence on the minds of the culprits. The *Saydji Vijaya* wishes that the sentences had been less severe in view of the high-handed conduct of the Police, which has been at the root of the prevalent discontent, and which should receive the immediate attention of Government.]

Condemnation of the Calcutta High Court's decision upholding the order of a Magistrate to slap a witness for chewing *pan* in Court.

Indu Prakásh (46), 4th Dec., Eng. cols.: *Mumbai Vaibhav* (139), 7th Dec.

51. "We confess we are absolutely puzzled at the decision of Justices Carnduff and Stephen of the Calcutta High Court to the effect that pan-chewing in Court cannot be allowed and that there was nothing wrong in the action of a District Magistrate, who on observing a witness chewing pan asked him to slap himself in the face and got him also slapped by two Chaprásis over again on both cheeks. The behaviour seems to us barbarous, to say the least. We can only attribute the decision of the High Court Judges to their absolute incapacity to understand Indian manners, customs, feelings and sentiments.......... Mere chewing of pan is according to Indian notions by no means a serious discourtesy, specially if the pan is not put into the mouth in the presence of an equal or superior. No more discourteous is it than eating biscuits or smoking a cigarette. Just as they drink in company in Europe, so do Indians eat pan—a much more innocent form of social communion. On the other hand, slapping in the face is considered by the orientals to be one of the bitterest insults that man could give to man, however unequal in social status they may be.......... It is but too likely to provoke any man of spirit to a breach of the peace. Possibly it is not very productive of harm in European eyes. They have different feelings and sentiments, to wit in regard to hugging and kissing in public. From the Indian point of view, however, we have no hesitation in condemning unreservedly the decision of the Calcutta High Court in the matter. We only hope that for the sake of their own safety, European Magistrates will not on the strength of the said decision put elsewhere to test the patience of forbearing Indians by resorting to slapping them in the face whether personally or by agents." [The *Mumbai Vaibhav* also writes in a similar strain.]

Comments on the Honourable Mr. Gokhale's libel suits against the *Hindu Punch* and Mr. Bhide.

Gujaráti (29), 28th Nov.

52. Commenting on the recent defamation suits instituted by the Honourable Mr. Gokhale against the Thána *Hindu Punch* in Bombay and against Mr. Bhide and others in Poona, the *Gujaráti* passes severe strictures on the campaign of vilification and abuse of the Moderates and notably of the Honourable Mr. Gokhale, entered upon by the Extremist organs in this part of the country, and remarks:—The punishment inflicted upon the editor of the *Hindu Punch* could not be adversely criticised on any account. There is hardly any one among those connected with journalism in this Presidency who could regret the fate that has overtaken him. The *Hindu Punch* had been a plague among Indian journals and the prosecutions against its conductors were not instituted a day too soon. It is said in some quarters that the Honourable Mr. Gokhale would have been well advised had he desisted from prosecuting his mean abusers. We, however, think otherwise, for owing to lack of sufficient education among the masses this campaign would have produced disastrous results. As for the other prosecution in Poona, the Honourable Mr. Gokhale has accepted the apology tendered by his accusers and thus set a noble example to his countrymen.

***Kaiser-e-Hind* (34), 5th Dec., Eng. cols; *Jagad Vritt* (125), 28th Nov.

53. "It has always been a moot question as to whether a public man who has been libelled by the *pariahs* of his own or any other community or party should drag his vile traducers into a court of law. As a general rule it may be said that no eminent man need do it. But there crop up cases occasionally where a passive attitude would be not only injustice to the individual concerned, but a direct injury to society in general and to the cause of ethical progress. Two such cases came before the Bombay and Poona Courts during the last two weeks, the traducers being Mahrátta extremists and the subject of their nauseous vituperation the Honourable Mr. Gokhale. Mr. Gokhale's character required no vindication. For such a man to have been forced to seek the shelter of the law courts is a strange commentary upon the *morale* of Mahrátta character. That the traducers should be educated and that the Poona LL. B. was a student of Mr. Gokhale's fills the cup of heinousness to the brim. We are glad Mr. Gokhale had the courage to bring these vipers to book. He has laid the whole Indian community under a great obligation. The drastic judgment in the Thána case and the miserable and ignominious 'climbing down' in that of Poona are bound to have a salutary effect upon the 'yellow' publicists of this Presidency." [The *Jagad Vritt* also expresses its satisfaction at the results of the two cases.]

Alleged incarceration without trial of one Govind Sitárám Purohit, a Mahrátta Brahmin of Benares.

Shri Venkateshwar Samáchár (100), Dec.

54. "The *Shri Venkateshwar Samáchár* publishes a communicated article under the heading of 'A prayer to Government,' wherein the writer states that since the inauguration of the *swadeshi* movement many notable persons have fallen victims to the vagaries of Police officials, and are undergoing imprisonment in jails. No one would, of course, sympathise with mischief-mongers, but Government ought to differentiate between the innocents and the anarchists and deal accordingly. Mr. Govind Sitárám Purohit, the son of a celebrated learned priest of Benares, a Mahrátta Brahmin by caste and of green years, was staying last year at Gwálior, at his father-in-law's, making his living as a priest. After some time he was called home on account of the illness of his mother, and shortly after his return to Benares, was arrested by the Police. The reason of the arrest, as also his whereabouts since then, have remained a mystery to every one though it is five or six months since he was arrested. Every one who is even slightly acquainted with him will bear testimony to his affable nature and to his high and unimpeachable character. He has been known to the writer for many years as his family priest, and he can confidently assert his innocence. If Government have, however, proofs of his guilt, let them produce those in a court of law. If they have none, he may be restored to his family which is in a very embarrassed condition, on account of his absence. It is extremely sad to reflect that Sir John Hewett's Government that has maintained equanimity during the present unrest should have so much lost its head in this particular instance as to incarcerate on mere suspicion a high-born young man for several months without the faintest show of a trial. The writer, therefore, prays that Government may consider his case and do the needful in the matter.

Comments on the result of the First Class Engineers' Examination under the Boilers' Act.

Indu Prakásh (46), 30th Nov., Eng. cols.

55. "Some days since the local *Government Gazette* declared the result of the First Class Mechanical Engineers' Examination recently held in Bombay under the Boilers' Act. The whole lot of candidates were declared to have failed ! ! !......... In the examination we are referring to most of the candidates were declared to have failed in the first day's paper and the few remnants were thrown out as the result

of the second paper. Now the extreme stringency and vagary of these examiners is glaringly seen from the fact that most of these candidates had appeared at the same examination only three months before, in July, and the result was that 12 had been passed in the first paper, 9 out of these 12 in the second, as also in the 3rd, and 6 out of the 9 passed in the remaining test too. The question is how even these six had so deteriorated within three months as to be thrown out in this unceremonious manner. All these candidates, we may mention, were holders of 2nd Class Engineers' Certificates and most of these must have appeared for the higher examination only after long experience and study......... The failure of all the candidates at the last examination was only the climax of what has been always a scandal in connection with these examinations. The fault lies in the system. The examiners are all from the profession and naturally exact a too high standard for entrance into the sacred fold of their practically close monopoly. Amongst the candidates the general belief is that those who are fortunate enough to be paid apprentices to the highest members of the profession have the best chance of passing. Probably this is the result of the special coaching they get. But yet, the present arrangement in itself cannot be regarded as satisfactory. There should be independent men, unconnected with the profession at least as the associates of the present examiners."

Popularisation of plague inoculation at Wái (Sátára).

Dnyán Prakásh (44), 2nd Dec.

56. After the bitter experience of previous years the people of Wái (Sátára) have at last taken to inoculation which is the only preventive against plague. We learn that since the commencement of the present epidemic in the town not less that 132 persons have got themselves inoculated. This popularisation of plague inoculation at Wái is not a little due to the exertions of Dr. Moropant Oka who is in charge of the work and who has carried on inoculation amongst the people with care and tact. The inoculated include pleaders, sáwkárs, medical practitioners, priests, jahágirdárs, Government servants, and others. We feel sure that many other people of Wái will now come forward to avail themselves of the efficacy of the prophylactic.

Alleged continuance of *begár* and *rasai* in Sind in spite of the efforts of the authorities to suppress them.

Sind Patrika (56), 20th Nov., Eng. cols.

57. "While recently writing about the evils of *begár* and *rasai* we had confidently hoped that we would hear no more complaints about them in our district, nay throughout the province. But alas! the reports brought to our notice reveal a sad state of things. Although we do not at present know much about what is going on in other districts, yet as the old state of things continues in our midst, it is apparent that even the recent tour of a strong ruler like Mr. Lucas has produced very little effect upon his subordinate officials. It is, however, satisfactory to note that the fresh circular of Mr. Lucas with regard to *begár* has been received with universal satisfaction, but how far it will be put into force remains yet to be seen. The Commissioner in Sind will, therefore, do well to see that his circular is not in any way disregarded. He should also try to put down, with a strong hand, the practice of *rasai* which has given rise to so much heart-burning in the province."

Alleged causes of the backwardness of Muhammadans in Sind.

Al-Haq (53), 20th Nov., Eng. cols.

58. "We are curious to know what stock our Hindu neighbours take of our intelligence......... They seem to presume that they can pose upon our credulity by an occasional crumb of lip sympathy for us on public platforms to lead us by the nose into the arena of their political agitation. We may admit that we are weak and they strong, but we feel bound to challenge their presumption that we can be made the cat's paw....... Whenever any Mussalman has risen to a position of trust and responsibility, they have actually behaved like sworn enemies prone to injure the reputation or interests of such a fortunate individual......... Nay, even the Sind Hindu Sabha forget their exalted and sacred position on such an occasion and add their influence to support the Hindu public prints in their denunciation of the Moslem. Have the Muhammadans ever done so?

.... The Moslem zamindárs, guided by a noble sentiment, allowed the Bania class to open and establish shops within their jurisdictions. The ungrateful Banias soon began to work against the interests of their benefactors. It need no mention how forgery and perjury have been freely utilised and confiscations of zamindáris effected......... Unhappily commerce has been a closed line for Moslems generally. They were ill able to find capital to build trade on, and if any go-ahead Moslem entered into the arena the well-to-do and tactful Bania tradesman as a competitor was an unsparing foeman....... Again what do you find in Government offices? Poor Muhammadan zamindárs are being fleeced, and when any suitable occasion for the amelioration of the condition of Moslems occurs these very Hindus, whose very existence depends upon the generosity of the Mussalman, do all they can, to block the progress and prosperity of the humble followers of Islam. Agriculture is gradually getting out of taste with the Muhammadans on account of the numerous defects in the Land Revenue system, and the oppression and envy of the village and Revenue officials who are mostly Hindus."

Education.

Comments on the Report of the Director of Public Instruction in the Bombay Presidency for the year 1908-09.
Bombay Samáchár (68), 3rd Dec.; *Sánj Vartamán* (40), 3rd Dec.

59. The Government Resolution on the progress of education in the Presidency during the last year is noteworthy in two ways. While, on the one hand, it indicates that the Presidency is advancing slowly but surely in education, it also indicates, on the other hand, that Government as well as the public are gradually beginning to comprehend our great backwardness in educational matters. The proportion of boys receiving education in schools has increased during the last year from 2·9 to 3·1 per cent., while the total expenditure on education has increased by four lakhs. This advance is no doubt good so far as it goes, and the Director of Public Instruction and the Government deserve our thanks for it. But we are constrained to say that it is not in any way substantial. The proportion of 3·1 is too low to bear comparison with other civilised countries where nearly 98 per cent. of children are receiving education. Looking to the great enthusiasm prevailing among the Indian people for education, the only reason to which we can attribute this state of affairs is the want of proper means and opportunities. If the system obtaining in civilised countries were to be followed, we would soon have much better results. The additional expenditure of four lakhs incurred by Government is quite incommensurate with the policy outlined by Sir George Clarke of trying to place education within easy reach of all those who are desirous of receiving it. The Director of Public Instruction in his report has to admit that although there was a crying need for opening new schools in 1,650 villages, he was unable to do so. This state of affairs is really deplorable, and the authorities instead of taking any practical steps to remedy it, have tried to comfort us by saying that with the increased expenditure on education which they are going to arrange for in coming years, they will be able to provide education for the villages in question. It must, however, be noted that the expense of opening the new schools will amount to something like seven to eight lakhs, while Government have only granted this year an additional four lakhs of which a large portion has been taken up in repairing school buidings and in providing higher salaries to the wretchedly paid school teachers. Government will, therefore, in order to fulfil their promise, have to be very liberal in years to come in the matter of increasing educational grants. It must also be noted that in the course of time, the number of villages requiring new schools will increase to ten times that at present recommended by the Director of Public Instruction. Another surprising thing in the Report is the contention put forward that comparing the Government schools and schools in those Native States where education is free, there does not appear to be a greater rush of students in the latter. This argument fails to take note of the fact that free education in order to be popular should pay heed to the convenience of students as to time and as to the course cf study. [The *Sánj Vartamán* writes:—How can a nation where only 3·1 per cent. are taking education ever advance in the scale of nations? It is a pity that even in primary education—not to speak of higher or technical education—our country is so backward. This clearly proves the great necessity of making primary education free and compulsory. Government's assurance in their Resolution that the new schools recommended by the Director of Public Instruction in 1,650 villages in the Presidency will be opened as soon as the money is forthcoming is not at all satisfactory. The new Budget should, at least, provide for the new schools recommended.]

Protest against the appointment of the Professor of French in the Gujarát College as a half-time teacher of French in a High School at Ahmedabad.

Praja Bandhu (38), 5th Dec., Eng. cols.

***60.** "The recent appointment of Mon. L. Denamiel, Professor of French in the Gujarát College, as a half-time French Teacher in the Ranchhodlál Chhotálál High School of our city on a monthly salary of Rs. 100 must have come upon many as a great surprise. We advisedly say so, because so far as we know whenever in the past a demand for a French teacher was made it was ignored by the higher authorities. Not only that, but attempts were at times made to discontinue the French classes in some of the High Schools. Another reason for the above remark is that there is no dearth of Graduate teachers with French as their second language already serving in the Educational Department, and any one of them could have been entrusted with the work. Under these circumstances we really fail to understand the reason of thus saddling the institution with an additional cost of Rs. 100 per mensem. The appointment is the more strange when one is reminded of the fact that any suggestion to supply further facilities in the Secondary schools which imply additional cost is quietly brushed aside by the higher authorities on the almost perennial ground of want of funds......... Now it is a matter of history that the Educational Department finds it difficult to secure the full complement of Graduate teachers required. There is no wonder that this should be the case, for an appointment like the one under notice cannot but give rise to a feeling of disappointment and discontent among those already in the service, which is bound to continue so long as the latter are not treated properly. The only consequence of this is that the Department is forced to engage temporarily the services of those who have passed the Matriculation or the School Final Examination or are undergraduates having passed one or two higher University examinations. It is, indeed, deplorable that this should be so even in the case of institutions that are held up as models of their kind. Instead of giving due promotion to the whole staff of the school and encouraging them to put in better kind of work, the act of giving away an outsider Rs. 100 per month for teaching a subject like French hardly reflects credit on the *regime* of Mr. Sharp as Director of Public Instruction in this Presidency."

Alleged necessity of redeeming Karnátak youths from the Poona extremistic influences by establishing an Arts College at Dhárwár.

Indu Prakásh (46), 4th Dec., Eng. cols.

61. "The Honourable Ráo Bahádur Rodda is actively pursuing his project of founding for the Karnátak an Arts College of its own. So far, Government have shown a sympathetic attitude, and it depends upon the enthusiasm of the people of the Karnátak whether that project succeeds or fails. Government will help only those who help themselves in such matters. .... Some seem to consider that a Technical Institute would be preferable. To us, the placing of the two as alternatives, mutually exclusive of each other, seems clearly to be illogical and indicative of some want of a firm grasp of the situation and the requirements of the day. A small technical school cannot be a substitute for an Arts College, and Karnátak is just now not the place for a Technological Institute of the higher kind. The funds required for it will be much greater than for an Arts College.......... The opponents of the scheme have resorted to another argument worth noting by the people as well as by the Government. They say that a College in the Karnátak will make their youths stay-at-home and thus deprive them of the opportunities for broadening their minds, which are at present obtained by their compulsory sojourn in distant towns for Arts College studies. .... The argument, if carried to its legitimate lengths, would abolish all Provincial Colleges. No doubt, there is an advantage in young men going to reside in great centres of moral and intellectual activities. But for the few that can so afford to go out, there are many more who rot at home for want of provincial Colleges. Each provincial College moreover becomes a centre of intellectual activities by itself and thus raises the tone of the whole province. We also may observe that the majority of the youths of Karnátak go for their Arts course to Poona, and Poona is by no means a first class centre of intellectual activity. And for susceptible students, its political atmosphere is possibly exactly the reverse of what it ought to be. It would be a service to redeem Karnátak youths from the influences of the centre of Maháráshtra extremism. The Karnátak College scheme, therefore, should commend itself to the people and much more to Government."

Protest against the proposal to deprive the Elphinstone College of its play-ground for locating the Science Institute.

Bombay Samáchár (68), 30th Nov.

62. It is now more than a year since the publication of the news of the splendid donation by Sir Jacob Sassoon for a Central Institute of Science in the Presidency, and it is but natural that the public should be desirous of seeing speedy action being taken in the matter. It has been suggested in some quarters that the open ground adjoining the Elphinstone College which is used by the students of that College as their play-ground should be utilized for the site of this Institute. While admitting the advisability of keeping the Institute, as far as possible, in the vicinity of the College, the University and the proposed Prince of Wales Museum, we cannot reconcile ourselves to the idea of the students being deprived of their recreation ground. Again, it has to be noted that the question had once arisen as to the location of the Elphinstone College and the necessity of providing more extensive accommodation for it, but that question has not been satisfactorily solved. If, therefore, the play-ground is taken up by the Institute, the College would be deprived of the only possible means of expanding it in case of necessity and thus be placed in a very serious position. We would propose the utilization of the building now used for the Sailors' Home, which has lost its former importance and utility owing to the decrease of sailors in Bombay, for locating the Institute. We would further suggest that His Excellency should convene a conference of experts to meet under his presidentship to consider and settle once for all this question and also many other similar ones, *e.g.*, the question of the site of the University Examination Hall.

Jám-e-Jamshed (33), 29th Nov., Eng. cols.

63. "There is much in the protest that has been raised against the idea of locating the new College of Science in Bombay on the open ground next to the Elphinstone College. The Honourable Mr. Justice Chandávarkar has been the foremost in making this protest; and others have ably seconded him, advancing arguments which we all hope the powers that be will not unceremoniously brush aside.......... It is to be hoped that Sir George Clarke's Government, whatever their enthusiasm for the new College, will resolutely combat the idea of thus trespassing on the rights of the students in this matter. Even if it were proposed to act upon the suggestion thrown out by the Honourable Mr. Chandávarkar, and the portion of the Oval were to be assigned to the College, it would not be quite an adequate compensation; and it would besides raise the question of the rights of the general population. It has to be remembered that building operations in that locality have very seriously curtailed the open spaces the public once had for its recreation ground, and the assignment of the portion of the Oval to the Elphinstone

College, for its exclusive use, which will have to be necessarily done, will inflict a very serious injustice on a wider and more important interest, the general public."

Comments on the recent increase in Primary School teachers' stipends.

Kalpataru (128), 28th Nov.

64. We must indeed congratulate our primary school teachers that their salaries have now at last been brought up to the pay of the peon. But joking apart, we must say that in no matter have Government hitherto shown so much neglect as in that of primary education. How can teachers whose status in the matter of pay is in no way superior to that of a Revenue pattáwála be expected to impart proper education to our children? There is no hope of the question being satisfactorily solved until Government make it a rule not to employ any but trained teachers in their primary schools and fix their minimum salary at Rs. 25 per mensem. Our present primary school teachers should, on their part, try to raise their own position by giving up the teaching profession and taking to other more lucrative occupations.

Municipalities.

Protest against the Bombay Health Officer's order to close all wells in the City.

Indu Prakásh (46), 30th Nov., Eng. cols.

65. "House-owner" writes to the *Indu Prakásh*:—"Our most energetic Health Officer is now very busily engaged in indiscriminately serving notices upon house-owners in Bombay requiring them to fill in or hermetically cover the wells on their premises on the ground that Malaria, which is raging in Bombay, is due to mosquitoes which find a breeding place in them....... The step which Dr. Turner has adopted in exercise of authority vested in him, without consulting the Municipal Corporation, is looked upon by many people as a very oppressive measure.......... A well is an object of religious regard in Hindu and Parsi households and to close it will be a real hardship.......... Dr. Turner may require the house-owners to empty and clean the wells at their cost, but to force them to close or hermetically cover the wells is sheer *zulum*."

Complaint against the Municipal Secretary of Dákor (Kaira).

Káthiáwár and Mahi Kántha Gazette (78), 28th Nov.

66. The *Káthiáwár and Mahi Kántha Gazette* very bitterly criticises the conduct of Mr. Muhammad, the Secretary of the Dákor Municipality, who, it observes, not satisfied with ignoring the wants of the people and wasting their money, conducts himself in such a way as to wound the religious feelings of the Hindu community. The paper requests the Collector of Kaira to hold an enquiry into his conduct. Mr. Muhammad, says the paper, was formerly Secretary of the Kapadvanj Municipality, and there too his unsatisfactory management of Municipal affairs had given rise to bitter complaints. In Dákor he has hurt the religious sensibilities of the Hindus by getting Bhangis and Dheds to sprinkle water in the near vicinity of the Hindu temple.

Comments on the appointment of the Chief Officer of the Surat Municipality.

Apakshapát (24), 27th Nov., Eng. cols.

67. "It is very creditable of the Commissioner to order a proper investigation to be made regarding the newly appointed Chief Officer of the Surat Municipality, but it is very doubtful if this investigation through the Collector would lead to any result beneficial to the nearly voiceless people of Surat. The newly chosen officer's secretarial career has been an absolute failure, and the grumbling of the people has risen to the maximum on knowing about his fixture in the new post. The part played by some of the lifeless corporators in this matter has been one indicating a very disgraceful want of moral courage, and the choosing of the same inefficient person for a higher office reflects utter discredit on the whole Town Council."

Intelligence extracted from the Press.

Subscriptions for the Samarth Vidyálaya (Talegaon) from the Thána District.

Rdshtramat (47), 28th Nov.

68. A Bhiwandi (Thána) correspondent writes to the *Rdshtramat*:—Ráo Bahádur Vaidya, Messrs. Khádilkar and Oke who have been collecting subscriptions for the Samarth Vidyálaya (Talegaon) in the Thána District, obliged us by their presence during the Deváli holidays. About three to four thousand rupees were collected at Thána, and Bhiwandi has contributed its mite to the tune of about two thousand. The chief contributors from Bhiwandi are Shrimant Bháu Sáheb, Anna Sáheb Karve and Kaka Sáheb Karve who subscribed Rs. 250, 200 and 150 respectively for the noble object.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th December 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

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[No. 50 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th December 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyatá Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loká Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Maráthа); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta...	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár...	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Esláh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,000
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
116A	Deshkálvartmán	Erandol	Do.	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 47 is Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpawan Brahman).

The Editor of No. 96 is Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22 ; 450.

The Editor of No. 168 is Bhujangrao T. Gaikwad ; Hindu (Marátha) ; 25 ; 500.

The Editor of No. 174 is Mohamed Reza Haji Alli ; Persian Muhammadan (Shia); 35 ; 400.

Nos. 49, 57, 90, 99, 108, 122, 135, 143, 144,153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

No. 129 is a monthly magazine.

Politics and the Public Administration.

Comments on His Majesty the King-Emperor's speech at the prorogation of Parliament.

Mahrátta (11), 12th Dec.

*1. "In the King's speech made on the occasion of the prorogation of Parliament, there was a reference to the new Reforms in India, and to extending the functions of the various Councils. There have been no doubt introduced some minor rights such as the right of asking supplementary questions, but from the standpoint of popular control over the work of administration, there has been no advance whatsoever. The number of members in the Councils has been enlarged, as is pointed out in the King's speech, but the rules of debate and the limitation on the discussion about questions in Councils hardly leave any margin for greater and wider discussion than hitherto. The leading opinion of Indians of all parties has been, as we have already pointed out, very strong against the Regulations about the Councils, and regards them as formulated in a retrograde spirit. It is really strange to reflect that at a time when the Lords are being severely condemned in England for their boldness in thwarting the power of public opinion as represented in the House of Commons, here in India we see attempts being made by the authorities to keep away real public opinion from the Legislative Councils as far as possible. While the rights of the educated and middle classes who form the bulk of the people represented in the Lower Chamber are being sacredly guarded in England, as could be seen in the keen struggle over the English Budget, we have in India the singular spectacle of the bureaucracy exerting itself to exclude the two classes from the reformed Councils. While the House of Lords is about to be reformed and is likely to undergo a radical change, in India we see an attempt being made here to issue a crude imitation of the fetish of the Lords in the preponderance which is given to the landed aristocracy as against the educated and middle classes. In his speech, His Majesty referred with the greatest satisfaction to the union of South Africa. But the way in which the Imperial Government has disposed of the question of the British Indians in South Africa, is very far from being satisfactory. Is it not a standing disgrace on the Imperial Government that they were prepared to disregard the honour and prestige of their three hundred million British Indian subjects in the consent they gave to the existence of the colour-bar in the Union Act, only to meet the aggressive demands of their South African Colonists? While the English Government is ready to grant self-government to the colonies, and heartily sympathises with the movements for democratic constitution in other countries like Turkey, the agitation for self-government in India is looked upon with great distrust, and is met by repression. Even that little concession in the Reforms which the authorities in England intended to grant to Indians, is being filched by the bureaucracy in India. What a strange contrast between the constitutional *regime* in Turkey granting full rights of citizenship to the people and the new Reforms, which instead of granting additional representation to the people, have only resulted in keeping real public opinion as far away as possible from the enlarged Legislative Councils!"

Victory of the Commons in their struggle with the Lords will be beneficial to subject countries like India.

Shakti (93), 4th Dec.

2. The struggle between the Liberals and the Conservatives appears to have commenced in earnest. The Liberal party is trying to throw off the yoke of the ungodly Lords. These high-handed Lords, fattening on the blood of the poorer classes, have spread consternation everywhere. With the help of their Conservative supporters in the House of Commons, they have made selfishness the key-note of English policy and have turned the country which has produced men like Burke, Mill, Spencer and Gladstone into one which deprives other nations of their independence and wealth and which earns their curses. It is they who are responsible for the promulgation of the theory that 'Right is might', in the whole of Europe. It is only in the case of a change of this policy by England that the poorer classes of England, Scotland and Ireland can prosper, and that the subject countries which are groaning under the selfish policy of the Conser-

vatives can find relief. This would have a great effect on the policy of other European powers too. Notwithstanding the numerous exhibitions of mock loyalty going on at present in India, a critical observer can easily make out that the gulf between the rulers and the ruled is daily widening. This is due to the selfish policy of England, although the officials throw the blame on the press and the public speakers. Even if all the papers were suppressed and all the speakers and writers sent to jail, the distrust created in the public mind cannot be removed. The only way to remove the prevailing distrust is to alter the prevailing policy. This change will only be brought about by a total discomfiture of the Conservatives and a return of a strong Liberal Ministry, carrying out a liberal programme.

Alleged futility of agitating about Indian grievances in England.

Ráshtramat (47), 5th, 7th and 8th Dec.

3. The *Ráshtramat* publishes a translation of an article by 'an Englishman' headed 'The agitation of Indian grievances in England' appearing in the December number of the *Modern Review*, of which the following is a substance:—When the Indian appeals to the English public he is appealing to hostile and prejudiced judges. English courtesy does not mean any real sympathy. Englishmen always receive foreigners well, partly out of kindly feeling, partly out of curiosity. Indians do not always understand this, and are apt to take the courtesy as meaning more than it really does. Indians do not always hit the right note in addressing an English audience. Curiously enough, the Indian Extremist party, though so anti-English, have adopted the style of speaking and writing that most appeals to an Englishman. Certain Indians imagine that by sheer force of eloquence they will persuade the English to give up the drain of money from India. It has been shown over and over again that the English have not been generous or even just in their past dealings with India. Apparently all this is to be changed, and the visit of a hundred Indians to England is to accomplish a complete moral revolution in the English character. The man who is capable of believing this will believe anything. The English did not come to India with philanthropic motives. It was for the sake of that very drain which Indians denounce that they came to India and are staying in India now. The Romans did not admit their Italian allies to an equality with themselves till after the social war in which thousands of lives were sacrificed. The example of Rome only illustrates the proposition that fundamental questions must be settled by the relative strength of the contending parties, not by words. The generosity of England towards the colonists has been in marked contrast to the meanness of her behaviour to India. The English have had their lesson and do not wish to drive another colony to revolt. In the case of Ireland, Mr. Parnell, instead of making fruitless efforts to win the sympathy of the English, determined to teach them that it was neither safe nor profitable to be unjust. 'Not conciliation but retaliation' was the watchward; by these methods he accomplished more in five years than his predecessors in fifty. It would, however, be foolish to think that the salvation of Modern India lay in rebellion or terrorism. India must think of other ways to bring pressure to bear on their rulers. The reforms, such as they are, are due to the existence of the Extremist party. The English, like other people, only make concessions because they are afraid to refuse them. Till 1906 they regarded Indians with contempt as a people ready to submit tamely to any ill-treatment. In that year it first occurred to them that even Indians might turn troublesome. If there were no unrest, the English would not care to conciliate any one. When Indian politicians feel flattered by their affable reception in England, they should remember that it is all due to their countrymen who are being imprisoned without trial or perhaps tortured in India. The Russians may be oppressive in other respects, but their financial treatment of their Asiatic possessions has been extremely generous compared with English meanness towards India. It is a mistake to suppose that injustice to Indians excites any indignation in England. If a Secretary of State wishes to acquire a reputation for wise and firm statesmanship he has only to put a prominent Indian into prison without trial.

Comments on Lady Cox's article in the *Nineteenth Century and After* on *Swadeshi.*
Rásktramat (47), 7th Dec., Eng. cols.

4. " In her article in the November number of the *Nineteenth Century and After* Lady Cox as a woman has a greater regard for truth than Sir Edmund Cox who indulges in falsehoods with ease and perversity.......... She repines for the loss of Indian arts and industries, but holds the class of the educated Hindus responsible for it. In spite of her apparent regard for truth a certain blindness comes over her and she shuts her eyes to the causes of destruction that were at work before the old arts and industries of this ancient country disappeared.......... It is now an admitted fact that the servants of the Company tried every means (holy or unholy) in their power to kill the Indian arts and industries for the purpose of immediate gain and to give improved opportunities to their countrymen to flood the markets of India with their own goods. Lady Cox has no word of indignation for this nefarious conduct of her ancestors, nor a tear or blush for the gradual decay of English political morality. But she is very enthusiastic when she accuses the educated Indian or calls him names for running after Government service.......... Lady Cox recognises the spirit of patriotism or *swadeshi* and calls upon India's sons and daughters to take proper care of ' the great legacies bequeathed to the country by its ancestors.'......... Says lady Cox ' Herein would lie the real remedy for discontent. We know that " Satan finds some mischief still for idle hands to do " ; give those hands suitable employment, and there would be no longer any time or thought left to spare for the devil's work, *viz.*, the manufacture of bombs, the hatching of sedition and the murderous use of firearms.' One might almost add, the manufacture of bomb cases, spying sedition in innocent bosoms, and dreams of firearms where there are none. But whatever that may be, young India is doing a great deal for the industrial regeneration of the country. The system of protection which the present Government is unwilling to give is being established in the form of a *swadeshi*-boycott movement. But what is the Government doing beyond casting unworthy suspicions on educated Indians ?"

Comments on the alleged official cry of anarchy in India.
Jain (190), 5th Dec.

5. It is the height of folly to say that anarchy is rampant in India merely because of the crimes of a handful of mad youths out of the teeming millions in the country. In spite of Lord Minto's declarations to the contrary, arrogant officials have been making capital out of this cry of anarchy. To check anarchy they suggest many remedies. Some are for repression wholesale. Others there are who would like to see the Indians remaining ignorant and uneducated. A third set of persons proclaim that it is the idle Indian brain which becomes the devil's workshop. It would be impossible to secure peace by resorting to repression. The policy of repression leads to results which are terrible to think of. Again, it is not right to say that western education has caused anarchy. In our opinion education without religious training is like a sword in the hand of a child. If the Indian authorities were to ponder deep over this, they would surely see eye to eye with us. As regards unemployment, the crimes which it gives rise to are of a character entirely different from anarchical outrages. Of course, it may be that some young men who remain unaccommodated in public service are led astray by a spirit of discontented vindictiveness. But the responsibility for that rests on the shoulders of Government.

Alleged adoption of extremistic methods by Moderates.
Ráshtramat (47), 8th Dec., Eng. cols.

6. " Notwithstanding the nervous protests of the leading Moderates, Boycott has been declared by the whole nation to be a legitimate political weapon to be resorted to by all.......... The real meaning of Boycott, *viz.*, the necessity of taking a manly stand for getting our grievances redressed is now understood by all in its true aspect.......... Our nation after feeling its way through a situation that bristled with difficulties has at last found the right path. The work done by the New Party and the courage shown by it in manfully struggling to make its principles popular are now undisputed facts.......... Even the Moderates are showing signs of adopting these principles in some cases. They no longer wish to depend solely on their fruitless programme of petition, prayer and protest for solving the Transvaal difficulty. They see the futility of their time-honoured course.......... The Moderates will be absorbed by the Nationalists notwithstanding Lord Morley's expectations to the contrary. The Moderates seem inclined to give up approaching the British Government for helping them to remove the disabilities unjustly imposed upon the Indians in the Transvaal.......... Indians must assert themselves as Indians. It is useless to boast of their being British subjects, because this boasting is not in any way helpful to us."

Suggestion for the creation of a Chamber for Imperial purposes.
Indian Spectator (7), 11th Dec.

7. "The appointment of Mr. Amir Ali to the Privy Council, and the discussions that are at present going on in England in regard to the mending or ending of the House of Lords, give rise to the question whether it is not possible to devise a Chamber in which this country and the Colonies may be adequately represented. The representation of India in the House of Commons is not yet deemed to be within the range of practical politics, and may not be so for a long period yet, though suggestions in that direction have been put forward, from different quarters, more than once. That may be practicable, or may be taken into consideration when the Colonies seek representation there. But there may not be serious objections to providing a few seats for Indians in the House of Lords, or in the Privy Council. Now that an Indian has been put into the Privy Council, the time does not seem to be far distant when one may be raised to the Peerage. It is true two Indians have found their way into the Lower House; but they did not represent this country directly. The impending changes in the House of Lords may well be wide enough to make the Chamber truly Imperial, *i. e.*, representatives may be added from the Colonies and this country. Neither Chamber is at present really Imperial. In 1905, Sir Frederick Pollock put forward in a letter to the *Times*, some suggestions for a reform of the Privy Council. He was not then in favour of Colonial representation in the House of Commons, Federal Parliament, or a reconstructed House of Lords. He negatived all these proposals as impracticable. He favoured a remodelling of the Privy Council by making it suitable for all purposes of the Empire.......... Had such a body been in existence now, it would have satisfactorily dealt with the burning question of the position of Indians in the South African Colonies. The English Parliament is scarcely of use in these respects.......... A reform of the House of Lords, in this direction, would have been preferable. But, till that is practicable, Sir Fredrick's suggestion deserves serious consideration. Merely advisory bodies are, comparatively, of little importance; but something is certainly better than nothing. Experience will lead to further strengthening of the body. Will the Lahore Congress take up this question? The present opportunity is valuable. If a resolution is passed by the Congress, it may receive some attention."

Mr. Ramsay Macdonald, M. P., at the Bombay Presidency Association.
Praja Bandhu (38), 5th Dec.

8. The speech which Mr. Ramsay Macdonald, M. P., delivered at the Bombay Presidency Association was, though short, sweet. We believe he will make the same use in the House of Commons of his experience in India which Mr. Keir Hardie made. The labouring class has done for England what no other has ever done for that country. At the sacrifice of its social and economic happiness the country is becoming rich. In every country this class forms the bulk of the population and its principles of life are justice, peace and economy. It is these principles alone which are the mainstay of great nations. The labouring class is always opposed to any policy which gives birth to war, unrest or sedition as these latter hamper seriously the industrial life of the country. The burden of taxation, again, is borne by the poor and not by the rich. The indirect benefit which the poor bring to the country is certainly not insignificant. If instead of lavishing money on the army and the navy Government take the people of the Empire into their confidence no nation on earth would dare to invade any part of the Empire. Mr. Macdonald gave utterance to a very just statement when he said that by

treating Indians on a footing of equality the authorities would be able to add great strength to the Empire.......... Mr. Macdonald has not only visited Indian leaders but has interviewed executive officers, and expressed his views like an impartial judge.

Comments on the proposed inquiry into the causes of the prevailing high prices.
Gujaráti (29), 12th Dec., Eng. cols.

***9.** "The wheels of Government in India move very slowly. Public opinion expressed in the press in the Imperial Legislative Council and the National Congress has demanded an urgent and elaborate inquiry into the causes that have brought about almost a general rise in the level of prices......... After a long deliberation carried on for more than a year and a half, the decision has been at last arrived at, and it is a most momentous decision indeed! There is no Commission or Committee of experts going to be appointed. For did not the Finance Member tell us in the last Budget debate in the Imperial Council that Commissions are the most unsettling things in the world, and that the search-light that such experts are calculated to throw upon the currency and other questions would be too strong for their tender growth? Indian currency, we were told, wants some settling down, and could not, therefore, be unceremoniously handled by a Commission. The inquiry has, therefore, been whittled down into the examination of the subject of high prices by a single officer in its most superficial aspects. The inquiry is going to be mainly statistical and is calculated to show how far the rise in prices has been general and local. Now this statistical information is certainly welcome. But what is the use of avoiding an inquiry into the fundamental causes? It is said that the inquiring officer to be appointed by Government will exclude all controversial subjects, such as currency, coinage and exchange. How can the proposed inquiry be complete or scientifically and practically valuable if it is to take no account of those very important causes that have been alleged by many experts to be responsible for the rise in prices?......... The complexity and uncertainty of the problem call for a detailed, close and authoritative inquiry by experts whose conclusions will carry weight.......... The problem of prices concerns the most vital interests of millions of poor people in the country and ought, therefore, to be more carefully treated. Whatever the results of the inquiry, if it is properly conducted, it will relieve much anxiety and suspense."

Alleged effect of *Swadeshi* on English manufactures.
Indian Spectator (7), 11th Dec.

10. "Notwithstanding the assurances of the officers of Government in India that the *swadeshi* movement need cause no anxiety to English manufacturers, the gentlemen whose pocket is affected seem to feel uneasy about the course of events in this country. According to Reuter, the Master of Elibank was pointedly asked, during the present electioneering campaign, why there was a fall in orders from India. He seems to have answered that it must be due to agricultural depression and other causes unconnected with the *swadeshi* movement. Truth is buried at the bottom of the sea, said the ancient philosopher. It is particularly so in commercial matters. Even those who know the truth cannot always be expected to tell it, if it is likely to cause alarm or otherwise affect business. Some of the papers claim that the real explanation of what has perplexed the Master of Elibank's interrogators is the success of the *swadeshi* movement. The influence of the movement must be different in different parts of India, and what is true of one province may not be true of another."

Swadeshi will be lifeless, if divorced from Boycott.
Sind Journal (21), 8th Dec.

11. "We regret to find that the *Leader*, while warmly supporting *swadeshi*, deprecates boycott *in toto*. Our contemporary talks of Ránades and Mandliks using nothing but articles made in India, without ever thinking of boycott and without figuring on platforms and in newspapers! This is hardly fair to the great movements of to-day.......... The present *swadeshi*, even the 'honest *swadeshi*,' that prevails outside Bengal, has not grown up or advanced independently, but has arisen from the idea of boycott which was engendered in the Bengali mind by the great political wrong of the Partition. Were it not for this, the *swadeshi* movement to-day would have been as effete and impotent as it was, even in Mahárashtra, in the eighties and nineties. It is impossible indeed to separate the present *swadeshi* from the motives which have supplied the chief impetus. The industrial wrongs perpetrated on India in the past have, no doubt, something to do with the present widespread enthusiasm for *swadeshi*, but it was when Bengal rose like one man in protest against its severance in twain, that these industrial wrongs went home to the hearts of the Indian people.......... Take away boycott, and the *swadeshi* movement lapses back into something like the old lifeless thing—at least it will lose much of its life and vigour and popularity. It does not follow that if the Partition of Bengal—the root-cause of Bengali discontent—is now undone, and with it the boycott ceases, then *swadeshi* will become effete as before. No. The industrial awakening has come to stay. Although it may suffer somewhat if the cause of discontent is removed, it will remain virile enough."

Comments on the Government notification disqualifying Mr. N. C. Kelkar for election to the Bombay Legislative Council.

Indu Prakásh (46), 8th Dec., Eng. cols.

12. "Government have done precisely what all right-minded persons would consider improper by declaring Mr. N. C. Kelkar to be disqualified under Regulation IV—i. .... The notification is a deliberate verdict on the reputation and antecedents of Mr. Kelkar. As such it is open to all those grave objections of equity and good conscience on which we condemn deportations without trial.......... It is a condemnation of a person without giving him a hearing—a grave condemnation for gaining the comparatively small object of excluding one whose presence in Council is deemed to be 'contrary to public interest.' And we suppose the presence in Council of every popular critic of Government would be deemed to be 'contrary to public interest' by executive authorities, trained as they in India are, in the theory of infallible wisdom. It is Mr. Kelkar's turn to-day, it may be of another to-morrow. So far as the public knows, Mr. Kelkar has been convicted only of contempt of court, but he apologised and even the strict Chief Justice did not think it necessary to disqualify him from practising as a pleader. He has been an associate of Mr. Tilak, no doubt, but he has been known to have been the most constitutionally inclined of Deccan Extremists. He has so often and so long been a member of the Poona Municipality, and Government did not think his presence there as 'contrary to public interests.'......... Have Government anything in their possession justifying the extreme step they have taken? If they have, they should make it public. The only result of their action will be to strengthen the hands of those enemies of the British Rule who pronounce the Reforms to be a sham and a delusion and whose interest it is to keep alive the flame of discontent, which the Reforms are intended to allay and gradually extinguish. One wonders how under a Government presided over by a gentleman of the liberal views and balanced judgment of Sir George Clarke, acts of great unwisdom like this should occur. Is the explanation to be found in the 'Governor in Council' arrangement? Whatever it be, we long for the day when in our Presidency's Executive Council, the voice of statesmanship will be more potently and effectively raised and Government saved from committing the error of playing into the hands of the traducers of the British *ráj*. We feel convinced that errors like this would not be committed if the Executive Council were enlarged and reformed in the manner contemplated by Lords Morley and Minto by the addition of an Indian Member capable of correctly interpreting the trend of thoughtful public opinion and holding his own against the narrow bigotries of 'Heaven-born' Red-tapeism."

Mahrátta (11), 12th Dec.

*13. "It is not too much to say that the Government notification disqualifying Mr. N. C. Kelkar has come upon the public in this Presidency as an extremely unpleasant surprise. Nay, judging by the language of some of the prominent exponents of public feeling, the action of Government has verily shocked their conscience. Even the *Dnyán Prakásh*, which is generelly supposed to be the organ of the Honourable Mr. Gokhale, has openly characterised this action of Government as the very height of unstatesmanliness and tactlessness. It says that every one who hears of this scandalising blunder is bound to feel extreme regret and indignation; and that here was an instance, if one were wanted, to prove the truth of what so many critics have been saying of the new Reforms, *viz.*, that they are a big sham. There is indeed very good reason why the public should regard the present case of disqualification as affecting the Reputation of the Councils Reform itself. Looked at from any point of view, whether subjective or objective, the notification is an egregious blunder.......... The question is not whether Mr. Kelkar's positive qualifications are high enough for any particular constituency to choose him in necessary preference to any other candidate, or even whether Mr. Kelkar would have or would not have been necessarily elected in the present election. But the question is whether he possesses any such positive disqualifications that his presence in the Legislative Council would be a dishonour to it. Now Government have deliberately stepped forward to declare him ineligible and thus, in our opinion, taken upon themselves a responsibility which they could not possibly justify. The Bombay Government have by their action put a slur on the public character of Mr. Kelkar, and they owe it to the public no less than to Mr. Kelkar himself that they should publicly set out the charges which they may have to urge against him. Elsewhere we print the brief representation which Mr. Kelkar has addressed to Government, asserting that there is absolutely nothing in his past record which might render his election to the Council derogatory to that body from the point of view of public interest, and calling upon Government, who are now practically his accusers, to state the allegations against him and offering to meet them in self-defence. And surely it would be the height of unfairness if Government were to dispose of Mr. Kelkar's demand in the usual formula that 'public interest' also requires that they should not state the grounds of their action publicly."

Sánj Vartamán (40), 8th Dec.

14. The *Sánj Vartamán* strongly condemns Government's action in disqualifying Mr. Kelkar and observes:—The most objectionable of the Rules and Regulations of the Reformed Councils is the one which gives absolute powers to Government to disqualify any candidate for a seat in the Council. Bengal has rightly protested against it, as through its operation many able and popular candidates would be prevented from coming in the new Councils. It is greatly to be regretted that while all other Provincial Governments have deemed it wise not to resort to it, the Bombay Government have unwisely used it and thereby helped to increase the discontent caused by the Rules and Regulations and the grant of special rights to Muhammadans. Mr. Kelkar's past conduct has not been such as to justify Government's action. He has never favoured anarchism directly or indirectly, and the charge of sedition has not even once been brought against him. Again, the fact that Mr. Gokhale so loudly praises his past services clearly proves that Mr. Kelkar can never be considered as an undesirable. We strongly condemn this action of Government and earnestly hope that the Bombay Presidency Association will raise an emphatic protest against this step of Government and against the candidature of Sardár Pánse who is a Government official.

Praja Bandhu (38), 12th Dec., Eng. cols.

*15. "Of all the Rules and Regulations framed in connection with the elections to the new enlarged Legislative Councils the one which leaves arbitrary power in the hands of Government to declare any man ineligible and disqualified deserves to be strongly condemned. This power has been exercised for the first time by the Bombay Government, and we are sorry to see it taking a lead in a matter like this, for it appears that it has issued a notification declaring Mr. N. C. Kelkar disqualified under Regulation IV—1. Under this regulation the party so declared is branded to be 'of such reputation and antecedents that his election would, in the opinion of the Governor in Council, be contrary to the public interest.' This serious condemnation of a person is the more objectionable, inasmuch as it is passed without giving him any opportunity to defend himself. So far as we know, Mr. Kelkar was convicted only of a contempt of Court, and the matter was amicably settled in the Court. His offence was of quite a trivial nature, and it was viewed in that light even by the Government, which is quite evident from its not having taken any further steps. Even after the conviction he is at liberty to practise as a lawyer and still continues as a member of the Poona Municipality. Under these circumstances the public have a right to know if the authorities have anything in their possession that would justify the adoption on their part of such a drastic course. It is not a question of a particular individual's disqualification; a grave principle is involved in it. For this reason we deem it our duty to raise our protest against this particular regulation......... That it is a grievous blunder hardly admits of any doubt. Such mistakes are, however, bound to occur so long as men of the right stamp, who are competent enough to appreciate and put forward the trend of Indian public opinion, are absent from the Executive Councils."

Gujaráti Punch (31), 12th Dec., Eng. cols.

***16.** "Before the publication of the New Council Rules, the main grounds of the dissatisfaction for non-Islamic India were the special and excessive favouritism shown to Muhammadans and the total exclusion of the learned professions and the whole educated world as such from the grant of representation. To these grievances has been added one more, namely, the power retained by Government in their own hands to exclude people whom they consider undesirable......... The rule as to the exclusion of certain dangerous persons from these Councils must be admitted to be good, but it must be also most sparingly brought into operation, and the undue haste shown in using this weapon for the exclusion of a man like Mr. Kelkar who, it is admitted, has most satisfactorily worked on the Poona Municipality can hardly reflect, it is feared, any credit on Government. Because a man unfortunately chanced to get into the trammels of law, for no heinous crime but what was considered by the law to be a contempt of the Court, and for which he offered an apology which was accepted, he is to be stigmatised as an undesirable, for that only appears to be the effect of the order of his exclusion. It gives grounds to the people to imagine other possible reasons for his exclusion, and his holding particular views and opinions may also be imagined to be one of them."

Dnyán Prakásh (44), 7th Dec.; *Mumbai Vaibhav* (139), 8th Dec.

17. The notification of the Bombay Government evokes in every heart regret and indignation. We never thought that Bombay and that too under Sir George Clarke would make such a sorry exhibition of the use of the wide discretionary powers entrusted to Government by the Regulations. Government have committed a gross blunder in disqualifying Mr. Kelkar. The public career of Mr. Kelkar, however scrupulously examined, does not disclose any grounds for assuming that his election to the Council would be contrary to public interests. We have supported Mr. Apte in preference to Mr. Kelkar for a seat in the Council. But this is for the electors to judge. Government have nothing to do with it. The glaring mistake committed by Government would have ruinous effects in the New Council. The Councils Act seems to have been born under evil stars. The Lords deleted the most important clause of it and the Regulations have been framed in a narrow spirit. The non-official majority is only nominal. Free discussion is not allowed. But still we have supported this new measure as making a revolution in the principles of Indian administration. A sympathetic policy alone could have smoothed the working of the new wheels. But the Bombay Government have disappointed us. If any man of Government dislike is to be declared ineligible, the elected members will be reduced to the position of nominated ones. The Bengal Government removed of its own accord obstacles in the way of elections of some persons. The Bombay Government pursued a quite opposite course and rendered Mr. Kelkar ineligible by their extraordinary powers for reasons that cannot be divined by the public at large. What was possible to Sir Edward Baker was not impossible for Sir George Clarke. He is not a man of narrow views and is ever ready to correct his mistakes. The misunderstanding recently created by the hasty action of a bureaucrat was removed by the generosity of Sir George Clarke. In this case also, some bureaucrat with his former prejudices may have spoiled the matter. We hope the Bombay Government will reconsider the matter and that Sir George Clarke will wipe off the blot from his administration. [The *Mumbai Vaibhav* passes similar remarks.]

Kesari (131), 7th Dec.; *Dnyán Prakásh* (44), 9th Dec.

18. Mr. Apte can easily win his way now to the Council. Mr. Kelkar had the support of the leaders of the C. D. Districts and had strong hopes of success. But still it was asserted in some quarters that Mr. Apte would succeed and that too with an overwhelming majority. This conundrum has now been solved by the notification of Government disqualifying Mr. Kelkar. Some people enter into the Council to be blessed by it; some to bless it. Mr. Kelkar belonged to the latter category. The rights of election proffered by the right hand have been stolen by the left. What is impossible in these days of repression? The Commissioner, C. D., and the Collectors of many Districts knew of Mr. Kelkar's candidature nearly three weeks ago. Why then was the prohibiting notice issued so late in the day? We surmise that the notification was held over to see whether Mr. Kelkar had any chances of success or not. It was issued when it was seen that there was a strong probability that Mr. Kelkar would be returned. Public opinion has expressed its choice. Only Government have committed the sin of flouting it. [Mr. H. N. Apte writes to the *Dnyán Prakásh* to repudiate the insinuation of the *Kesari* that he or his party had something to do with the notification of Government. He adduces figures showing the number of the promised votes in the case of the different candidates to prove that Mr. Kelkar had no chance of success in the contest.]

Kál (127), 10th Dec.

19. We have already exposed the illusive character of the Reforms and of the right of election conferred thereby. But we never thought that the bureaucrats were so unstatesmanlike as to reveal the real nature of the reforms of their own accord. The Bombay Government were afraid of the defeat of Mr. H. N. Apte and stepped in at the last moment and declared Mr. Kelkar ineligible for the elections. Government have repeatedly called for co-operation. But it is obvious that they desire co-operation only from certain persons and not from Extremists of whatever shade or colour. Mr. Kelkar is a Moderate Extremist and had declared in his manifesto that he would work on non-party lines. The Notification disqualifying him is a disgusting illustration of the wide powers entrusted to the bureaucracy by the Regulations. We in one sense welcome the misuse of the powers and hope that the incident will result in the withdrawal of the same from the hands of the Provincial Governments.

Ráshtramat (47), 9th Dec., Eng. cols.

20. "We congratulate Mr. Kelkar on the recent disappointment of his earnest desire to figure as a nonentity on the floor of the Council Chamber. We also thank the Government for having disillusioned some lukewarm Nationalists in the Bombay Presidency of their notion that the Government really wants co-operation which was proclaimed from the house-tops by Sir Edward Baker, the Lieutenant-Governor of Bengal. We have now a clear conception of what co-operation means with these self-sufficient autocrats. Co-operation is only a synonym for servile subordination and a readiness to echo the praises of the Sáheb Bahádurs whenever occasion demands. The additional members in short have to perform the function of the bards of yore....... No man of self-respect will like to occupy such a dubious position, where he will have to sacrifice his honest and independent opinions. From the time that the Reforms were proclaimed to the Indian public, Nationalists of all shades have condemned with one voice the Reform Scheme as a mighty mass with vacuity at the core. But then the Moderates came to the rescue of the Government and gave their fervent support to the ill-fated scheme....... This short-sighted policy of the Moderates in tendering their whole-hearted approval to the scheme emboldened the Government to pursue its unconscionable tactics of excluding the independent educated element from the New Councils. Indirectly at least the Moderates are responsible for the notification of the Bombay Government declaring Mr. Kelkar ineligible......... We accept the disclaimer of the *Dnyán Prakásh*, but we should like to point out that the impression in the public mind cannot be removed by a mere stroke of the pen.......... The only effective way of satisfying the public is for the Moderate candidates to withdraw by way of protest against the high-handed exercise of power by Government."

Alleged official interference with the new Council elections.

Indu Prakásh (46), 10th Dec., Eng. cols.

21. "The true popular party, we apprehend, would be in a minority in the reformed Councils as compared to the combined party of the Government servants, the Government nominees and the right obedient *johukum* element.......... It would seem that owing to direct or indirect official influence not a few of the elective seats may be lost to the Indian popular party. Complaints have reached us from by no means unreliable sources that Government officials are taking a keen interest in electioneering campaigns, and taking sides on behalf of some candidates and actively working against others.......... The disqualification notification against Mr. Kelkar shows that even the highest executive authorities are watching the progress of the elections and if in copying the example, their subordinates cross the bounds, there would be no wonder. If there is any truth in these reports of official backing up of some candidates in the mofussil, it behoves Government to take prompt steps to interdict such interference.......... If an official combination so well-known in Bombay as the *caucus* could almost suceeed in keeping out of the Corporation of Bombay such an eminent gentleman as Sir P. M. Mehta—and that too in the Presidency town of Bombay, the centre of education and public spirit—we may well ask how can the popular party successfully cope with the official influence of the Commissioner or the Collector, or the Tálukdári Settlement Officer and the Income-tax Collector in the mofussil where public spirit is not yet powerful enough to defy them."

Comments on the Regulations for the Reformed Legislative Councils.

Bombay Samáchár (68), 10th Dec.

22. We regret to have to observe that the Regulations under the Indian Councils Act have been found from recent experience to be full of discrepancies fatal to the cause of the Reforms. As it has been admitted by the Government of India that these Regulations are not expected to be flawless, we hope the authorities will lose no time in rectifying the mistakes to which their attention is hereby directed. The first defect that arrests our attention relates to the utter neglect of the interests of minorites. When the principles of separate electorates found favour with the officials in India and in England, it was specifically declared by Lord Morley that care would be taken by the framers of the Regulations to see that the interests of minorities were not sacrificed in recognising the claims of the larger communities. The Regulations as published leave no doubt that while studious care has been devoted towards the safeguarding of minority interests, the claims of other communities have been ruthlessly sacrificed. There was no opposition to the claims of the Muhammadan community being liberally recognised as the public were assured that in provinces where this community had a preponderance the rest of the community would not be ignored. In practice, however, this assurance has not been acted upon, and in East Bengal, the Punjáb and elsewhere, the Hindus have been utterly neglected, while the Muhammadans have been lavishly treated. This is a serious mistake which, if not mended in time, is likely to end disastrously. For not only has this flaw been pounced upon by the critics of the Reform scheme in Bengal but capital has been sought to be made out of it with a view to proving to the Moderates the extreme anxiety of the authorities to pursue the *divide et impera* policy. The facts are so clear that the Moderate leaders can say nothing in defence of this line of action, and unless early steps are taken to pacify the neglected minorities we are afraid a strong body of opinion will be created against the Reforms. The next point refers to the limitation of the choice of electors to those who belong to their own province. We have nothing to say against the desire of Government to see that those who are returned to the Provincial or the Imperial Council are well conversant with the condition of the province they seek to represent, but we cannot help

observing that this restriction ties down the hands of the electors to a serious extent. They have thus to rest satisfied with persons of inferior calibre to espouse their cause even though others of admitted superiority but belonging to some other province would be willing to fight their battles in the Councils of the State. We hope the authorities in charge of the Regulations will direct early attention to the subject, and remove the restriction which has been proved to be a serious defect in the Regulations.

Gujaráti (29), 5th Dec.; *Gujarát* (73), 4th Dec.; *Praja Bandhu* (38), 5th Dec.

23. The Regulations under the Indian Councils Act have not been framed on liberal lines as was anticipated. The Act itself emanated from Lord Morley, and owing to its liberal provisions it was received well throughout the country. But, in contravention of all established principles of legislation in England, as these Regulations were not incorporated in the Act, it was apprehended that they would be framed in a very narrow spirit. The Regulations as published have consequently failed to get the approval of the masses. In leaving the drawing up of these regulations into the hands of the authorities in India, Lord Morley has transgressed the law of the constitution, as would appear from a reference to Sir C. Ilbert's and Prof. Dicey's books on the subject. Again they have not been submitted, as is usually done in such cases, for public discussion, and thus Indians have been deprived of the privilege of having their say on the subject most vital to their future political advancement. We cannot but deplore this unfortunate incident. A reference to the Regulations themselves would at once reveal the half-hearted policy of the Government of India to admit Indians to a share in the administration. This method of Government naturally prevents the masses from whole-heartedly acknowledging their gratitude to the authorities. As it naturally happens a curtailment of the privileges which should have been conceded leaves the dissatisfaction of the people undiminished. On the present occasion Government have lost a splendid opportunity of pacifying the discontent among the Indians. The net result of India's gain from these Reforms is hardly more than few more seats for Indian members in the Councils of Legislation and non-official majority in Provincial Councils. These latter would not really be useful to the nation because there would scarcely be an occasion when all the popular representatives would be found voting on one side. [The *Gujarát* observes:—Now there is no doubt that the reformed Councils would be flooded by those Muhammadans who would say ditto to the authorities without hesitation. It is indeed an anomaly that while Musalman graduates of a year's standing have been admitted to the right of voting at Council elections, educated persons of other communities have to wait long ten years before they can claim the privilege. The *Praja Bandhu* also criticises the disabilities under which Hindus have been debarred from taking part in the Council elections as compared with the privileges conceded to the Muhammadans.]

Andhra Patrika (60), 1st Dec.

24. Referring to the interview between the Honourable Mr. Gupta, Member of the India Council and a representative of the *Advocate of India* concerning the new Reforms, the *Andhra Patrika* remarks:—When a gentleman of the status of Mr. Gupta, who is recognised as a Moderate of Moderates, holds that the aspirations of the Muhammadans alone are fully satisfied by the Reforms and that Hindus and others have no reason to congratulate themselves upon them, it is not possible to differ from the opinion of the *Bengalee* that the object of the Reforms is to exclude, by some means or other, persons who by their education, experience and service to the country, are being looked upon as the leaders of the people. To declare on the one hand that the Government intends to give effect to the proclamations of Queen Victoria and Emperor Edward about the equality of treatment for all, and on the other hand to favour Muhammadans at the expense of Hindus, will only serve to accentuate the laready existing differences between the communities. We do not object to the representation being given to the minorities, but nobody can reconcile himself to the policy of creating mutual hatred among Indians for that purpose.

Jám-e-Jamshed (33), 8th Dec., Eng. cols.

25. "Is it not an irony of fate that they who fought and wrought the most for the new political reforms in India should have thus far reaped the least advantage from them—that most, if not almost all of the most coveted appointments, thrown open to Indians by Lord Morley and Lord Minto, should have gone to non-Congressmen? Muhammadans who affected to be quite content with the old order of things have got the lion's share; and the rest has gone to—well, those whom it would be no offence to call non-descripts, that is to say, who are neither here nor there. Those who have sacrificed the most have got the least." [The writer then goes on to express his astonishment at "the hardihood of the Government of Bombay in not asking the greatest financier of the age, Mr. Wácha, to be the Chancellor of the Provincial Exchequer, or Mr. Setalvad to be the Minister of Education."]

Alleged ineligibility of the Chief of Ichalkaranji to represent the Deccan Sardárs in the Legislative Council.

Indu Prakásh (46), 10th Dec.

26. Commenting on the rival candidates on behalf of the Deccan Sardárs, the *Indu Prakásh* observes:—We learn from reliable sources that Mr. Pánse intends shortly to retire. There are some difficulties in the way of a personal declaration from himself to that effect. But they can be easily inferred. If there be any doubt that a Government servant cannot discharge his duties satisfactorily as a Councillor, there is an equally great doubt as to the qualification of a Chief under the thumb of the Political officers. The Chief of Ichalkaranji is not a British subject and as such his election may have to be set aside, even if he is successful. If an independent candidate had opposed Mr. Pánse, there would have been something in the contention that Mr. Pánse is a Government servant. But as matters stand at present, we do not think that there is much to choose between the two.

Comments on Mr. Surendranáth Bannerji's not offering himself for Council election.

Indu Prakásh (46), 6th Dec., Eng. cols.

27. "We decline to believe that men of the education and training of Bábu Surendranáth can possibly be thinking that any good will be done in the present stage of India by any man's holding aloof from and boycotting the Councils, howsoever great and commanding their personality may be. By holding aloof you only leave the field open to others and there are shoals of men ready to become 'honourables.' Whilst pronounced Extremists elsewhere are seeking election with greater zest than they ever advocated *swarájya* or propagated the boycott propaganda with, or even abused and vilified the Moderates, to wit in Mahárāshtra, what a grievous irony it is that the cream of the Moderates in Bengal should keep away in feminine sulkiness? .... It is from this point of view that we desire in our own Presidency the sure return to the new Councils of those veterans who have hitherto done there yeomen's service as firm and staunch friends of the people and yet have consistently been critics of Government of such a healthy character as to have earned the esteem and respect of the officials themselves. The latter is one of the greatest qualifications needed in order to have weight and influence for the expression of opinion by our elected members in our new Councils."

Comments on Mr. Graham's remarks at the Calcutta St. Andrew's dinner *re* Council Reforms.

Kaiser-e-Hind (34), 12th Dec., Eng. cols.

*28. "The days of brow-beating high judicial officials are gone, and after-dinner folly like that indulged in by Mr. Graham at the Calcutta St. Andrew's dinner will simply recoil on their own heads. If Mr. Graham's remarks about the High Court and the Evidence Act were foolish, his observations about the Reforms and the people of this country were most criminally so. We know that a section of Anglo-India is bent upon making every apparent defect in the Reforms a very real one. Nay, they would rather not have these Reforms at all. But the Reforms are a *fait accompli* and they have come to stay. So Anglo-Indians will do well to swallow the patent fact as gracefully as they can. It is very saddening to see men of the type of Mr. Graham only brewing mischief. That this should

be done on a day devoted to the sacred memory of St. Andrew is almost blasphemous. We fervently hope that Mr. Graham will not have any imitators. Fortunately, Scots on this side of India manage these things better."

Parsis and representation on the reformed Councils.

Oriental Review (13), 8th Dec.

29. "With the exception of a few sober-minded, clear-headed, and long-sighted men the feeling of the people is that the Parsi community, considering its importance and position, has not been fairly treated by the Government, and though late in the day they are now agitating for a separate seat for their communal representative. The question of communal representation is a complicated one.......... Our opinion is that the Parsis would do well not to separate themselves from the other communities even if they find that they as a community are not adequately represented on the Council of the Government of Bombay. We would earnestly appeal to His Excellency the Governor that, in exercising his power of nomination to the Council, he would be graciously pleased to nominate the right men, and not be guided entirely by a Municipal Commissioner of the type of Mr. Sheppard. Mr. Sheppard is known to be an out and out partisan. We know that it was through his initiation that the whole Caucus embroglio took place two years ago. We know that he has now a packed Corporation. One has to examine the names of the large number of Councillors who always vote with him or for him to find that he has a large body of supporters in the Corporation. We would but point out two recent cases in support of our contention—the case of the gram contract and the case of the building operations in Church-gate Street. It would be unnatural, therefore, to expect the Municipal Commissioner to recommend men outside the coterie of his friends in the Corporation. What does he know of the Parsis—some excellent Parsis—who have never entered the portals of the Corporation? Absolutely nothing. We sincerely trust, therefore, that His Excellency will not depend upon the recommendation of the Municipal Commissioner, but will consult such leading Parsis as Sir Jamsetjee Jeejeebhoy, Sir D. M. Petit, Sir Pherozeshah M. Mehta, Mr. Bomanjee D. Petit, Mr. Merwanjee M. Cama, and others, and ask each of them to submit to His Excellency two or three names and then to make the nominations after making due enquiries about the nominees suggested by the leaders of the community."

Comments on the Parsi meeting held in Bombay to demand special representation for the community.

Jám-e-Jamshed (33), 11th Dec., Eng. cols.

30. "Nothing that fell from the speakers at yesterday's public meeting of Parsis could have convinced the more intelligent and thoughtful section of the community as to the wisdom of the step taken in the matter. No useful purpose can ever possibly be served by it; and it is a pity that the Parsi 'Anjuman' of Bombay has not been better advised. The step betrays a woeful lack of proper perspective, a blissful ignorance of the existing conditions and circumstances of the country—not to say a totally false and erroneous impression as to the 'political' position of the community, in spite of its wealth, influence and activities.......... The Parsi community could be hardly said to have sustained its fair fame for sound judgment and practical good sense by the sublimely ridiculous step that has been taken yesterday."

Indu Prakásh (46), 11th Dec., Eng. cols.

31. "Late in the day are our Parsi friends moving in a decidedly wrong direction by asking for a separate representation by means of an exclusive electorate. They number in all only a lakh of people, and if such a small community be given a separate representation, equity would require the enlargement of the numbers of our Councils twenty-fold. Nor are the Parsis likely to succeed. No doubt they are as a community highly cultured and energetic, unquestionably loyal and foremost in trade and commerce. But they do not possess those qualifications of casting unjust reflections on others, of being able to hold threats of 'dynamic force', of trading on the exhausted capital of past historic greatness, never mind if it be gone, which have secured for our Moslem friends the lion's share of the new

Council members. Nor have they prime sectarians like the Aga Khan and the Honourable Mr. Amir Ali to agitate unholily on their behalf and deprive Lords Morley and Minto of their sleep. Nor do they show a hopeless incapacity to win seats in spite of their minority from general mixed electorates. They produce men like Dádábhái Naoroji, Sir P. M. Mehta, Mr. D. E. Wácha, Mr. K. R. Cama and Dr. Bahádurji, whom all delight to honour. Even in the C. P.'s a Parsi is supported most influentially for election to the Supreme Council by leading Hindu gentlemen. Thus they are utterly unfit for separate representation. They are unfit because they are so far above those defects, which are at the root of the Alighar school Moslem politics."

Rást Goftár (39), 12th Dec., Eng. cols.

***32.** "The Parsi Anjuman's meeting of Friday was not largely attended in consideration of the insufficient notice that was given announcing it, and the selection of a busy mail-day for the meeting.......... However, what the meeting lacked, comparatively, in numerical quantity, it made up in quality. It was a representative meeting, in every sense of the word, of the educated class, where the élite of the community was present.......... In one way, we are glad that the Parsis have made the movement late in the day. If it was started earlier, other communities who do not look with favour on the idea of communal representation might have been led to suppose that Parsis as a community were instrumental in inducing Government to give it their sanction.......... The meeting of the last week may not bear immediate fruits, but then it has sowed a germ which will grow and fructify; for it has overcome one great impediment by removing the initial prejudice in the community against a special electorate. The ball is given a start; there will be little difficulty now to keep it rolling."

Alleged faults in the programme of His Excellency the Viceroy's recent tour.

Indian Social Reformer (6), 12th Dec.

***33.** "We regret, but are not surprised, that His Excellency the Viceroy has felt it necessary, out of consideration for his bodily health, to cut short the programme of his tour.......... It reflects little credit on those who planned the Viceroy's tour-programme that the physical endurance of a gentleman, hardened in war and the chase, like Lord Minto should have been exhausted before it was fully gone through. Even otherwise, the programme for His Excellency was marked by an amazing neglect of the real object of viceregal visitations to different parts of the Empire. Take the visit to Bombay, for instance. It was the usual practice whenever Lord Minto's predecessors visited this city, for the leading men in politics, in commerce and in municipal life to be accorded private interviews with the Viceroy. The head of the Government was thus brought in direct contact with the political, social and industrial life of the Presidency. At no time would such intercourse have been so fruitful as at present when new ideas and aspirations are surging through the Indian mind. Lord Minto would have learnt from the lips of responsible Indian leaders their views, among other things, on the Regulations under the Councils Act and would have been able to guide the evolution of the new era with circumspection born of first-hand acquaintance with the feelings of the several interests and communities. The public would have appreciated the consideration shown to their leaders. In the frame of mind so created, differences between rulers and ruled would have had no chance of becoming acute. But, as it happened, while four precious morning hours were given up to an inspection of the several horse-dealers' stables in Bombay, the Viceroy, so far as we are aware, was not able to spare any time for conversation with our leading men."

Comments on His Excellency the Viceroy's kindness to the cart-man hurt by the Ahmedabad bomb explosion.

Indian Spectator (7), 11th Dec.

34. "With characteristic kindness His Excellency the Viceroy has been inquiring after the progress in hospital of the luckless sweeper boy who got the benefit of the bomb at Ahmedabad, intended for His Excellency. And now that the patient, who suffered for him vicariously, has been discharged from hospital *minus* one arm, Lord Minto seems to have provided for his future."

Comments on the appointment of Mr. Amir Ali as a Privy Councillor.
Gujaráti (29), 5th Dec.

35. Lord Morley deserves the thanks of the nation for admitting one more Indian to a post of honour. The appointment of Mr. Amir Ali as a member of the Judicial Committee of the Privy Council has been hailed with satisfaction by the entire people as this has been looked upon as an earnest of further favours. We do not care to what party Mr. Amir Ali belongs, but his admission into the highest tribunal of the Empire, we are sure, would one day lead to the recognition of the claims of others to similar honours. We see no reason to disapprove of the present appointment, but we hope that the recent concessions will have opened the eyes of Muhammadans to the fact that the fight of the Congress was not aimed at securing advantages for any one community, but was and has been carried on on non-party lines. Again, after the recent and repeated recognition of the claims of Indians to share the burden of administration equally with their English compeers, it does not lie in the mouth of Government to proclaim from the house-tops the unfitness of Indians to take a responsible share in the government of their country. Indians are now being educated in the most onerous task of governing their country, and consequently we hope that ere long their claim to enjoy self-government on Colonial lines will be ungrudgingly recognised.

Comments on the resignation of Sir P. M. Mehta of the Presidentship of the ensuing Congress.
Indian Spectator (7), 11th Dec.

36. "Congressmen have been quite confounded by the developments of the schisms in their ranks, and the resignation of the presidentship of the Láhore sitting by Sir P. M. Mehta almost at the eleventh hour must have added considerably to the bewilderment of the situation. It is not stated what circumstances combined to necessitate his relinquishment of the honour. Presumably they must be of a public nature, and must have reference to the quarrels between the orthodox and the excommunicated, and the wavering allegience of a large number of the former to the policy of resolutely excluding the latter. There seem to be many among Sir Perozeshah's own followers in different parts of India, who are heartily sick of the dissensions and who wish to agree to some compromise, without being squeamish about its nature. What will happen after the compromise, except that the Congress will be supposed to be a united body, no one is perhaps able to divine.......... The occurrence especially makes it incongruous for persons in the ranks of the Congress to impute to others a desire to rule by division."

Indian Social Reformer (6), 12th Dec.

***37.** "The sensation of the week in Indian politics has been the announcement that Sir Pherozeshah Mehta has resigned the presidentship of the Congress meeting to be held at Láhore a fortnight hence.......... The circumstances that would justify Sir Pherozeshah's action as well as the language of his message can be reduced to two heads. It may be that he has reasons to believe that, before the Congress session is held, he may find himself in a position which would come in the way of his presence or participation in the meeting. In such a case his obvious duty was to communicate promptly his resignation to the Láhore Committee, so that it can take steps at once to nominate his successor, and it might not have been correct for him to state his reasons. An additional explanation, probably, is that, as is now generally known, Sir Pherozeshah, like many others, is greatly disappointed with the Regulations under the Councils Act with reference to their religious preferences. He might have felt that if Government did not mind disappointing and discrediting constitutional political reformers it was a futile task for him to attempt to justify the ways of Government to the people. That being the case, he might have concluded that it was no longer his duty or that of his friends to stand in the way of 'the United Congress' for which Bengal and the Punjáb, including the Láhore Reception Committee as appears from Mr. Harkissen Lál's letter to a Sátára correspondent, have been panting. Consistently with his convictions he can take no part in it, but if others wish and are able to hold such a meeting, they must be left to act on their own responsibility. The London

Committee of the Moslem League have from their snug retreat six thousand miles away from the scene, received more consideration than those who faced violence at Surat and vilification at Madras because of their unflinching devotion to constitutional methods and to British rule. These men are now left to face reproach and ridicule. The Hindu community complains that, as the result of Congress politics, it has been branded, in spite of its superior numbers and educational and property qualifications, as a politically inferior community. The Extremists rejoice at the disappointment of the men whom they regard as being either fools or traitors. His Excellency the Viceroy preached patience to the Madras Congress Committee, but the advice would have been more gracious if the ideas for which the Congress stands has not been so ruthlessly trampled under foot in the Regulations. As a fact, it will henceforth matter little whether men of Sir Pherozeshah's views are patient or impatient, if the policy of communal preference be not promptly discarded. The Regulations raise an issue which transcends the craft of politicians and impinges on the race and religious consciousness of over two hundred millions of the King's Indian subjects."

Kaiser-i-Hind (34), 12th Dec., Eng. cols.

***38.** "Sir Pherozeshah's resignation at this particular juncture is nothing short of a calamity.......... Knowing what we do of the Parsi Knight's temperament and character, we cannot but believe that there must have been reasons, and sufficiently strong ones too, which led him to take this extreme step.......... Sorry as everybody must be that things should have suddenly taken such a deplorable turn, we fear the resignation must be taken as a 'settled fact.' Since Sir Pherozeshah has deliberately chosen to be silent as to the causes, it will be profitless to attempt to probe them. But we feel confident that the great Bombay leader must have taken thorough soundings of his position ere taking the final step. The fact that it was taken at the eleventh hour is likely to be made a good deal of. But we have such constant faith in Sir Pherozeshah's judgment that we feel sure that the lateness of the resignation only proves that the 'combination of unexpected circumstances' was so strong as not to leave even this tried and fearless leader any alternative but resignation." [The same paper elsewhere writes as follows :—" We heartily sympathise with Lála Harkisenlál and the Reception Committee in the grave emergency they have been called upon to face.......... If the Honourable Mr. Gokhale could be induced to step into the breach, it would take away half the sting of Sir Pherozeshah's resignation. But to us such a happy consummation seems improbable unless a miracle occurs.......... There are a number of other Congressmen of eminent abilities who have had not a little hand in moulding our national assembly into its present form. We have particularly in mind a gentleman from Allahabad—the eloquent and ever youthful Pandit Madan Mohan Malaviya.......... He is a *persona grata* with almost all parties and able enough to discharge the arduous duties of the President of the Congress."]

Gujaráti (29), 12th Dec., Eng. cols.

***39.** "The Honourable Sir Pherozeshah M. Mehta, who had accepted the presidentship of the ensuing Congress to be held at Láhore, has resigned it. His resignation at this hour has come upon the public like a bolt from the blue, and the shock which this announcement has produced even in this city is so great that every one who heard the news was impatient to hear some reasons for the momentous and extraordinary step which Sir Pherozeshah has chosen to take just on the eve of the Congress session at Láhore....... This extraordinary step is said to have been taken by Sir Pherozeshah without consulting any of his colleagues or even his closest friends, and the feeling of astonishment and bewilderment amongst them is as great as amongst the rest of the public.......... Whatever the considerations which have constrained Sir Pherozeshah to take such an unprecedented step at the last moment, there is no doubt it must have considerably unnerved Lála Harkisenlál and the Reception Committee at Láhore and placed them in an extremely anxious situation. They had to put their shoulders to the wheel in face of local opposition, but were encouraged in their patriotic work by the whole-hearted sympathy of the rest of the Indian public.......... We seriously question the right of any public man, however eminent, after acceptance of the presidentship of the Congress, to place the Reception Committee, the Congress and the country in such a predicament as will now be created, unless there are overwhelmingly cogent reasons to justify such belated action......... Who will come forward at this late moment to accept the presidential post and may be relied upon to deal with important questions that have arisen, with that knowledge, authority, prestige, courage and insight which were expected in the presidential pronouncement of Sir Pherozeshah? The questions that demand consideration this year are momentous questions requiring careful thought and deliberation. The political horizon has cleared up to a certain extent. But the situation is still surrounded with a variety of difficulties, and we do not envy the Indian who undertakes the duties and the responsibilities of the presidential chair at this late hour.......... It is no secret that Sir Pherozeshah has been deeply disappointed by the Rules and Regulations that have been framed under the Indian Councils Act. It is being gradually realised that they are conceived in a different spirit from what was expected.......... The Reform Scheme has succeeded in isolating Hindus and Muhammadans in water-tight compartments and supplying the latter with every reason for holding themselves aloof from the Congress movement. It has brought about a situation in which any criticism, however legitimate, is easily made to assume a racial aspect. The Hindus and the non-Moslem minorities have, however, exercised a self-restraint which reflects great credit on them, and yet certain Muhammadan and Anglo-Indian critics are ready to make out that Sir Pherozeshah and the Hon'ble Mr. G. K. Gokhale are the worst enemies of the Muhammadan community. The situation has, therefore, become exceptionally delicate and difficult.......... But whoever be the President he will have to face it, and surely the difficulty of the problem can be no adequate reason, as has been alleged in some quarters, for throwing up a duty deliberately accepted, just on the eve of the Congress session."

Pársi (37), 12th Dec., Eng. cols.

*40. "The announcement that Sir Pherozeshah Mehta will be unable to preside at the forthcoming session of the Congress at Láhore will be a keen disappointment to all who were relying on him to give the Congress a fresh impulse along the lines of general progress and common sense....... At the time of writing, however—and indeed Sir Pherozeshah's message is worded so as to give some colour to the idea—rumours are plentiful as to disagreements having risen between the President-elect and some of the Punjabi Hindu delegates. Of this we shall, no doubt, hear more in due course, but if any such reasons are the prime cause, Sir Pherozeshah's resignation is all the more to be regretted—not because we are obscessed by any idea that no other efficient chairman could be found; but the resignation at this stage and from this cause would indicate a weakness which we had hoped was outgrown. In any case Sir Pherozeshah stood for just the principles which at the present moment are most needed in Indian political life. He is the practical politician above all things. The requirement of the day is not the stirring of the national spirit to a state of frenzy, but the settling down to the work of making the most of the progress already accomplished."

Jám-e-Jamshed (33), 9th Dec.; *Akhbár-e-Soudágar* (23), 11th Dec.; *Akhbár-e-Islám* (63), 9th Dec.; *Cutch Kesari* (71), 9th Dec.

41. With apologies to Sir Pherozeshah Mehta we will say that he has committed a great blunder. It is difficult to see what must have led him to resign. Had he refused at the time of his selection nobody would have found fault with him. Nawab Syed Muhammad used foresight in refusing the presidential chair. At a time when educated Indians have to be shown the right path, the backsliding of Sir Pherozeshah after all the arrangements are completed arouses the curiosity of all, which it is his duty to satisfy. That educated Indians will regret his step there is no denying. This year's Congress will surely be a memorable one. The Congress leaders claim that after a quarter of a century of uphill labours they have succeeded in introducing the popular element in the Councils. The Moderates, again, are in the confidence of Government which fact has made the Anglo-Indians in India and the Conservatives in England call the present Government "Government by Gokhale." At such a time one and all were eager to hear from the leading Moderate his views on the new policy of Government, the attitude of the Extremists, the aims of the Nationalists, the duties of the Moderates and the policy they should adopt. What are we to conclude then? Are the Extremists making rapid strides and the Moderates losing ground? The Bengal, the Punjáb and the Deccan press of the day give one grounds for drawing this conclusion. This element gives rise to fear for the future of the country, and it is hoped that the Moderates and the authorities will not treat it as insignificant. [The *Akhbár-e-Souddgar* writes:—The acceptance of the presidential chair by Sir Pherozeshah made many think that there was a possibility of a united Congress being held this year. But the Bengalis remained dissatisfied at the attitude of Sir Pherozeshah who had declared that they were overdoing it in the matter of the Partition agitation. When, therefore, he accepted the chair the Bengalis cleverly put forward the idea of holding a united Congress. It is perhaps this idea of theirs which is at the bottom of Sir Pherozeshah's resignation. Perhaps the Reforms of Lords Morley and Minto may be a substantial reason with him to lead him to this step. The *Akhbár-e-Islám* is of opinion that the wound which Mr. Tilak inflicted on the Congress at Surat has not been healed. It adds:—It is a great satisfaction to learn about Sir Pherozeshah's resignation. The finding out of another President will be a difficult task. The so-called Indian Congress would serve no useful purpose now. Whatever the people want ought to be through the medium of the enlarged Councils. The *Cutch Kesari* is of opinion that Sir Pherozeshah's step is taken in obedience to public opinion, and the paper congratulates him on his generosity in giving up the presidentship. The paper thinks that as long as the Moderate party talks of a creed the success of the Congress is doomed.]

Mahrátta (11), 12th Dec.

*42. "While the attitude of Bengal Conventionists, who are striving for a united Congress, towards the ensuing Láhore Convention is not yet settled, the unexpected resignation of Sir P. M. Mehta of the presidentship of the Láhore session has been a matter of surprise, and has created a stir in Convention circles. A cloud of mystery hangs about the reasons that have led Sir Pherozeshah to take the unprecedented step.......... Whatever the real reason might be, one thing is certain that this step taken at the eleventh hour, which is not provided for in the Constitution, has created a deadlock in the Convention work at Láhore. The next step is to summon the meeting of the All-India Congress Committee and to settle upon the next President, if the Láhore session is not to be abandoned for good. We hope that the Conventionists, who are loudly proclaiming their constitutionalism, will arrange about the next President not in hasty high-handedness, but in a thoroughly 'constitutional' manner."

Appreciation of His Excellency the Governor's utterances at prize distribution ceremonies in Bombay.

Pársi (37), 12th Dec., Eng. cols.

*43. "His Excellency Sir George Clarke, both in his courtesy in going round the schools in Bombay to present prizes and in the speeches he makes to the pupils, shows the wideness of his sympathies and the sure hand with which he touches the needs of each class of pupils. .... Not the least beneficial effect of Sir George Clarke's sojourn amongst us, we believe, will be the remembrance in years to come of the words of one who spoke not in copy-book maxims but out of the wisdom of a mind stored with knowledge and a character exalted by unselfishness."

Sánj Vartamán (40), 6th Dec.

44. His Excellency Sir George Clarke has declared as a result of his experience in India that if the Europeans were to behave themselves well with Indians the East and the West would join hands in co-operation. The unrest prevailing in India at present is due to several causes the chief of

which is the *hauteur* of Europeans towards Indians. The presence of even the Honourable Mr. Gokhale in a first class railway carriage was once objected to by some European fellow passengers. The unrest has come because the Indians, their thoughts and habits are looked upon with contempt by Europeans.......... What Sir George said the other day at the Bombay Education Society prize distribution should be inwardly digested by the Civilians in this country and especially by European Police officers. If an officer insults any Indian, the higher authorities should take severe notice of his conduct and set an example by punishing him.

Praja Bandhu (38), 12th Dec., Eng. cols.

***45.** "The speech delivered by His Excellency Sir George Clarke on Saturday before last while distributing prizes to the successful students of the Bombay Education Society's High Schools is indeed a remarkable pronouncement and deserves more than a passing notice. After expressing entire satisfaction with the work of the High Schools His Excellency referred to the position of the members of the domiciled community.......... The words, though addressed only to the students of the Education Society's High Schools, deserve to be borne in mind by all the members of the domiciled community at large. It is evident that their lot is for all practical purposes cast in this country, and they, therefore, would be serving their own interests by co-operating with the sons of the soil in all important political questions affecting the whole Indian nation. It would not pay them in the long run to affect superiority, but, on the contrary, it would do them harm."

Indu Prakásh (46), 9th Dec., Eng. cols.

46. "The golden words of advice that found utterance from the mouth of His Excellency Sir George Clarke, speaking at the annual gathering of European Schools under the management of the Bombay Education Society, need to be endorsed as emphatically as possible and given the widest publicity for the benefit of the Europeans both domiciled in India and sojourning temporarily as 'birds of passage.'......... It will not do for them to lord it over the ocean of men around them, men who are not the 'dirty niggers' as some semi-civilised Europeans are pleased to style them, but men who are an 'ancient' people 'with ancient customs and prejudices,' 'with high traditions,' 'a people naturally courteous and peculiarly sensitive,' 'among whom manners count for so much.'......... New India now does not care for condescending kindness and patronising sympathy, it only cares for, and will expect in future, fairness and equality. So it can afford to disregard the 'special responsibilities' entailed upon them, though we entirely agree with His Excellency that we shall hear much less of unrest in India if the Europeans in this country mend their manners and turn a leaf in their dealings with the 'peculiarly sensitive' people of India."

Comments on the appointment of Mr. S. A. Wáhed to the Shrievalty of Bombay.

Jám-e-Jamshed (33), 8th Dec., Eng. cols.; *Hindi Punch* (32), 5th Dec.

47. "Really, in these days, we are being reminded with a vengeance of the old proverb, 'the world does not know its greatest men.' Mr. Wáhed, our new Sheriff, has been evidently one of these, for, even if long known to the Muhammadan astronomers, he is at least a comet who has flashed too suddenly in the firmament of the cosmopolitan world of Bombay. Of course, Mr. Wáhed is a most worthy soul. But where did Government find him? How were all his most excellent merits made known to them? By whom and through whom? Could the head of the Administration have alone gone, torch in hand, in search of this new civic jewel of ours, or some sudden flash from heaven revealed him to the eyes of the Government?" [The *Hindi Punch* writes:—If those who object to the appointment of Mr. Wáhed want to know what the services and qualifications of the new Sheriff are, why do they not go and ask the 'Caucus,' or why do they not inquire of betting men on the turf?]

Sultán-ul-Akhbár (188), 7th Dec.; *Bombay Punch Bahádur* (181), 6th Dec.

48. The *Sultán-ul-Akhbár* heartily thanks Government for selecting Mr. Haji Sulemán Abdul Wáhed for the Shrievalty of Bombay for the year 1910. The paper adds that Mr. Sulemán is the right man in the right place and will prove himself quite worthy of the honour bestowed upon him. Mr. Wáhed is well known in Muhammadan circles for his quiet and benevolent nature. His Excellency the Governor has placed the Sunni Muhammadan community under a deep debt of gratitude by making the appointment. [The *Bombay Punch Bahádur* expresses similar sentiments.]

Appeal to Indians to help their fellow-countrymen in distress in South Africa.

Jám-e-Jamshed (33), 6th Dec., Eng. cols.; *Káthiáwár Times* (36), 6th Dec., Eng. cols.

49. "The last mail has brought us an account of the debate which took place in the House of Lords, at the initiation of Lord Ampthill, in regard to the position and status of the Indians in the Transvaal. Lord Ampthill stated the case of the Indians with that moderation and sympathy which he has always evinced in the matter, pointing out that though Indians were perfectly willing that the right of entry into the Colony should be limited to any State which the Colonial Government might think convenient, they protested against the colour bar which had been introduced since the Liberal Government had come into office—a bar such as had never previously existed in the history of the British Empire.......... What has been annoying the Indians most is the fact of the most loyal and respectable of them being treated as if they were less than the scum of society which the great European capitals have been pouring into British Colonies, men whose standard of morality and respectability is far inferior and lower than that of the Indians, and many of whom cherish a deep and unalterable hatred towards England and the British race. Earl Crewe, in his reply, was, of course, all benevolence; but he was helpless. He admitted failure, but for this he was not prepared to blame any party or individual.......... And so His Lordship reiterated the old platitudes and sophistries as to the helplessness of solving the problem! .... In face of this frank avowal of official impotence, and more than that, official disinclination to do the needful, of course the Indians have again to fall back on their own resources.......... Mr. R. Tata has by his noble gift of Rs. 25,000 shown them a way, and Mr. J. Petit has followed him with a contribution of Rs. 1,000. If Indian patriotism, of which we hear so much in these days, has any reality about it, if there be aught of any self-respect about the people, the fine example set by Mr. R. Tata and followed, though at a distance, by Mr. J. Petit should not fail to animate our countrymen of all creeds and classes, and to brace up the courage of the Transvaal Indians to find the goal they are seeking. Of all the patriotic struggles in which the Indians have been engaged so far, this is the highest and the holiest of them all. It affects, besides other things, their manhood and their honour—and no self-respecting people could but feel these to be more than everything else put together. Indians, if they would only condescend to bestir themselves, have everything in them to make this conflict end in victory." [The *Káthiáwár Times* writing in a similar strain holds up Mr. Tata and Mr. Petit as examples for wealthy Indians, and writes:—"Such ill-treatment of the British Indians cannot but be resented by fair-minded Britons. Much more will it rouse the indignation of the people of this country. Matters would be mended only when the Indian Government and the Anglo-Indians would, in fair justice to the claims of the British Indians abroad, bestir themselves to stand by them and carry on the campaign in right earnest by adopting such measures as would stop all sort of communication with the Transvaal pending a satisfactory settlement. And at the same time all the peoples' associations like the Congress in this country should spare neither pains nor money to help the suffering Indians in that Colony."]

Indian Spectator (7), 11th Dec.

50. "Mr. R. J. Tata's gift in support of the cause of our suffering countrymen in South Africa is another proof of the larger patriotism cherished by the Parsis, and is worthy of the tradition established by his lamented father. Such practical sympathy will convince our opponents—if anything can—more

quickly than all the platform oratory and newspaper platitudes put together. We hope not to be misunderstood if we remind Hindu and Muhammadan citizens of the need of such effective co-operation with those who have been fighting the battle of freedom in another part of the empire under the British flag. The equal treatment demanded by Mr. Gandhi and his gallant band may be conceded in the end or may be withheld. But the men and women who suffer for conscience' sake, and those who, like Mr. R. J. Tata, sympathize with them in this splendid manner, will be honoured by friends and opponents alike."

Arya Prakásh (25), 5th Dec.

51. It is only now that the real struggle begins in the Transvaal. Looking at the disgraceful weakness shown by the Imperial Government, which, like an old woman, has declared itself unable to rule the insolent Transvaalers, the struggle of Mr. Gandhi and his followers appears, at first sight, a hopeless one. But the decisive language of Gandhi, as he left the shores of England, reminds one of the late President Kruger's words when he learnt of the fall of Pretoria that the "real battle was yet to begin." Our belief is confirmed by the results that have come out of the firm attitude of Mr. Gandhi and his followers. The hearts of the Indian public are being drawn more and more towards the sufferings of their Transvaal compatriots who are given a fiendish treatment by the cruel Transvaal Government. This sympathy has not been confined to words, but has been translated into action. Mr. R. J. Tata has come forward with a liberal donation of Rs. 25,000, and this generosity deserves to be imitated by all Indians. [The paper then reiterates with approval the measures suggested by the *Indu Prakásh* for continuing the fight (paragraph 39 of Weekly Report No. 49), and writes :—Awake, brothers, and brushing aside all racial differences, unite together as one man. This is not a question of insult to a few particular individuals but to the whole country. Therefore, let all come forward to contribute their mite and strengthen the hands of Mr. Gandhi and his valiant band of workers. In short, declare with all your might to the whole world and to the Transvaal that India has now awakened.]

Appeal to the Indian Government to stop the emigration of indentured coolies to South Africa.

Bombay Samáchár (68), 9th Dec.

52. After the admission by Lord Crewe of England's inability to do anything for the Indians in the Transvaal, it is futile to expect anything from the Colonists, and the only thing now left is for India and the Indian Government to take immediate steps for maintaining their self-respect. In spite of their stigmatising Indians as "Undesirable Asiatics" and driving them out of South Africa, these Colonists are free to benefit themselves as much as they please by India; and it is time that this state of things were put an end to. These Colonists are completely dependent for the continuance of their mining industries on India, whence they procure indentured coolies for fixed periods through the Government of India. These indentured coolies are at first lured by false hopes and promises, but once they are in South Africa, they are accorded a very inhuman treatment. The heart-rending accounts of this treatment which have been recently received in this country have given rise to a demand on the part of the public that Government should put a stop to indentured labour on these terms. The Under Secretary's reply to an interpellation in this connection in the House of Commons is somewhat hopeful, and indicates that the question of retaliation against South Africa by restricting indentured labour is under his consideration. But the English nation and the Secretary are too deeply absorbed at present in the Budget question. It is, therefore, the Government of India and the Indian public who should take up the question. The account published by Mr. H. S. Polak, the accredited representative of the Indians in the Transvaal, shows us that the indentured coolies are treated like beasts by their masters who extract as much from them as they can during the period of indenture and then send them back as decrepit skeletons to India. They can obtain no legal protection against any ill-treatment accorded to them; on the contrary, they are sent back to their masters or to two months' imprisonment if they dare to complain.

The existence of such a law in the British Empire is not at all creditable to the Imperial Government. From this standpoint, therefore, if not from political considerations, the time has arrived when immediate steps should be taken to put a stop to this system. There is no necessity now for Indian coolies to emigrate in view of the rising demand for good workmen in the country itself. If the hard work which is exacted from them in the colonies could be utilised for India, it would be a very welcome assistance to her rising industries.

Comments on the differences between the Transvaal Government and the Indian community.

Indian Spectator (7), 11th Dec.

53. "When Reuter telegraphed some time ago that according to Lord Crewe the Transvaal Government and the Indians in that Colony differed only on a 'theoretical grievance', we thought that it was a phrase manufactured in the Colonial Office and it belittled the hardship felt by the Indians. From a letter addressed to the Press by Messrs. Gandhi and Habib, we find that they have no objection to that phrase, and are perhaps themselves responsible for its use by Lord Crewe. For we are told in that letter that the object of the British Indians in agitating for the repeal of the Registration Law is 'to secure legal or theoretical equality in respect of immigration.' The sufferers on the spot must know their interests best. But to people at a distance such an admission looks rather strange. We are not quite sure if our countrymen have put the matter in a way which does justice to themselves. The letter makes it appear that the Executive Government of the Colony has promised to let in immigrants of the particular kind desired in numbers which the Indians do not feel to be insufficient, but they want that the law itself should be so modified as to place the possibility of the immigration beyond all doubt and to make it independent of the grace of the executive. In this country we have grown familiar with the practice of the executive Government reserving for itself larger powers than it intends to use ordinarily, and giving almost an assurance to non-official critics that the discretion vested in the executive will be leniently used. The non-officials contend that the law must be lenient and little should be left to the discretion of the executive. Frequent as such discussions are in this country, they do not, happily, lead to the same bitterness as one finds in the Transvaal discussions. Evidently the Indians in that Colony do not place the same confidence in the assurances of their Government as we do in ours. Indeed, Mr. Gandhi and General Smuts have been accusing each other of saying things which they do not mean. It is really a remarkable controversy, and our countrymen's contention for 'theoretical equality' must have more in it than appears on the surface."

Alleged inhuman treatment of Indian coolies in the Straits Settlements.

Dhárwár Vritt (118), 2nd Dec.

54. The miseries of indentured labourers in Mauritius have now been made familiar to us by the revelations of Lála Brindában. We now learn that a similar state of things exists in the Straits Settlements. The Assistant Emigration Commissioner of these Settlements when on a visit to a plantation on one of the islands found on investigation that the Indian labourers there were being subjected to brutalities by their European Superintendents. It came out in the course of the investigation that a labourer, tired of his life on the plantation, had tried to commit suicide. The only punishment that was inflicted on these European Superintendents for their savagery was that they were fined, which is the highest form of punishment which can be inflicted on them. We hope that the heart-rending accounts of the sufferings of the Indian coolies in the Straits Settlements will induce our benign British Government to intervene on their behalf.

Comments on the Congo atrocities.

Shakti (93), 4th Dec.; *Praja Bandhu* (38), 5th Dec.

55. The savages of the so-called civilised Europe are not much better than the cannibals of Africa. A glance at the reports of the atrocities which are being committed on the natives in the Congo territory gives us a correct idea of their savagery. The whites on the rubber plantations there murder, mutilate or tyrannise over any one they like. But the powers of Europe which raise quite a howl in the name of humanity when any white is subjected to a little trouble in China, Turkey or Persia, quietly connive at this inhuman barbarity. The native of Congo is not a human being in their eyes. The mutilation of his body or his murder is not considered by them as a trampling under foot of the teaching of Christianity. Selfishness is dearer to them than humanity. Hunter in his school history of India states that Lord Dalhousie was so much moved by the miseries of the people under the Native States that he annexed them to the British territory for the benefit of the subjects. What, then, prevents the powers of Europe from helping the miserable wretches in this hell on earth? Is it the colour of the skin? All eyes are turned to England, once the greatest enemy of slavery. [The *Praja Bandhu* also bitterly condemns in similar terms the inhuman and savage treatment of the "Blacks" in Congo by the "Whites."]

Alleged injustice done to Anglo-Indians by a recent change in the rules about the Subordinate Accounts Establishment of the Public Works Department.

Anglo-Indian Empire (1), 11th Dec.

56. "We would draw attention to a change adversely affecting a subordinate service which Anglo-Indians have in the past used as a stepping stone to effect an entrance into the superior grades. We refer to the Subordinate Accounts Establishment of the Public Works Department which includes all Accountants serving in the several Provincial Governments and State Railways of India as well as those in the Telegraph and Military Works Services. Up to the present year three-ninths of the vacancies occurring in the superior grades have been open to Accountants, provided they prove themselves fit and qualified to fill such positions. These promotions have worked so well in practice that it is now a recognised fact that Accountants who have risen step by step from the subordinate grades have always ranked among the best officers in the superior Accounts. And these officers on more than one occasion have risen by their merit to the topmost rung of the service. But the fiat has issued that from the year 1909 this door is closed. .... The adverse effects of this change on the prospects of an Accountant are two-fold, and the more carefully these effects are weighed, the more serious and substantial they prove themselves. His ultimate position and salary in the higher grade will be greatly reduced, and his promotion in the subordinate grades will be seriously retarded....... No wonder that these new orders of the Secretary of State have not been welcomed by the men now in the service, who have not even been granted the usual concession, when the conditions of service are changed—the option of remaining under the old rules....... The class that will suffer most heavily are the Anglo-Indians, and the community will be pauperised monthly by a sum of Rs. 10,000. To our knowledge within the last twenty years only five of the promoted Accountants have been pure Natives of India; the rest of the posts have been held by Anglo-Indians. The fact that the Anglo-Indians in spite of their great inferiority of numbers have always held the majority of the higher graded posts is a very significant fact and one that deserves careful consideration by Government."

Suggestion that the inspecting Judge of the Bombay High Court should allow more freedom of judgment to the subordinate judiciary.

Surya Prakásh (42), 4th Dec., Eng. cols.

57. "It is a good thing that of late years the High Court has revived the practice of deputing one of the Judges for inspection work in the mofussil. This brings the subordinate judiciary into close touch with the controlling authority, gives scope for the appreciation of individual merit, and tends to secure uniformity and simplification of procedure. We note, however, a tendency to concentrate too much attention on securing speedy disposal of cases. Of course, law's delays are proverbial and should be curtailed as far as possible, but it is possible that too much insistence on early disposal may in some cases defeat the ends of justice. It seems to us that since the commencement of these periodical visits, Judges have been too much tied down by red-tape, and High Court circulars, issued with the frequency of Government Resolutions, are more reverenced than dictates of justice or common sense. For instance, the rules require that each party shall, at the commencement of the case, submit a complete list of witnesses and documents on which it relies and a slavish adherence to this rule causes hardship in many cases. The rule presupposes that each party or its pleader methodically thinks out and prepares its case before appearing in Court, but as everyone with an experience of mofussil men and ways knows, things are invariably done in a more or less haphazard fashion. The clients who instruct the pleaders are often uneducated or ill-educated and have but the haziest notions of their own requirements and resources. The pleaders themselves are frequently underpaid and at any rate it is useless to expect from them that scientific method and precision (our readers may paraphrase this as they will) which are natural to the highly trained and highly paid Solicitors of Bombay. And yet some Judges make the utmost difficulty in permitting the submission of evidence, however well authenticated, subsequent to the stage prescribed by the rules. This is but one grievance out of many, but we believe we are right in saying that there is a general impression among Sub-Judges that they are held too much in leading strings. It were unprofitable to inquire whether this strenuous straining after perfection in all minor branches of the administration of justice is not in some degree connected with personal idiosyncracies which cling to human nature even at the high altitude of the High Court Bench. We believe, however, that occasional change in the selection of itinerant Judges would be distinctly appreciated by the legal world."

Comments on the recent decision of the Bombay High Court upholding an unchaste widow's right to maintenance against her husband's property.

Lohána Samáchár (81), 9th Dec.; *Kalpataru* (128), 5th Dec.

58. There can hardly be anything more painful to the feelings of a Hindu than to find a widow's claim to the right of maintenance from her husband's estate upheld in spite of her being clearly proved to lead an unchaste life. If there is anything which more than another has been given a high place in Hindu society it is the necessity of chastity in females. Even if the Hindu Shastras say anything which can be interpreted to mean that they did not prohibit unchastity, it must be due to the fact that they were written in and meant for the golden age in which there was a much higher standard of social life, and cases of unchastity were rare. But what a great difference between that age and this iron age! The judgment is, no doubt, strictly based upon Hindu Law, but our leaders should try to get abrogated such rules of law as are inconsistent with the present state of Hindu society and are likely to encourage immorality among widows. The present decision frees widows from any fear of loss of maintenance and gives them unrestrained liberty to behave as they like. When it is settled law that a widow loses her right of maintenance in case of re-marriage is it not clearly absurd that she should be allowed to retain it in the case of unchastity? [The *Kalpataru* declares that the Judges erred egregiously in deciding in favour of the claimant only because she had expressed contrition for her past conduct. The paper further says that Hindus being very fastidious about tho chastity of their women, such decisions are likely to wound their feelings inasmuch as they appear to put a premium on immorality at the cost of the outraged memory of deceased husbands.]

Suggestion that the decision in the recent case of dedication of a minor to the god Khandoba should be made widely known.

Indian Spectator (7), 11th Dec.

59. "It is to be sincerely hoped that the woman, who was sentenced to four months' imprisonment at Bombay the other day, for having married a minor to the god Khandoba, will return home the wiser, if a bit sadder, for her experience. Now that the law has been made clear, there is no excuse for perpetrations of the kind. The Police would do well to have the case fully and widely reported in Maráthi papers."

Comments on the Honourable Mr. Gokhale's suit for libel against the *Hindu Punch*.
Arya Prakásh (25), 5th Dec.

60. Nobody would for a moment entertain the belief that a patriotic man like Mr. Gokhale could ever have gone the length of playing false with Mr. B. G. Tilak. The proceedings, therefore, were quite unnecessary. It did not require a judicial decision to clear Mr. Gokhale's character. It is a great pity that even great men like Mr. Gokhale, holding high ideals of religion and philosophy, cannot extend their forbearance a little more. We are reminded in this connection of Mr. Gandhi's noble example in the Transvaal, when on being asked how two Pathâns who had inflicted a grievous injury on him should be dealt with, he declared that they were misguided people and should be forgiven. However vile the language used against Mr. Gokhale was, none had lifted even a finger against him. Although we are very much rejoiced at his success we cannot help feeling sorry at his having lost such a fine opportunity of showing his largeheartedness.

Miseries of mill-hands due not to long working hours but to the temptation of liquor-shops.
Ráshtramat (47), 9th Dec.

61. The *Ráshtramat* publishes a couple of letters from "mill-hands" of which the following is a substance:—Plague, famine and high prices prevail everywhere, and it is becoming extremely difficult day by day for the mill-hands to make both ends meet with the insufficient wages they are being paid. They, therefore, do not mind working extra hours in order to get something added to their miserable pittance. But the Factory Bill threatens to put a stop to this by regulating the working hours of mills. It is really a pity that while the Government shows so much solicitude for our welfare by shortening our working hours, it neglects the chief cause that is at the root of the misery of the labouring population. It is the liquor-shops located at almost every corner and allowed to be kept open till 9 P.M. that are solely responsible for our troubles. The Government would do well to let alone the mill-owners! The factory labourers should turn to think of reducing the number of the liquor-shops and of closing them earlier than at present.

Suggestion that records should be kept of Collectors' Durbars.
Mahrátta (11), 12th Dec.

***62.** V. G. Jávadekar writes to the *Mahrátta* from Amalner (Khándesh) a detailed account of the Durbar held at that place by Mr. Collector Simcox, in the course of which he suggests that a regular record should be kept of the Durbar proceedings "so as to enable Government to judge of the results of the system so happily inaugurated."

Appeal to the Commissioner in Sind to put a stop to the alleged high-handed doings of Syed Allahando of Dhabro (Sind).
Lárkána Gazette (54), 27th Nov., Eng. cols.

63. "From the report to hand it appears that there is no end to the atrocities of the ruler of Dhabro, Syed Allahando Shah *alias* Andal Shah. It is a mystery how this fanatical ruler is left untouched in spite of his atrocious deeds.......... We have twice or thrice visited Kandirao which is at a short distance from Dhabro and from the tales told us by the people there we are simply bewildered to hear that such deeds are still being perpetrated under the benign British rule.......... Such a man has been invested with Magisterial powers and decorated with the title of Khán Bahádur. What could be the passport to such honour and authority? It could not be his education. Could it be that the officers of the Government are afraid of him? We cannot believe this too. What else could it then be? It is surely an enigma. Will not the present Commissioner do something which might serve as an object-lesson to him and to those of his ilk, so that they might not in future trample under foot the religious susceptibilities of poor Hindus? While writing this we are put in mind of a proverb 'The wrath of God, if belated, comes with greater vengeance upon a tyrant'."

Suggestion for the opening of branch Post Offices in the mofussil villages in Sind.

Al-Haq (53), 27th Nov., Eng. cols.

64. **"The want of branch Post Offices in the mofussil villages of Sind has been injurious to the interests of commerce.......** For want of postal arrangements the cultivators know nothing about the rates obtaining in towns and cities and the clever bania whose intercourse with the towns never ceases and who is always well-informed and up to-date as to rates, etc., takes away cheap the fruit of the year's labours of the sweating land-holders and cultivators, and the result is that the producing class cannot save enough to feed and clothe themselves even for six months.......... The postal authorities would benefit the country immensely if they open branch offices in principal townships and villages."

Complaint about the condition of the roads in Sukkur (Sind).

Sindhi (58), 27th Nov., Eng. cols.

65. "The state of Sukkur roads continues as bad as usual. With the advent of the new Secretary we hoped for new energy in the establishment; but we are not prepared to say that our hopes have been realised....... Those who have to go about the town find themselves steeped in dust by flying carriages. Sukkur once afforded a delightful stroll in evenings. At present the hill is closed with a cloud of dust at that time of day; and why?......... We expect more outdoor work from the present Secretary when he has an Assistant Secretary to look after office work."

Education.

Protest against the proposal to locate the new Science Institute on the Elphinstone College playground.

Indu Prakásh (46), 10th Dec., Eng. cols.

66. "Objections have been most justifiably taken to depriving our premier educational institution—an institution which Government is pledged to make a 'model' one—of the only advantage it possesses in point of either site or the building in which it is located. The Gymkhana grounds are now the only redeeming feature about it. The site is the worst that could be chosen for a high grade educational institution to be located in.......... This disadvantage places the institution in a plight which should make the Government hang down its head in shame, as past and present Elphinstonians have to do as they contemplate the superior situation of the rival Colleges......... If the Government wants the Gymkhana grounds, why does it not have the whole building to itself for the proposed Science Institute? Shorn of the only advantageous thing about it, the College would present a sorry spectacle. What we would like is that the Government should take over the whole of the present Elphinstone College buildings for the purposes of the Science Institute and give a good site somewhere on the Colaba foreshore, say near the Wodehouse bridge, for the Elphinstone College. The removal of the Elphinstone College to a more desirable site on the sea face would be not only a welcome step but one meeting a long-felt necessity. It would be secluded from the hurry and scurry of the work-a-day world and would be well open to the sea.......... As for the resident quarters, some suitable plot might be secured at the Colaba Reclamation not very far from the College site. But so long as a good site is not secured for the College elsewhere, the appropriation of the Gymkhana grounds for purposes of the Science Institute would be highly impolitic and unfair."

Protest against the proposed abolition of the vernacular school at Mitral in Nadiád Táluka (Kaira).

Gujarát (73), 4th Dec.

67. The Local Board meeting on the 10th instant will decide the desirability or otherwise of maintaining the Mitral Vernacular School. It is wonderful that the Local Board should be about to abolish the school on a flimsy pretext when His Excellency the Governor manifests zeal for the promotion and spread of primary education. The abolition would mean that the children in the village will remain in a state of ignorance. The suggestion has emanated from the Deputy Educational

Inspector, and the reason assigned by him is that the people of the village ask for more rent. The Local Board President acting upon the suggestion ordered the abolition of the school. The question of increase in the rent should be carefully looked into. Other villages smaller than Mitral have schools to boast of. We fail to see what lies at the bottom of the affair. For the welfare of the village little is being spent from the local fund. Under the pretext of spreading education steps are being taken to increase the local cess. If the Local Board cannot spend a little more over the school the members should maintain it out of their own pockets. It is hoped that the Board will not sanction this undesirable proposal.

Approval of the proposal to open a Government High School at Lárkána (Sind).

Sind Patrika (56), 27th Nov., Eng. cols.; *Lárkána Gazette* (54), 27th Nov., Eng. cols.

68. "We are gratified to learn that the repeated and continuous cries of the public of Lárkána for the opening of a High School here have after all moved the authorities to a certain extent! So far as we have been able to ascertain, at least the Head of the Education Department in this province seems to have fully realized the urgent need of such a useful institution and has forwarded a proposal to the local Municipality for the same. He proposes to suggest to the Government the transfer of the Hyderabad High School to Lárkána provided the Municipality be prepared to contribute to its funds. As a matter of fact it is the first and the foremost duty of the Government to provide the above institution of its own accord, without the least help from anybody else, as seems to have been done in almost all other districts.......... It now behoves the Government to take up the proposal in right earnest. But thereby we do not necessarily agree to the abolition of the Hyderabad High School; for that High School must be allowed to remain." [The *Lárkána Gazette* writes :—"It is now hoped that Government will lose no more time before giving a High School to Lárkána on a more decent scale than they have done in other places in order to make amends for the loss which the people have sustained by the absence of a High School for such a long time. Now that the Commissioner is touring in this district, we humbly and earnestly appeal to him to get the High School sanctioned by Government at an early date."]

The prospects of students passing the Sind College Engineering Class should be improved in order to make the class more popular.

Sind Journal (20), 2nd Dec.

69. "The Sind College Engineering class is saved for the nonce, but we have a shrewd suspicion that its apparent salvation is only the precursor of death. The fiat has gone forth that not only must the scholarships cease but the students must pay fees as heavy as are charged for the Arts course. Now we would not object to fees being charged, but they must be moderate and in any case the prospects of successful students must be proportionate to the sacrifices made by them in the shape of pecuniary outlay as well as the time and energy expended upon study.......... But what are the facts? The test now-a-days enforced at the Engineering Class for the single guaranteed appointment of Overseer has been made exceedingly exacting inasmuch as such a place is offered only to the student who secures not less than an average of 60 per cent. at the three annual examinations. The result is that whereas in days gone by one man at least was sure of an Overseership, at present even an exceptionally brilliant young man can hardly get the coveted thing.......... Is it then worth while, we ask, for young men to pass the Matriculation or the School Final, pay exorbitant fees for three years and after hard study and training settle down as mere Sub-Overseers with little chance of being selected for an Overseership after several years' service? Is it reasonable under the circumstances to expect many admissions to the Engineering Class which might remove the financial difficulty?............ **Improve the prospects then, we say, and see if the class is not well patronised. We hold that the successful students of the Sind College Engineering Class are fit for something better than what falls to their lot—just as the alumni of the Civil Engineering Colleges of India are fit for something much better than they actually get under the present system of recruitment for the P. W. D."**

Railways.

***70.** **"We have had occasion recently to remark upon the disastrous effects upon railway finance of an increase of speed. .... From the beginning of the new year the G. I. P., the B. B. & C. I., and the E. I. Railways are raising their first and second class fares 50 per cent......... The third class fares are unaltered, and the railways will probably say that if anybody still wishes to enjoy the benefits of one of the cheapest railway tariffs in the world, it is still open to him. But while in England it may be only a matter of self-indulgence to travel in the higher classes, in India nobody who has arrived at a moderate standard of cleanliness, decency and manners, will travel third class if he can possibly afford second......... The number of passengers of this kind is large and increasing, and it certainly seems as if they had been inconsiderately treated."**

Comments on the enhancement of fares on Indian railways proposed to be made from the 1st of January 1910.
Pársi **(37), 12th Dec., Eng. cols.**

71. "It has been brought to our notice that ticket collectors at Ruk Station are in the habit of intimidating female passengers when they fail to show their tickets which are generally with the male members travelling by other compartments. We wonder how the Railway subordinates dare to set at naught the strict orders of their superiors in this connection. This shameful practice is casting a slur upon the whole Railway administration. We trust that the District Traffic Superintendent will take note of the above grievance and lose no time in setting it right."

Alleged intimidation of female passengers on the Ruk Railway Station (Sind) by ticket collectors.
Lárkána Gazette (54), 27th Nov., Eng. cols.

Municipalities.

72. "The Bombay Electric Tramway Company has approached the Corporation with a letter that it may be allowed to increase the rate of fare in certain districts. The proposal will startle the public of Bombay and needs to be carefully inquired into. The Tramway Company was allowed to have first-class and increased rates of fares for it notwithstanding public protest. The attempt failed, and now it has come out again with the demand that it ought to be allowed to increase the scale of fares all round. It is preposterous and unfair to the general public and is none the less impudent because it is backed up by a flimsy piece of reasoning. Instead of abiding strictly by the terms of the original agreement with the Corporation, it is attempted to belittle this agreement and to insinuate that its terms are morally, if not legally, binding.......... The plea is also brought in that the rate of wages has increased and that fares for hack victorias have also been increased. Whatever it be, the Company ought to have considered all these things before any agreement was entered into.......... Instead of acting economically, the Company rushes to the Corporation to be allowed literally to tax the public. And this, too, while difficulties of passengers with regard to transfer tickets, etc., remain unremedied. The Corporation ought not only to reject the demand, but to call upon the Tramway Company to remove the difficulties of the tram-using public."

Protest against the Bombay Electric Tramway Company's proposal to increase its fares.
Oriental Review (13), 8th Dec.

*73. "The Bombay Tramway Company have failed in a most unmistakable manner either to improve upon the old service or to give even partial satisfaction to its patrons. We trust, therefore, that there will be a united and vigorous protest against the Company's proposal to increase the fares in the manner proposed. We admit that the Company has managed hitherto just to make both ends meet....... But it is absurd for the Company to expect to earn large dividends so early in its career and ere it has scarcely learnt how to do its work.. A remark about increased expenditure (compared with that involved by horse traction) has been skilfully sandwiched in the body of the letter. All we can say is that the Company have themselves to thank for this

Kaiser-i-Hind (34), 12th Dec., Eng. cols.

result. To take only one instance, where was the necessity of having European and Eurasian Inspectors when Indians had been doing the same work in an entirely satisfactory manner during more than three decades? The existing fares are quite as high in proportion to the service rendered as in any large city in America or Europe. The Company's arguments, specious as they are, have not a leg to stand upon between them, and we trust their proposals will receive short shrift at to-morrow's meeting of the Corporation. We do not mean that no change in the fare tariff will ever be necessary. The necessity may arise—after the Company has learnt to do its work properly, after its mileage is increased and complete satisfaction is given to the public. But till such time comes, the Company will do well to play the game of patience."

Native States.

Recommendation to the Nawáb of Junágadh to release two persons alleged to have been victimised by Mr. Baxi.
Káthiáwár and Mahi Kántha Gazette (78), 5th Dec.

74. Mr. Chhotálál Baxi who succeeded Mr. Ráiji has become a power in Junágadh and he has been misusing his authority. He has a grudge against Gulábshankar Kavi and Prabhudás both of whom he has got imprisoned for nothing. May we ask His Highness the Nawáb of Junágadh to set at liberty these two persons and earn the blessing of his subjects? They are the victims of a base conspiracy hatched by Mr. Baxi, and the Nawáb Sáheb would be tempering mercy with justice if he ordered their release. We hope that His Highness will not miss this opportunity of earning the blessings of his people.

Appreciation of the grant of local self-government by His Highness the Nawáb of Cambay to his subjects.
Political Bhomiyo (85), 10th Dec.

75. The *Political Bhomiyo* eulogises the Nawáb of Cambay for granting to his subjects the right of local self-government and hopes that His Highness the Nawáb will follow up the noble policy inaugurated by him and make higher education accessible to his subjects. The paper also gives a summary of the State Resolution notifying the new reform, by which the people of Cambay will have a Municipal Council consisting of six elected and six nominated members and an official president.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 16th December 1909.

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Report on Native Papers

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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A donation of Rs. 1,500 to the Karnátak Nutan Vidyálaya, a nationalist school at Dhárwár 68

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1909.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Rrahmin); 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500

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	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitrá	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

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	ENGLISH, PORTUGUESE AND CONCANIM.				
62	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Portuguese ; 35**	**1,200**
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; ·39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Laboorám ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

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	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 59.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

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	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Boona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

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	PERSIAN.				
174	Esláh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
179	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch ...	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40 ...	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
116A	Deshkálvartmán	Erandol	Do.	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 47 is Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpawan Brahman).

The Editor of No. 96 is Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22 ; 450.

The Editor of No. 168 is Bhujangrao T. Gaikwad ; Hindu (Marátha) ; 25 ; 500.

The Editor of No. 174 is Mohamed Reza Haji Alli ; Persian Muhammadan (Shia); 35 ; 400.

Nos. 49, 57, 90, 99, 108, 122, 135, 143, 144,153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

No. 129 is a monthly magazine.

Politics and the Public Administration.

His Majesty the King-Emperor's speech at the prorogation of Parliament.
Praja Bandhu (38), 12th Dec.

1. The speech of His Majesty the King-Emperor before the closing of Parliament had a reference to the Council Reforms introduced in India. It is certain that as long as the people are anxious to have a share in the administration of the country there can be no smooth sailing for Government. His Majesty ought to have expressed satisfaction at the fact that the Indian public have long been desirous of co-operating with Government. From this we can just imagine the result of the hope expressed by His Majesty that the people and Government will co-operate with one end in view. The people are only too willing to join hands with the executive officers; but whether the latter are actuated by the same spirit it would be interesting to know. Even the Indian Government have not made efforts to win the confidence of the people, and the officials have not yet overcome their lofty contempt for the people. The sympathetic utterance of His Majesty will surely have its good effect on the people. But at a time when His Majesty asks the people to help the executive officers, the people have to raise the complaint that the latter are enforcing undesirable rules which come in the way of the people enjoying the right of representation in the Councils.

Comments on the struggle between the Lords and the Commons in England.
Gujaráti (29), 19th Dec., Eng. cols.

***2.** Commenting on the political struggle in England the *Gujaráti* writes :—" To us in India a Liberal victory may mean on the whole the continuation of a liberal and sympathetic policy, while a return to power of the Conservatives may usher in an era of retrogression and reaction of the Curzonian type. Even now India is being pressed into service on the English electioneering platforms. In the high flights of eloquence a Curzon may say that every Member of Parliament is a member for India and that Indian questions ought not to be made party questions in England. If this means anything, it means that members of Parliament need not seriously fight for questions which involve the aspirations and grievances of the people of this country. Mr. Joynson-Hicks, M. P., has said that English piece-goods ought to be forced on India for the good of English manufacturers, as India has been conquered by the sword and must be maintained by the sword. Though tariff reform has been overshadowed by other questions, it has its importance for the British voters, and Lord Morley very pertinently asked the other day, if tariff reformers want to give protection to English industries, what will they say to an Indian demand for a similar measure of protection—even against England herself ?"

Adoption of Tariff Reform by England will not necessarily benefit India.
Indian Social Reformer (6), 19th Dec.

***3.** " When Free Traders begin to think that their best argument against tariff reform is to tell Lancashire that her piece-goods trade with India would be doomed if the policy of free trade were given up, it is apparent that the cause of protective duties is making considerable progress in England. The force of the argument lies in the tacit assumption that England will feel bound to comply with a demand for protective duties in India when such duties come to be levied in England. But England enjoys many advantages which are denied to India, and we have no doubt that in course of time the argument about the unsuitableness of the Canadian fur-coat to Indian conditions will be extended to questions of fiscal policy as well. The late Lord Salisbury forced free trade on India in the teeth of official and non-official opposition on the ground that the observance of a different fiscal policy in India from that which obtained in England was a cause of constant irritation to Lancashire. It will no doubt be argued with equal force by a future Secretary of State that it is necessary to maintain a different policy in India from that which prevails in England as the adoption of a common policy would irritate Lancashire. When it is a question of India's economic relation with

England, English statesmen have shown themselves such adepts in the art of making the worse appear the better reason that we cannot believe that even those who use India as a bugbear to frighten the Tariff Reformers with, really think what that say.......... While the argument is not likely to operate as a permanent obstacle to the adoption of Tariff Reform in England, it is likely to stimulate Lancashire to bargain with the Unionists to keep the Indian policy unchanged as the price of its support to their programme. As 'Customs' is one of the excluded heads of debate on the Receipts side of the Budget, under the Regulations, on which resolutions and voting are not permitted, public opinion in India will be practically powerless in the matter. However that may be, we cannot but deplore the implication contained in the Free Traders' argument, namely, that whatever may be the advantages to India of a protective policy, she must be denied them for the sake of Lancashire, and England must continue to adhere to Free Trade in order to be able to force India to keep up that policy."

Comments on the memorandum issued by the India Office on the fifty years' progress in India.
Indu Prakásh (46), 16th Dec., Eng. cols.

4. "The political, social and material progress of India during the fifty years since the abolition of the East India Company and the assumption of direct authority by the Crown forms the subject of a memorandum recently issued by the India Office....... In spite of short-comings and mistakes—the necessary concomitants of an alien bureaucratic rule—and in spite of the slow-moving characteristics of the subject race, it may justly be claimed, as the memorandum does, that progress in India has been rapid and that British Rule may be said to have been a fairly successful attempt to solve the political, social and material problems of India. Of course, the wide diffusion of *Pax Britannica* finds the foremost and the most prominent place in the memorandum. It is averred, and not without reasons, that during the period of the Government of India by the Crown of England, the country has been absolutely free from internal troubles and less disturbed by external war than in any previous period of equal length. The last three or four years' period of political unrest is not to be taken into serious account, for it is by no means an 'internal trouble' in the sense in which we refer to wars and conflicts with Native Indian principalities during the previous period of equal length. Indeed it is not much more than the outward expression of a persistently flouted public opinion, expressed somewhat over-constitutionally it must be admitted. Barring this period of present unrest, the country has enjoyed perfect internal peace during the fifty years next after the Mutiny. And the country has not been chary of reaping the blessings of peace. Owing to the prevalent peace for so long Government also have been enabled to 'direct their attention to measures of progress and works of improvement.' It is consolatory to the owners of independent territories around and feudatory States in the country to find that 'only small additions to British territories by annexations have been made, namely, Upper Burma, a strip of land at the foot of Bhutan Hills, etc." It would have been nearer the truth if territories north of Cashmere and west of Sind and the North-west Frontier Province had been included in this little list as being districts brought within the British sphere of influence, whatever that phrase may mean. More than due stress has been sought to be attached in the memorandum to 'the efforts made to associate the natives of India with the Government of the country.'......... It may justly be remarked that introduction of the Indian element was absolutely necessary to run the administration of India on enlightened lines, not to say also economical.......... The framers of the memorandum have the saving sense not to quote figures of the whole army of clerks in the superior and the subordinate ranks, down to the village accountant and the village chowkidár in order to show that the administration of the country is all in native hands.......... The memorandum impartially admits that the Police Department is still a weak point in the administration.......... This pampered Department has come to believe that it is not organised so much to serve the people by keeping the peace as to

terrorise and tyrannise over the ignorant populace by acting as if the men composing it were themselves the masters....... The insufficient educational and moral equipment of the whole force tells on its efficiency.......... With regard to the progress in the general condition of the people it is stated that 'Land-holders, traders, ryots and handicraftsmen are better off than they were 50 years ago.' They consume more salt, more sugar, and more tobacco. And more alcohol, we would add. But that is included, we believe, in 'more imported luxuries and conveniences.' Then we are told that 'an average villager eats more food and has a better house than his father, has more brass vessels and possesses more clothes than formerly.' All this we confess is news to us. But this much is certain that the villager possesses less liquid stores and less hard cash and ornaments or credit or what is called in economics staying power. His lands again have become inalienable. This synopsis or brief history of India during the last 50 years seems to us incomplete, as no reference is made to the present political stir and commotion and the demand for a parliamentary system by the people."

Kaiser-i-Hind (34), 19th Dec., Eng. cols.

***5.** "The most interesting section in the Memorandum before us is that dealing with the condition of the people and it must be read *in extenso* to realise the full extent of the beneficent metamorphosis that has come over India during the last fifty years. The usual cry of the growing poverty of the people is not quite a myth, but the diagnosis of the causes is woefully mistaken...... A careful perusal of the Memorandum before us will convince every fair-minded Indian that it may be fairly conceded that during the last fifty years progress has been more rapid and more pervading than during any previous period of equal length. There have been, of course, mistakes and short-comings not a few, and nobody admits these more frankly than the British administrator himself. But after all that can be said in disparagement, the clear fact remains that the administration of India by the Crown during the last fifty years has been an earnest and fairly successful attempt to solve political, social and material problems of great difficulty and complexity. The Memorandum has been issued most opportunely, for the progress made during the last fifty years promises to sink into insignificance before the progress India promises to make during the next few decades in view of the great Reforms in the administration which will soon come into force. It is a pity our Indian contemporaries have not noticed this significant document. Government will not be wasting their resources if they circulate for the ignorant man in the street vernacular translations of the same."

The duty of Indian public leaders to put the Drain theory before the public in proper light.
Indian Spectator (7), 18th Dec.

6. "The drain theory is an old one, even older than Mr. Dádábhái Naoroji; and our own view of it is not unknown. It is not to be denied that the Government of a country by an alien race from a distance necessitates a drain of the resources of the subject race. In the present case that is India's misfortune more than England's fault. The latter could not have taken possession of this country against the wishes of the people, and she does not profess to govern India as a matter of charity. She sends out men and money for the safeguarding and developing of a huge empire exposed to foreign invasion and to internal dissension. The men must be paid even their own price since we cannot do without them. And the moneys sent out must earn interest since our own capitalists have no enterprise. There are other drains also, perhaps more deplorable. But what are we to do? If we change hands, we know that our second condition will be infinitely worse than our first, even under that wild vision we call Home Rule. Besides, the more sensible among us recognise that the drain of which we complain leaves a valuable deposit behind. Could India have done without her railways, canals and other public works, to say nothing of the post, the telegraph, and the civil and military agencies generally? Or could the country have arranged for these out of her own resources? Let us view the situation as men—humanly. To talk at random, inflaming the minds of our young men, is a sin against our own country. The British Government of

India is far from perfect; it needs improvement at almost every turn. But it is not by means of sweeping generalizations and impossible demands that we can bring about the improvement. Let us make honest efforts at progress, and have a living faith in them. Self-government of some kind is bound to come in time. To seek to force it upon an immature and unequal civilization, and amongst a people hopelessly divided, is such an obvious political blunder that we doubt if it can occur to the extremest of our extremists. Why then avow such a policy and create bad blood? On this point the duty of our public leaders is clear. We wish they would set it forth as clearly."

British statesmen do not look at Indian questions from the Indian standpoint.
Indian Spectator (7), 18th Dec.

7. "India is not directly interested in the great controversy that is raging in England concerning the privileges of the Upper House.......... While the question of the Upper Chamber will be the main issue, the Liberals will also try to gain votes from those who are not in sympathy with them on that question by reminding them that Mr. Balfour's party will introduce tariff reform. So the Liberals will not take office unless the privileges of the Lords are curtailed, and the Unionists will not take office unless the fiscal system of the country is changed. Into the discussion of the latter question India has been introduced. The Master of Elibank threatened the British public with the prospect of English manufactures being shut out from this country by a high tariff wall, as in the Colonies, in case the United Kingdom gives up free trade. If protection will not be beneficial to India, why will India ask for it? If it will be beneficial, why should India forego the benefit, merely because England does not find the policy to her advantage? The Master of Elibank's argument shows that the time has not come for us to expect English statesmen to look at Indian questions from the Indian standpoint."

It would have been better for India if Russia had been successful in the Russo-Japanese war.
Pársi (37), 19th Dec., Eng. cols.

***8.** "It is significant that it should have been found necessary in Russia to publish an official contradiction of the rumour that another war with Japan is inevitable. .... For our own part, though our sympathies lie with Japan, we have never been able to see how the geographical expression 'Asia' made us nearer akin to a Mongolian race three weeks' journey east than to an Aryan people a fortnight's journey west; and though the example of Japan is an inspiring one, the Japanese victory has not been of so much service as is thoughtlessly assumed. A powerful Russia threatening the Afghan and Baluch passes might conceivably have made the cultivation of an imperial fellow-feeling and a community of interest between Government and the Indian races far more imperative than it is now."

An eulogy of independence.
Kál (127), 17th Dec.

9. Every nation has an innate love of independence. In Greece, Italy and the United States of America thousands died to make their country independent. India also loves independence, and there are signs abroad that the whole of the nation will soon be inspired with the ideas of independence. Englishmen are frank advocates of complete independence and they would be glad to see Indians enamoured of such ideas. Some minds distorted by selfishness may not approve of them, but men whose minds are clear of prejudice will be glad for the spread of such ideas. It is the British who taught us to love independence by implanting in India the western system of education. Those who began the movement were aware of the possibilities engendered by western education. England has nursed us on democratic ideas, but the British have not amalgamated with us. Like Romans, they are holding themselves aloof from the conquered races. They have maintained intact differences between the rulers and the ruled, and therefore the people do not consider the British Government a national one. They look upon it as an alien Government. The Indians

want the whole administration in their own hands. They want complete autonomy, and repression will not kill this idea. Until the alien character of British rule is removed, this feeling is bound to remain with us. If the British yield all power to us and keep for them only nominal control, there will be nothing to quarrel for. It lies with the British nation to clothe properly the idea of independence now gaining ground in India and regulate it. We have now turned our eyes from the House of Commons to the people of India, mostly ignorant and poorly fed. We have realised that God helps only those who help themselves. We have seen through the mistakes of the old methods. The ideas of independence are inevitable, whatever be the opinions of the Moderates and the bureaucrats. It is cowardly and unmanly to persecute the advocates of independence so long as they have not adopted any unconstitutional methods to gain their object. The bureaucrats should view the movement in a conciliatory spirit and the Moderates and the Extremists should join their hands and work amicably.

A comparison of the Marátha and the Bengalee attitude towards the Reforms.
Ráshtramat (47), 18th Dec.

10. The Bengal Moderates have issued a manifesto denouncing the regulations and informed Government of their intention to hold aloof from the elections. But what is the state in shameless Maháráshtra? If Ashvini Kumár and Krishna Kumár from Bengal have been claimed as victims by the repressive policy of Government, on this side Mr. Tilak is rotting in a far off jail as the result of the evil eye of Government. Some other enthusiastic young Maráthas also are wasting in jail. Innocent and saint-like Bijápurkar (Kolhápur) is undergoing physical hardships at Sábarmati. Kolhatkar (Nágpur) bound by heavy chains is grinding corn at Khándwa (C. P.). The double-edged policy of Government which is sucking the blood of such leaders has resulted in the Reforms. The Bengal Moderates have rejected the Reforms. And calculating Maháráshtra, negligent of her duties, is running after Honourableships, forgetting Tilak and Bijápurkar. The wounds inflicted by Government last year have not yet healed. But we feel no shame in begging for entrance into the Councils. Shameless Maháráshtra is ready to beg of those who are trampling us under foot and who hate us. How can we gladly shake hands with those who repress us? Maháráshtra licks the foot which kicks it! Bengal has not proved false to its leaders. What has Maháráshtra gained by her half-hearted attitude?

Alleged hostility of Government officials to the Temperance cause.
Arya Prakásh (25), 12th Dec.

11. The political atmosphere has of late become so disturbed that strong efforts are being made by interested officials to brand purely religious and social movements like the Arya Samáj as political. No wonder, then, that the Temperance movement, which is solely directed towards the social amelioration of the people, but which adversely touches the Abkári policy of Government and their trading instincts, should begin to be doubted as a political one and the authorities begin to scent sedition in it. The Abkári Commissioners in Assam and the Central Provinces declare in their reports that the movement is suspicious. Is it not shameful to doubt a movement which is headed by such a person as the Honourable Mr. Gokhale, a trusted adherent of Government? If any doubt is expressed by the people about some particular move of Government, they at once get angry and demand of the people implicit faith in them. What then about this suspecting of leaders of the people? Rather than throwing obstacles in the success of such movements, it is the duty of Government to actually help them.

Comments on the Bengal manifesto *re* the new Council Regulations.
Indu Prakásh (46), 15th Dec., Eng. cols.

12. "The grave and dignified manifesto issued by Dr. Rásh Behári Ghosh and other Moderate leaders of Bengal will find an echo in many a heart.......... The manifesto shows how difficult and most perplexing the position of the educated community and its constitutional leaders has become in regard to the various developments of the day, including the scheme of Reforms inaugurated by Lords Morley and Minto. The honest friends and far-seeing well-wishers of the Government are in a most awkward position and cannot but be at a loss to see and determine their course of action.......... The Bengalee leaders' manifesto admirably sums up the situation in sober and measured terms, and though it speaks strongly and plainly it excels itself in its optimistic and prophetic winding up.......... The Bengal leaders naturally put in the forefront the fulfilment of the long deferred hope of the modification of the partition of Bengal. The rest of India too had shared in that hope. But there have been other sore grievances and they cry for redress as loudly as the partition. We, for one, would give the premier place to the questions raised by the repressive legislations, deportations, the unrelenting campaign against even shadows of sedition, and by the indiscriminate police searches which have resulted far more in the harassment of men against whom nothing could be found than in the suppression of anarchism or the detection of mischief-makers.......... But the gravest complaint of the educated community is that all this piling up of the forces of retrogression and reaction against them has been done avowedly and with set purpose, as it were, to put down the true leaders of the people and the natural representatives of the masses. We decline to believe that all these effects were foreseen by Lords Morley and Minto. But whoever be the author of these grievous Rules and Regulations, let us see what is the result.......... Those who have triumphed are in the first place the reactionaries, led by the bureaucracy—and the bureaucracy it was that is understood to have triumphed in the India Council, where the final shape was given to the Rules and Regulations, even over the heads of the Government of India. After the bureaucracy it is the Extremists who have every reason to feel jubilant and triumphant over these Rules and Regulations, for they spell evil to the Government, they mean continuance of unrest and discontent and they imply forcibly the discomfiture of the constitutionalists, the casting away and not the rallying of the Moderates.......... The constitutional party has only the humiliation of witnessing its long-cherished hopes defeated and deferred. That is their award after years of toil and friendly labours in the interests of the country and the Government. It was they who all along bore the brunt of the attack from the school of violence on one side and the reactionary party on the other. These men now are left to face the bitter disappointment of seeing that all their efforts were in vain."

Mahrátta (11), 19th Dec.

***13.** "From the strong criticism which has been appearing in the Indian press with regard to the rules and regulations under the New Councils Act, and the views expressed by eminent leaders of Indian public opinion, it will be very easily perceived that the new Reforms as they are promulgated in the said rules are looked upon distinctly as a retrograde measure. They have given rise to evils hitherto unknown, and the whole country regards them with great misapprehension. Bengal has already condemned the reactionary spirit of the regulations. Even the Moderates of Bengal headed by the President of the Madras Convention, who waxed fervid and eloquent on the numberless blessings of the Reforms last year, have now come forward to express publicly their disapproval of the regulations. The manifesto issued by Dr. Rásh Behári Ghosh makes clear the position of the educated community of Bengal in regard to the Reform Scheme. The Bengal Conventionists accepted the Scheme as a preliminary step leading to a more liberal policy, and expected that the conciliatory policy would lead to the modification of the partition of Bengal, that ill-advised measure of Lord Curzon which has served to create so much discontent and unrest. But these hopes, which perhaps were corroborated last year at the Madras Convention and which alone could satisfactorily explain the inconsistency in the attitude of the Bengal Conventionists towards the Boycott last year, have been shattered by the repeated expressions from Indian authorities in England that the partition is and will remain a settled fact. And this frequent assertion of the authorities on the question of the partition led to the gradual change in the attitude of Bengal. When moderate Bengal was thus in a state of mind bordering on disappointment, the reactionary Regulations were published. They were framed so as to exclude the educated and professional classes from the new Councils as far as possible, and to perpetuate, as it were with a vengeance, the principle of Hindu-Muhammadan separation without regard to uniformity or justice.......... The present manifesto is the outcome of the feeling of keen disappointment which prevails in the sober sections of the educated community of Bengal. The separate electorate, stringency of the residential clause, the go-by given to the educated community and the exclusion clauses—all these have been expressly referred to in the manifesto. The importance of the manifesto becomes apparent when we take into consideration the fact that it is signed by a dozen signatories who represent the moderate opinion of both Bengals, and 'whose moderation is so well known.'......... Evidently then the educated Bengali community is not prepared to co-operate with the Government, at least so long as the reactionary regulations are not modified."

Pársi (37), 19th Dec., Eng. cols.

***14.** "In Bengal Mr. Surendranáth Bannerji and Dr. Rásh Behári Ghose have issued a Manifesto of Disappointment. Mr. Surendranáth, however, has no cause for personal dissatisfaction, a special exception being made in his favour, whereas in Poona there is indignation over the case of Mr. N. C. Kelkar, who is also the subject of a special exception—but in the opposite direction, he having been pronounced by the Bombay Government an unfit person for election. Without entering into the merits of any case, it seems to us ill-advised of Government either to have made rules enumerating disqualification or to have exercised this invidious power of premature veto at all. We are not aware that such rules exist in Parliament, where members' powers are far larger and less fettered than on the Indian Councils—there is certainly one honourable member for an Irish constituency who was under sentence of death no great time ago. The whole position is a false one. If a certain electorate is deemed fit to be represented on a Council, then it is surely fit to select its representatives. Should the representative have done anything to displease Government, the constituency may even regard it as a suitable opportunity for demonstrating that the public was not also displeased.......... The Regulations do not bear the evidences of that careful and deliberate thought which distinguished the Act: they are particularly lacking in an appreciation of the claims of the educated classes; but still we are not inclined to make an overwhelming grievance of them."

Indian Spectator (7), 18th Dec.

15. "There is not a little in the manifesto recently issued by leading Bengal Moderates, on the subject of the Reform Scheme regulations, with which other than Bengalis will feel disposed to sympathise. The manner in which some of the details of the scheme have been formulated must, at any rate, be galling to educated opinion; and we shall not be surprised if some at least of the Moderates in Bengal abstain from participating in the work that opens out early next year. Such abstention, however, will be injurious to the country in every way, without being effective in the near future as a matter of protest. Will it not be a pity if the province thus loses the benefit of the services of its best men? Their standing aloof at this stage may discredit them also in the eyes of the practical politician in England, where compromise is an accepted principle of action in public affairs. We cannot get all we want even as a matter of right; it is the part of wisdom, therefore, to make the best of what has been given, and endeavour to secure more at the next opportunity."

Kaiser-i-Hind (34), 19th Dec., Eng. cols.

***16.** "There is no gainsaying the fact that although the principles underlying the new Reforms have met with universal approval, the Regulations promulgated to carry them into effect have failed to do so. They have, on the other hand, not merely disappointed, but even exasperated some of the leading Moderates. The Bombay Moderates, with their usual patience and reticence, have not yet given vent to all they feel in the matter. We wish their Bengal comrades had done the same. A manifesto has been issued by Dr. Rásh Behári Ghose and Bábu Surendranáth Bannerji in which they voice forth some genuine grievances felt not only by a considerable section of educated opinion in Bengal but in other parts of India as well. Some of these grievances are undoubtedly legitimate, but we wish the Moderates of Bengal had enumerated them in less forcible language. The Moderates have won the battle of principles, and the mending of the Regulations is bound to come, for Lord Minto himself has more than once admitted that they are merely tentative and will be modified in the light of experience. So the Moderates should cease to frown at them and concentrate all their energy on getting them mended."

Oriental Review (13), 15th Dec.

17. "Dr. Rásh Behári Ghose, Mr. Surendranáth Bannerji and other Bengal Moderate leaders issued a manifesto against some of the Rules and Regulations in connection with the Reform Scheme. These gentlemen were the first to welcome with acclamations the Reform Scheme and so their protest against the Rules and Regulations will not be misunderstood as inconsiderate opposition springing from a desire to embarrass the Government. Rather their step is in the nature of hearty co-operation, for they entreat the Government so to amend the regulations as to satisfy the general mass of the people and the educated classes who take many of the clauses to be insulting to them......... Believing as we do in the honesty and good faith of the Government we are sure that these defects, now that they are duly pointed out by leaders of public opinion, will be removed. We are encouraged in this belief also by the Honourable Mr. Gupta whose opinion is that defects in the Regulations will be removed as they will be made known to Government......... The manifesto reflects the opinion of the influential and educated classes of the country, and the Government cannot do better than accept the words of statesmanship and respectful counsel in the spirit in which they are addressed to it."

Bombay Samáchár (68), 15th Dec.

18. The *Bombay Samáchár* in approving of the manifesto recently issued by Dr. Rásh Behári Ghose and Mr. Surendranáth Bannerji regarding the new Reforms reiterates the many deficiencies of the New Regulations which it has been commenting upon of late, but hopes that the wise counsel of the Bengal leaders would prevail and that without going to extremes endeavours would be made to have the Regulations modified.

Comments on the Government notification disqualifying Mr. N. C. Kelkar for election to the Bombay Legislative Council.

Indian Social Reformer (6), 19th Dec.

***19.** "Writing immediately after the promulgation of the Regulations under the Councils Act we pointed out that the provision authorising the executive Government to declare any person ineligible for election on the ground that his presence in the Councils would not be conducive to public interests, introduced an element of uncertainty which would not encourage independence. Earlier in the course of discussion of the general scheme outlined in the official despatches, we had expressed the opinion that less harm was likely to accrue by having men of extreme opinions in the Councils than out of them. Consistently with these views, we should be glad to see a strong effort made to get this particular clause either rescinded or modified in the direction of greater certainty. If the present time is not very propitious for such a movement, the best thing to do is to wait till the political sky assumes its normal aspect. We are unable to think that much good is done meanwhile by protesting against the exclusion of individuals by Government in the exercise of their discretionary power......... We have no doubt that Mr. N. C. Kelkar, against whose exclusion the Deccan Sabha protested at a recent meeting, is all that was vouched for him and more. We do not happen to know him personally, but we may accept Mr. Gokhale's testimony to his being a generous and fair-minded opponent with the honourable record of municipal work behind him. The Government declaration does not seem to us to involve a negation of these characteristics or any question of loyalty, either. All that it seems to convey is that by his long and intimate association with a particular political school Mr. Kelkar had not so far proved his inclination or ability to co-operate with Government in

the active work of legislation and general, as apart from municipal, administration. Even the National Congress has found it necessary to exclude several public-spirited and otherwise worthy men on the ground of incompatibility of general ideas. We regret the exclusion of a gentleman of Mr. Kelkar's character and calibre from the Legislative Council, but, with the Regulation as it stands, it is not fair to blame Government for the course they have felt bound to take. Government may be wrong in thinking that the school of politics of which Mr. Kelkar is one of the most prominent exponents, is not their best support and mainstay, but, holding the views that they are known to do, nothing arbitrary can be urged against their action apart from the arbitrariness which is inherent in the Regulation itself. We mean that any use of this particular power would have been as arbitrary and not less open to protest as its use in this case."

Jám-e-Jamshed (33), 16th Dec., Eng. cols.

20. "The alleged 'gross abuse of prerogative' on the part of the Government of Bombay in vetoing the election of Mr. N. C. Kelkar as a member of the Bombay Legislative Council has given occasion to the native press and politicians throughout the country to vent their spleen against Sir George Clarke and his advisers.......... The attitude of the Extremists is perfectly natural; but not so of that section of the press and politicians who pose as Moderates. When one finds so eminent and distinguished a Moderate as Mr. Gokhale delivering himself on the subject as he did at a public meeting in Poona the other day, and when one reads the diatribes of the Moderate newspapers on the subject, one may well ask if for practical purposes the majority of the Moderates, even outside Bengal, do not constitute the auxiliary forces of the Extremist party.......... We do not, of course, wish the Moderates to become the tools of the Government or the official class, to permit grave injustice to be perpetrated because the victim of it happens to be an Extremist.......... But the fact is the present was not a subject which called forth such a vehement and hysterical out-burst of indignation as they have chosen to create against the Bombay Government. We shall say, at the outset, that there is nothing on personal grounds to urge against Mr. Kelkar.......... We hold that he is well fitted by his attainments and his personal qualities not only to make a useful member of the Legislative assembly, but even to adorn it. It is on public grounds that our opposition arises. We hold his views and attitude to be pernicious to the best interests of the country. He has gone too far in the acceptance of the Extremist creed to permit him to make a useful adviser of the Government or to allow of his ever proving a safe guide to the people. Efforts are being made to minimise the nature of the offence which has led to the vetoing of his election, and many of our contemporaries have even the hardihood to pretend they absolutely know nothing to justify the action of Government. It is forgotten that the contempt of court for which he was punished was not a small or simple offence; and we know Mr. Kelkar too well to believe that even now he is, in his heart of hearts, a sincere penitent or is convinced of the grave injustice he then did to the British Government. Do those who affect to be ignorant about Mr. Kelkar's antecedents pretend to say that they know nothing about him that could legitimately cause misgivings in the minds of the Government as to the sincerity of his good-will towards them and his absolute *bona fides* as a dispassionate and faithful adviser? And finally is it not silly that a man like Mr. Kelkar who has been so persistent in ridiculing what is called the mendicant policy, who even on public grounds would not deign to ask anything of Government, should have gone so far out of his way as to stoop to inditing an application to them not to deprive him of the gratification of entering the Council and having 'Honourable' affixed to his name?"

Indian Spectator (7), 18th Dec.

21. "The public are in the dark as to the reasons which induced the local Government to declare Mr. N. C. Kelkar to be disqualified for membership of the Legislative Council. It is not difficult to hazard a conjecture. Mr. Kelkar once preferred to be committed to jail for contempt of court, instead of tendering an immediate apology. He subsequently offered it and was released. It may be presumed and it has generally been assumed in the Press, that in the opinion of Government his offence constituted a disqualification for the privilege of sitting in the Council of the Governor as his adviser. We believe that the Government has made it a principle to disqualify persons who have been sent to jail by the judicial tribunals of the land, whatever the reasons of the incarceration may be, and however estimable the persons may otherwise be. Such a rule may sometimes operate harshly, and we believe Mr. Kelkar's case is a hard one; for he has given up the editorship of the paper in which he defamed a Judge, he has repented, and according to the accounts that we have heard he is at heart as moderate in politics as many a moderate technically so called. The Government may have heard different accounts, but we believe it has acted on a certain view of principle, and not of the personal attitude of the candidate towards Government or towards the laws of the land. If defamation of a Judge in his official capacity be a disqualification for membership of the Legislative Council, the next question will be whether defamation of a private person may not also be similarly treated."

Gujaráti (29), 19th Dec., Eng. cols.

***22.** "In commenting upon the Rules and Regulations in connection with the Reforms we had expressed a fear that the power of declaring a person incapable of standing as a candidate for the enlarged Councils which Government have reserved to themselves might become a potent instrument of mischief in the hands of the executive and that it was apt to be abused to the detriment of popular liberties. One could have hardly thought, however, that the fears entertained would so soon prove to be well founded by pronouncing the disqualifying ban against Mr. N. C. Kelkar.......... Government have shown how a liberal measure of reform can be deprived of its grace by the short-sightedness of local authorities. Least of all was such a step expected to proceed from a Government over which a sympathetic statesman like His Excellency Sir George Clarke presides. The Bombay Government ought to have seen that, though the reforms have been thankfully accepted by the people of this Presidency who have evinced a cheerful willingness to co-operate with the rulers in making them a success, there is a feeling of disappointment at the invidious distinction made in favour of the Muhammadans and the clauses of disqualification generally. And yet long before the Viceroy referred to the subject at Madras, the more thoughtful people among us, though determined to criticise the Regulations until they are suitably modified, were resolved from the first not to hamper the work of the new scheme or create unnecessary difficulties in the path of Government. Under these circumstances, the action of the Bombay Government in inaugurating the new Reforms by proceeding to disqualify Mr. Kelkar cannot but be characterised as an impolitic step. It was quite understood that the power of disqualification was to be used only in extreme cases. But as far as one can see there is hardly anything in the antecedents of Mr. Kelkar to justify the use of that weapon in the present case. Whatever the politics of Mr. Kelkar or his failings as a publicist may be—these were certainly many—there is no evidence to show that his election would have been a danger to the Council or detrimental to the public. If people are to be disqualified in this fashion, election becomes tantamount to nomination, and the Reforms lose the little value they possess in the eyes of the public. A short-sighted exhibition of such haste, distrust or suspicion is not the way to court popular co-operation or conciliate public opinion. Whether Mr. Kelkar would have been successful or not if the elections had been left to take their own course is immaterial. What is to the point is that the popular privilege of electing a particular person of the people's choice has been denied to them and this on no very substantial grounds. The Government of Bombay owe it to themselves to give some explanation, though it will be too late in the day to do so. It must be clearly borne in mind that the present is not a question of persons or parties. It is a question of the rights and liberties of people. It appears to some onlookers as if Government are taking away with one hand what they have given with the other. A blunder has been committed at the very outset which it will take long to forget or atone for. It is true that Mr. Kelkar, as a journalist, was not a particularly fair-minded or over-scrupulous critic and that his conduct in the contempt proceedings against him was far from commendable or even justifiable. But that does not, in our opinion, justify the action of Government in resorting to the bludgeon clause in the Regulations which was never meant to be enforced in such instances but only in very exceptional cases where the election of the candidate or candidates concerned would be detrimental to the public interest."

Oriental Review (13), 15th Dec.

23. "When the new Rules and Regulations in connection with the Reform Scheme were made public a few days ago the fear was expressed by the leaders of Indian public opinion that the right assumed by the Government to disqualify any man it liked for election would operate strongly against the freedom of elections and would lessen the value of the reforms. That men like Lála Lajpatrái and Bábu Surendranáth Bannerji should be debarred from entering the precincts of the Councils as representatives of the people was a possibility which the public could not but regard with apprehension. These fears were not groundless. The Bombay Government has exercised its powers of veto in the case of Mr. N. C. Kelkar.......... Though we differ in many opinions from Mr. Kelkar, we must say that we have always had great respect for his genuine work in the Poona Municipality, his moderation of tone and, above all, his genuine desire to serve his country. No greater tribute can be paid to him than the one paid by his political opponent, Mr. Gokhale, who remarked in his speech at the Deccan Sabha that his experience of Mr. Kelkar was an extremely favourable one and that Mr. Kelkar would have proved a valuable member of the Council, too, if he had been allowed to be elected. The protest of the Deccan Sabha, an essentially Moderate body, against the action of the Government will go to show that even the Moderates have not been pleased with the Rules and Regulations in connection with the Reform Scheme....... Be it borne in mind that this vigorous protest comes from a body which is well-known for its sturdy commonsense and independence of views. So great value must be attached to it by Government.......... It need not be said that men of all shades of opinions are united upon this question and resent greatly the clause which gives exceptional powers to Government."

Praja Bandhu (38), 19th Dec., Eng. cols.

***24.** "The protest entered by the Deccan Sabha of Poona against the disqualification notification issued by the Bombay Government as regards Mr. N. C. Kelkar was what one naturally expected a political body like the Sabha to do. The meeting at which the resolution of submitting that protest was passed was presided over by our distinguished countryman, Mr. G. K. Gokhale......... The protest of the Deccan Sabha as well as that raised in the columns of the indigenous Press of the country has, however, gone for nothing, for the Bombay Government has declined to reconsider the matter. We are, indeed, sorry for this decision of the Bombay Government, and the more so because it is presided over at this juncture by a mature and experienced administrator like Sir George Clarke."

Gujaráti (29), 12th Dec.; *Shakti* (93), 11th Dec.; *Jain* (190), 12th Dec.; *Gujarát* (73), 11th Dec.; *Lohána Samáchár* (81), 17th Dec.; *Shri Sayáji Vijay* (41), 16th Dec.

25. The Regulations empower the authorities in India to disqualify any one for a seat on the Council, without any definition being given therein of the nature of disqualification. It was popularly believed that this ban under the Regulations would descend upon all those who are in the bad books of Government and that no endeavour would be made to judge of an individual on his own merit. No time has been lost in taking advantage of the disqualifying clause by the Bombay Government and in preventing Mr. Kelkar from standing at the elections. No reason has been given for this action of Government. But that Mr. Kelkar has proved himself an ardent and outspoken critic of Government measures, that he has been looked upon as an Extremist and a disciple of Mr. Tilak and that he was found guilty of contempt of court, must have weighed with Government in deciding upon the present action. It should be remembered that in spite of his last mentioned offence the High Court has not disqualified Mr. Kelkar from practising as a pleader. The offence was at best a trivial one, and if it could be utilised as a ground for disqualifying Mr. Kelkar, the rule should be regarded as highly objectionable and dangerous to a degree, and unless it is reformed no candidate for a seat on the Councils would be able to maintain his reputation. Even Parliament is powerless to prevent patriots from having a seat therein, nor is that body ashamed to take into its fold persons like Wilkes, O'Brien, Bradlaugh, O'Connell and O'Donell although they may have undergone imprisonment for twenty years. If taking advantage of the clause under discussion the Indian authorities keep persons like Krishna Kumár Mitra, Lála Lajpatrái, Tilak and others out of the Councils, the value of the Reforms dwindles down to nothing. No one will be safe under it, for there is no knowing when Mr. Surendranáth Bannerji and Sir P. M. Mehta would be disqualified under it, and hence it is in no way surprising that the masses should look upon the Reforms as hardly worth anything. [The *Shakti* writes:—It is hardly a month since the publication of the Regulations and yet the power to be exercised on rare occasions has been requisitioned by the Bombay Government for the purpose of preventing Mr. Kelkar from entering the Legislative Council. We think the presence of Mr. Kelkar with patriotic feelings of a high order at the Council table must have been odious to the authorities who must have been pretty sure of failing to browbeat a man of his calibre. Government have no desire, it seems, to listen to his views. In short, there is no place in the reformed Councils for able patriots, and in one respect this may be a welcome issue, for our patriots will then have ample time to devote to the good of the people and work whole-heartedly for the country's benefit. The *Jain* looks upon Mr. Kelkar's disqualification as an open insult to the educated Indians and declares that the Reforms are in no way directed towards satisfying popular demands. The *Gujarát* also disapproves of the Government action. The *Lohána Samáchár* and the *Shri Sayáji Vijay* also adversely criticise the action of Government.]

Kesari (131), 18th Dec.; *Sudhárak* (164), 13th Dec.; *Kalpataru* (128), 12th Dec.; *Bakul* (110), 12th Dec.; *Prakásh* (149), 15th Dec.

26. It is not surprising that the Nationalist organs have condemned the disqualification of Mr. Kelkar by Government. The Honourable Mr. Gokhale also has expressed himself against the action of Government. Government have done no harm to Mr. Kelkar. They have, on the contrary, been of great disservice to themselves in losing the support of Mr. Gokhale. The Reforms were hailed with joy in the great Moderate Centre, Bombay. It is good that the disqualification of Mr. Kelkar has acted as an eye-opener to the real circumstances. The bureaucrats are of opinion that the people also should honour those whom they point out as worthy of honour. When Government declare persons honoured by the public at large to be *budmashes* the titles conferred by Government will be treated as worthless. Even when persons worthy of respect are honoured by Government, they will be looked down upon as a retaliatory measure by the public at large. The bureaucrats are only discrediting Government titles by their action. They may exclude popular heroes from the Councils. But the latter will not lose the public influence in them. [The *Sudhárak* remarks:—The Bengal Government is removing the difficulties in the way of the election of public men. The Bombay Government are creating difficulties of their own accord. Though we do not agree with the *Kesari* in eulogising Mr. Kelkar, we express our strong protest against the autocratic exclusion of Mr. Kelkar from the list of candidates, without giving him an occasion to defend himself. The *Kalpataru*, the *Bakul* and the *Prakásh* also write in a similar strain.]

Bhála (111), 11th Dec.

27. Now that people of all shades of opinion concur in disapproving of Government's action in disqualifying Mr. Kelkar from election to the Bombay Legislative Council they should show a practical demonstration of their disapproval. All the other candidates should withdraw their candidature and allow Mr. Kelkar alone to be invariably returned. There is thus a likelihood of the famous "Wilkes and Liberty" case being repeated in Maháráshtra, and its Local Boards should not therefore allow this golden opportunity to slip out of their hands of showing their steadfast determination and love of principle. The worst that the Government can do is not to allow any seat for the Central Division, but that would mean little loss to the Presidency. Those that admire the passive resistance of their brethren in Transvaal would do well to imitate their example and thus prove equal to the occasion.

Comments on the Regulations for the reformed Councils.

Gujaráti (29), 12th Dec.; *Shakti* (93), 11th Dec.

28. Continuing its comments on the Regulations under the Indian Councils Act (*vide* paragraph 23 of the Weekly Report No. 50) the *Gujaráti* discusses in a carping spirit the various anomalies said to have crept into the Regulations, whereby while the Municipalities in the Central Provinces have a direct representative on the Viceregal Council, Municipal Boards in the rest of India have been denied such right. European Chambers of Commerce, Land-holders, Musalmans have been granted, it is remarked, similar privileges and yet Municipalities in various provinces have not. The paper further analyses the composition of the Imperial Council, and endeavours to show that while six crores of Muhammadans have six members as their direct representatives on that body no provision has been made to secure similar representation to the twenty crores of the Hindu population. The paper finds in these regulations a deliberate and persistent effort to please the Muhammadans of whatever province and to sacrifice the interests of the rest of the population without any compunction. [The *Shakti* also adversely criticises the Regulations and endeavours to expose the inequalities existing between a Muhammadan and a Hindu entitled to the franchise. The paper discusses the low qualifications which entitle a Muhammadan to vote at Council elections and regrets that similar rights should not have been conceded to members of the other Indian communities. After quoting the views of the several leading Bengal papers the paper tries to show how the Reforms will give a stimulus to the 'divide and rule' policy of the British in India.]

Indian Social Reformer (6), 19th Dec.

*29. "A comparative study of the despatches published last year of the Government of India and the Secretary of State, and the Regulations recently issued, brings out the fact that some sudden influence had been at work since the publication of the former and in the preparation of the latter, and a fuller consideration of the nature of the changes that have been made in the original proposals, inclines us to the belief that the India Office and not the Government of India is probably responsible for them.......... The Government of India did not contemplate the division of landlords into Muhammadans and non-Muhammadans, nor the provision of special seats for the former whenever they could not elect their own men through the general landlord electorates. This is obviously the Secretary of State's own doing under, no doubt, the pressure of Mr. Amir Ali and his friends. It is easy to see how seriously this innovation disturbs the balance of representation in the Council, driving non-Muhammadan landlords to encroach on the seats expressly intended for the representation of the professional middle classes. This seems to us to be the greatest defect of the Regulations as compared with the original scheme. There can be no doubt that Lord Minto and his Government were and are very anxious to give a really effective representation to the professional middle classes, and probably the shape which the Regulations have taken is as much a surprise and disappointment to them as to the educated classes. It may be expected that the power of nomination will be utilised so as to restore the balance to the utmost possible extent under the circumstances. The Regulations will no doubt be amended before the next General Election."

Al-Haq (53), 4th Dec., Eng. cols.

30. "We are sure Government have bestowed boons on the native Indians in the shape of Reformed Councils for which they are bound to feel grateful, but the selection of representatives of all privileged bodies is hemmed in with such ill-conceived restrictions as take away much of the grace. That every electorate must return one of their own number precludes many deserving persons from contesting seats on the Councils. There are, for instance, many private gentlemen who possess experience wide and varied, but whose sentiment of dignity did not and rightly did not admit of their accepting Municipal Councillorships. Such highly dignified and very useful worthies cannot aspire to enter the Legislative Council to represent the Sind Municipalities. This rule is bound to prove of more material harm in the case of the zamindárs and the Local Boards of Sind. Government are not unaware of the dearth of truly educated men among the Sind zamindárs. We are at a loss to understand what loss or injury would Government come by if the Sind zamindárs selected one of their own community who may not be a landholder but who may be equipped with literary and other accomplishments indispensable in a member of a Legislative Council. Have any non-zamindár Moslems who have hitherto represented the Sind zamindárs in the Council ever been guilty of proving troublesome to Government?.............. The zamindárs and the Local Boards would be happy to select their representatives from amongst non-zamindár Moslems of real qualifications, but Government have in their inscrutable wisdom precluded them from utilising the best available talents.......... However, if the restrictions referred to above have come to stay we should like to urge that Government might be graciously pleased to allot one seat out of the four to be occupied by representatives of the separate Muhammadan electorates to the non-zamindár Moslems of Sind. Of the four divisions of the Bombay Presidency Sind is the only division where Muhammadans are in a majority. It would be clear injustice if they are debarred from enjoyment of the franchise which their brothers in the other three divisions freely enjoy. We trust Government will see their way to making an exception in favour of the non-zamindár Moslems in Sind in consideration of their special circumstances and claims."

Comments on the Pársi meeting held in Bombay to demand special representation for the community.

Indian Spectator (7), 18th Dec.

31. "If the Pársi meeting, held last week to claim the right of communal representation under the new Reform Scheme, proved anything, it proved that the community was indifferent to the matter and that the meeting was too late to make any real impression on the authorities. And yet we are told that the requisition asking for the meeting was largely and influentially signed. Where were the leading signatories at the proper time?"

Kaiser-i-Hind (34), 19th Dec., Eng. cols.

***32.** "It was a foregone conclusion that if the Muhammadans were granted communal representation, other minorities, microscopic or otherwise, would claim similar consideration at the hands of the Government. It was equally obvious that Government would never grant the request. The Jains began asking for it long before the reforms had taken a concrete or workable form. They received a polite but firm reply in the negative. It must be said, however, in favour of the Jains that they did not enter the field a day after the fair. But that is exactly what a section of the Pársi community of Bombay has done and thus, in a sense, made itself the laughing-stock of all and sundry. None can say that we have not at heart the best interests of the Zoroastrians. But in this particular instance of a section of the community putting forth claims for communal representation, we honestly feel that the community will be best off without it. In what way the Pársis are likely to lose unless they nominate their own representative we cannot for the life of us imagine.......... The Pársis are too shrewd a race not to see the appositeness of what we have said above, and we trust that we have heard the last of the belated plea of communal representation for them, at least until it is proved by actual experience that they have lost ground by keeping 'mum'."

Pársi (37), 19th Dec., Eng. cols.

***33.** "In some quarters the Pársi movement for separate representation has been belittled by statements, very inacurate, of the non-representative character of the public meeting, of the Pársis convened last week, and the belated appearance of the idea. As for the meeting, the shortness of the notice and inconvenience of the day are an ample explanation of its paucity ; but even as it was, is there any community in Bombay which on a hasty call could assemble 700 (not 300) men of more considerable education and social status than those who met at Allbless Baug ? That it was belated we own with regret. That it should have been necessary to hold it at all we regret still more. A very few leading men in the community felt themselves unable to come and support the meeting because they had, earlier in the development of the Reform Scheme, expressed themselves strongly against the idea of communal representation......... If a plebiscite were taken of the opinion of the community, we are convinced—nay, we know—that it would be found overwhelmingly in favour, in the circumstances that have now developed, of the election of Pársis by Pársis. The Act having already come into force is no obstacle to an amendment of the rules governing elections being made even at this late hour.......... The Pársis would not, if they could, wreck the Act ; it is too good for that ; but it can never fulfil its intentions if it leaves a community like the Pársis voiceless except by the capricious charity of gubernatorial nominations."

Bombay Samáchár (68), 13th Dec. ; *Sánj Vartamán* (40), 11th Dec.

34. Referring to the meeting recently held by the Pársis for demanding communal representation, the *Bombay Samáchár* deplores that an attempt should be made in some quarters to belittle the importance of the meeting on the ground of its being poorly attended. It scouts the argument that separate Pársi representation will tend to foster racial differences as one-sided and imaginary. It points out that it is not the principle of such representation, but the mode in which it is put into practice, that is responsible for racial animosities. The Pársis, the paper urges, demand representation on the same principles as those on which it was given to the Muhammadans and the Eurasians. It further urges that in view of the assistance which the Pársi community has been giving to Government and to the country's industries, and of the important position it occupies on this side of India, Government would not be doing wrong if they gave it one or even more representatives. [The *Sánj Vartamán* deplores that the meeting should have proved unsuccessful and that the leaders of the Pársi community should all have been absent. It attributes this to the want of unanimity of opinion about the question amongst the Pársis themselves, and doubts if in this divided state of opinion, Government would ever consider the demand favourably.]

Ráshtramat (47), 15th Dec., Eng. cols.

35. One Mánekji Kávasji Patel writes as follows to the *Ráshtramat* about the Pársi agitation for separate representation :— "The whole agitation is hollow and artificial. The Pársis as a community do not want or require a separate electorate. They believe that, on account of their education, wealth, charities and public spirit, members of their community would always find seats on the local Legislative Council....... It is well known how easy it is in these days to obtain the signatures of Pársis to any and every kind of requisition. A Pársi *mobed*, employed on Commission, has only to go to about a dozen large public and private officers, with a paper called the 'requisition,' and hundreds of Pársis would sign it without even taking the trouble to read the precious document, provided always there are three or four well-known names at the top......... Whenever a question of real importance is to be decided by the community, the meeting of the Pársi Anjumán is generally attended by three or four thousand Pársis. Last Friday's meeting of the Anjumán numbered less than three hundred men, which clearly indicated that the community did not want the concession from Government prayed for in the resolution passed at the meeting."

Suggestion that Mr. D. E. Wacha should be nominated to the Bombay Legislative Council.

Kaiser-i-Hind (34), 19th Dec., Eng. cols.

***36.** "We hear that Mr. Fazulbhoy Currimbhoy Ebrahim, who has been elected by the Mill-owners' Association, is likely to go to the Imperial Legislative Council as the representative of the Bombay Muhammadans. If our information is correct, the Association will have to elect another member in Mr. Fazulbhoy's place. Need we say that the Mill-owners cannot possibly do better than elect Mr. Wacha? They would simply be honouring themselves by honouring him. But if no necessity arises for a fresh election, we trust that His Excellency Sir George Clarke will prove, by nominating Mr. Wacha to a seat, that he, at any rate, can appreciate the real worth of a man who has never advertised himself in his life. How intensely popular such a nomination will be can be very easily imagined—popular not only in this Presidency, but throughout the length and breadth of India."

Comments on the demand for a United Congress.

Gujaráti (29), 19th Dec., Eng. cols.

***37.** "We confess we do not understand the hysterical talk in which some people indulge about having what is called a United Congress. It is difficult to see what is meant by a United Congress or what is there to prevent any Indian who is in sympathy with the Congress movement from joining the Congress and taking a part in its deliberations. Neither the constitution nor the rules and regulations of the Congress, as settled by the Allahabad Convention Committee, are of an immutable character, and if Congressmen as a body desire to alter them in any respect, the existing rules do not come in the way of that being done.......... As a first step towards the attainment of the idea of a United Congress, it is proposed that election of delegates to the Láhore Congress should be by the old and new methods! We fail to see how the All-India Congress Committee or the General Secretaries can have any right to go behind the existing constitution and rules. The proposal is virtually an attempt to restore the old state of things and undo the work of the Convention and the Allahabad Convention Committee. None but the Congress can under the rules now laid down modify them, and it is utterly absurd to appeal to the General Secretaries or the All-India Congress Committee to permit the election of delegates in the way proposed.......... It is proposed that Moderates and Extremists should both co-operate in getting the constitution passed by a Congress constituted as above. What is to happen if that is not passed belongs to the region of uncertainty. The proposal is in fact an invitation to the Moderates and the Congress to stultify themselves by re-opening the whole controversy over the constitution and the rules of debate. We hope this invitation will not meet with any general response. With a little more firmness and determination on the part of two or three leading Congressmen the controversy over the question of holding a United Congress would be for ever closed. No Congressmen who want to do any genuine service to the country and wish to join the Congress are prevented by the existing constitution from co-operating with the other Congressmen or from bringing forward any motion before the Subjects Committee or the Congress for modifying the constitution and rules as settled by the Allahabad Convention Committee. Those of our countrymen who are holding out hopes of a compromise on unconstitutional lines by ignoring what has been done are doing a great disservice to the Congress movement. In the attempt to conciliate a few irreconcileables, they will alienate the sympathy of more substantial supporters of the Congress. The cry about holding a United Congress is an utterly misleading cry, and we trust it will not be allowed to introduce confusion into the Congress. What is wanted is unflinching firmness at this hour; otherwise, we should not be surprised if the Congress itself came to grief once more within the next few years."

Comments on the resignation of Sir P. M. Mehta of the Presidentship of the Indian National Congress.

Bombay Samáchár (68), 14th Dec.; *Akhbár-e-Islám* (63), 16th Dec.

38. Sir P. M. Mehta's refusal to give any explanation as to the reasons which led to his resignation of the presidential chair at the forthcoming Congress has given rise to many surmises; but when such an eminent leader of the public refuses to speak, we can only infer that he is afraid that the publication of his reasons is likely to be detrimental to the public interest. The very fact that he sent in his resignation at the eleventh hour leads us to conclude that the reasons actuating him must have been of a very serious character and insurmountable. His refusal at this late hour has given rise to well-grounded fear among the supporters of the Congress that it would be impossible to hold the Congress this time. It is further urged that the failure to hold the Congress will do incalculable harm to the political awakening of India. In our opinion, these fears are groundless, for even if the Congress be not held this year, its want is not likely to be felt. The public is too much engrossed at this moment with the new scheme which has been introduced in the country. Again, the reformed Councils will supply us with even a better and more effective platform for the discussion of our political questions. [The paper then turns to the broader issue of dispensing with the Congress altogether on the ground that no necessity now exists for its continuance. It points out that the Congress was brought into existence by Lord Dufferin in order that Government might be the better able to know the opinion of the country on important questions. Now, however, that the Councils have been enlarged and their powers increased, the paper thinks that the Councils would be the most convenient place for discussing important questions in the first instance, and that the only need of convening the Congress would be when Government would refuse to carry out any resolution passed by the Council. The *Akhbár-e-Islám* supports the *Bombay Samáchár's* arguments in favour of abolishing the Congress.]

Sánj Vartamán (40), 16th Dec.; *Cutch Kesari* (71), 16th Dec.; *Lohána Samáchár* (81), 16th Dec.; *Jain* (190), 12th Dec.; *Gujarát* (73), 11th Dec.

39. We wish that Sir Pherozeshah's telegram to Lála Harkishanlál had never seen the light of day. We strongly appeal to him to disclose his "combination of unexpected circumstances" to the public. Sir Pherozeshah knew well enough the grave responsibilities which he was accepting when he accepted the presidential chair. He knew well enough that as the mouthpiece of the Congress, he would have to pronounce his judgment on the regulations regarding the New Council Reforms. If he had performed this duty with the courage which distinguished him in the days of his youth, the British public and Lord Morley would have been able to learn from the Congress platform, how rights, given with the best and most liberal intentions, are stultified by the bureaucracy in India and how the true spirit of Lord Morley's liberal scheme is not preserved in the new regulations. It is a great misfortune to India that at such a critical juncture the leader who had taken the field on India's behalf should have turned back from the battle-field. Is not this a great disappointment to India? Has not this action caused great loss to India and dealt a crushing blow to the Congress? [The paper then adversely comments upon the *Bombay Samáchár's* article (paragraph No. 38 of the current report), advocating the abolition of the Congress and points out that the new Reforms have not granted all that India wants and that in the new Councils there will be no scope for discussing many questions which will have to be discussed in the Congress. The *Cutch Kesari* writes in a similar strain about the *Bombay Samáchár's* suggestions and remarks:—When some of the regulations are so narrow that the true leaders of the people like Tilak can never sit in the Councils, it would be unwise to say that these Councils will be good substitutes for the Congress. The Congress must continue its sessions until the attainment of *swaráj*. The *Lohána Samáchár* considers Sir P. Mehta's resignation at the last moment as derogatory to a man of his position. No explanation, it says, can be adequate enough to account for his placing the Congress in an awkward fix. The *Jain* considers Sir P. Mehta's resignation as

having been dictated by a fear that he would not be able to successfully combat the proposals of Lála Lajpatrái and others for a United Congress. The *Gujarát* considers the resignation as a crushing blow to the Moderate Congress.]

Comments on His Excellency the Viceroy's reply to the Madras addresses.

Indian Spectator (7), 18th Dec.

40. "The speech made by His Excellency the Viceroy in reply to some eight addresses at Madras was in several respects the best and the most characteristic of all delivered by him during his tour. At the time when he set out from Simla we expected that his would be a triumphal march through the land, for we thought that in consequence of the announcement of the Reform regulations it would be acknowledged everywhere that he had conquered unrest. Up to the point when the regulations were published, our expectations were amply realised. But the regulations, instead of heightening the chorus of praise, suddenly introduced into it a jarring note and spoilt the music. In his reply to the Madras Congress Committee, His Excellency had to refer to the political reforms apologetically more than with pride. He advised the Committee, and through it all other critics, to leave alone for the present 'the academic discussion of small points, until the public has had some experience of the practical working of the new machinery'. No length of practical experience can provide a remedy for the sense of invidiousness caused by certain regulations. But when we see that Government have already modified some of the regulations and hold out hopes of other details being also revised, there is no reason to suppose that the theoretical principles will not also be reviewed in the light of criticism, and it is undoubtedly the duty of all to suspend criticism for the present."

Sind Journal (20), 16th Dec.

41. "Referring to the Madras Provincial Congress Committee's criticism of the Reform Scheme His Excellency Lord Minto said in a conciliatory spirit that the Reforms aimed at granting to the people of India the fulfilment of principles of administration, but did not pretend to be perfect. He asked for a fair trial on the part of the people and said that Government would remove such defects as experience might reveal. We welcome this utterance in the spirit in which it is made, but while giving credit to Lord Minto for good intentions we are inclined to doubt very much whether the bureaucrats will allow any important modifications to be made.......... A few minor regulations may be altered, but the main features of the scheme itself will mostly remain. At least the bureaucracy will fight hard and long before surrendering."

Appreciation of His Excellency the Governor's speech at the prize distribution ceremony of the Bombay Education Society's Schools.

Gujaráti Punch (31), 12th Dec.

42. The sentiments to which His Excellency the Governor gave expression at the prize distribution of the Byculla European Schools should be engraved on the hearts of the European residents of this country. His Excellency has to be thanked for the suggestions he has thrown out to the Europeans as to the manner in which they should behave with Indians. Sympathy was the keynote of His Excellency's speech. The behaviour of the Europeans in this country is responsible for the unrest created among the educated and uneducated Indian public. We are glad to note that sensible Indians and statesmen like Lord Morley and Sir George Clarke are sincerely endeavouring to eliminate this feeling of contempt which the Whites have for the Blacks, and which to a large extent has given birth to discontent among Indians. If the Europeans in the country were to follow in the footsteps of the European missionaries who not only mix with Indians but devote their time to the service of even those affected with contagious diseases, in the words of Sir George Clarke, "we should hear much less of unrest in India." We hope the European residents of the country will ponder on the sentiments of His Excellency and by their proper behaviour help to bring about a reign of peace in the country.

Appreciation of His Excellency the Governor's speech at the opening ceremony of the Orient Club, Bombay.
Jám-e-Jamshed (33), 18th Dec., Eng. cols.

43. "The speech made by His Excellency Sir George Clarke at the opening of the Orient Club, the other day, revealed to the Indian public more forcibly and clearly than ever the earnestness and sympathy with which the present head of the administration has striven to break down the social barriers which divide the rulers and the ruled in this country. The Governor of Bombay is not only the head of the administration but the first citizen of the province and the leader of society, both European and Indian; and the social duties and obligations, and even responsibilities he has to discharge are no less arduous and serious than his purely official functions. To bring the Indian and the European together, to lessen the points of cleavage between the two, to remove racial prejudices, and to strengthen and create new bonds of friendship, sympathy and good-will between the two are certainly among the highest and heaviest functions of the office Sir George Clarke now fills in India; and His Excellency's presence and the speech he delivered bore fresh testimony to the deep and earnest interest he takes in this part of his labours."

Suggestion to the Bombay Government to institute an independent enquiry in the case of the Ratnágiri Library.
Dnyán Prakásh (44), 18th Dec.

44. The library at Ratnágiri still remains under the ban of Government, and we hope the petition submitted by the members of the said library will remind the sympathetic Government of Sir George Clarke to do justice to the institution. It is really to be pitied that while Lords Minto and Morley are doing their level best to establish sympathetic relations between the rulers and the ruled such incidents should happen to offend their feelings. It must be admitted that the unjust and autocratic conduct of the officials is as much responsible for anarchical outrages as inflammatory speeches and writings. We are afraid, therefore, that the arbitrary step taken by the District Magistrate, Ratnágiri, with respect to the local library is likely to diffuse a spirit of discontent among the people and to tend to lessen their respect for the British administration of justice. We, therefore, hasten to suggest to the Bombay Government to immediately ask the Commissioner of the Southern District or some other official to institute an independent enquiry into the matter. Before holding the enquiry all the information and proofs that led Government to deal so harshly with the library should be placed before the people so that they may be able to have their say and, if possible, to clear themselves from the charges. If Government are able to prove their case, the people will have no grounds left to grumble.

Comments on the order of the First Class Magistrate of Mahád (Kolába) prohibiting a public welcome to S. M. Paránjpe of the *Kál* newspaper.
Mahrátta (11), 19th Dec.

***45.** "Our readers will remember that the *pán-supári* party to be given in honour of Mr. S. M. Paránjpe of the *Kál* was prohibited by the District Magistrate of Poona. This time the scene of action of another notice of the same type has been Mahád in the Kolába District. A notice has been issued, like the one at Poona, under that potent section of the encyclopædic police laws, section 42 of the District Police Act. .... Mr. Paránjpe has not yet gone to Mahád, his native place, and surely Government have left the Mahád people in the background by being the first to honour him in that part of the country even before his presence there!"

Kál (127), 17th Dec.

46. The bureaucrats are fond of acting high-handedly, and resort to straining laws and regulations to keep up the semblance of justice. It is only a blind bureaucrat who can see in the projected reception to Shivrám Mahádev Paránjpe at Mahád (Kolába) any possibility of a breach of public peace. This is more childish than the disqualification of Kelkar. If the people had judged these men to be offenders, they would never have honoured them. But they are considered to be quite innocent by the public at large. The more the bureaucrats disrespect them, the more will they be honoured by the public. Tilak is more reverenced now than before in spite of conviction by the bureaucrats. If the repressive policy has been pursued with the hope of persuading the public not to follow the ways and methods of Paránjpe, it will be vain. Already people have come to know that dangers more terrible than those undergone by Paránjpe await them and they now consider it their sacred duty to face them. The bureaucrats may well consider whether they are enhancing the prestige of Government or lowering it by their actions. People may be terrorised for a while, but in the end the British Government would stand discredited in the eyes of the public.

Ráshtramat (47), 16th Dec.

47. It is really very ridiculous on the part of the District Magistrate, Kolába, to have taken refuge under section 42 of the District Police Act to prohibit any demonstration in honour of Paránjpe on his impending visit to Mahád. Paránjpe received an enthusiastic reception at Bombay, and there was neither disturbance of the peace nor contempt of lawful authority to justify the District Magistrate, Kolába, to ape the example of the Poona Magistrate and thus expose himself to public ridicule. In our opinion the officials do not wish the people to honour those who are in their bad books and besides they seem to be jealous of them as people do not give themselves any receptions. But people can very easily see through the motives of the officials and as long as they have not sold away their souls they will honour those to whom honour is due and resist the attempts of the bureaucrats to gag public opinion.

Appreciation of the appointment of Mr. Sulemán Abdul Wáhed as the Sheriff of Bombay.

Akhbár-e-Islám (63), 11th Dec.

48. The appointment of Mr. Wáhed as the Sheriff of Bombay has been adversely criticised by some papers, but we fail to see how he is not well qualified for the post. Mr. Sulemán Abdul Wáhed is respected not only by the Cutchi Memon community to which he belongs but by the general Muhammadan community as well as by Government. As a great merchant he is popular with the general public of Bombay. His charities are wide. He is a J. P., an Honorary Presidency Magistrate and a Government nominee on the Municipal Corporation. Among the Native Princes and Nawábs he is well known and is an Agent of the Mahárája of Jodhpur. He has the honour to be the trustee of various religious charities. It is natural that as his praises have not been sung in the press his appointment should cause discussion. The Cutchi Memon community and Muhammadans in general should feel proud that so worthy a Moslem has been raised to this honour by Government.

Alleged misappropriation of money by the Managing Agents of the United Sind Spinning and Weaving Company, Hyderabad.

Musáfir (55), 11th Dec.

49. Of late complaints have been made charging the Managing Agents of the United Sind Spinning & Weaving Co., Ld., of Hyderabad, with misappropriation of money belonging to shareholders, and with publishing two sets of memorandums and articles of association, one for the Government Registrar who is expected to go through them before sanctioning the registration of a company and the other for the share-holders and others interested in the concern. The alleged charges are indeed most serious that could be brought against a limited liability company, and if they be true, Government would do well to institute a thorough and searching inquiry into the matter without further delay.

Alleged ignorance of English of the Honourable yed Alhando Shah.

Sind Journal (20), 16th Dec.

50. "The Sind Local Boards have elected Syed Alhando Shah, Zamindár and Honorary Magistrate of Naushábro, who is utterly innocent of a knowledge of English. What do the electors, whose wisdom seems to surpass all understanding, expect him to do in the Council? What object, we ask Government, is served by the election of a man like that? Does it not make the Reform Scheme ridiculous? The choice being confined to a Local Board member and a good majority of these being Muhammadans, it was only expected—indeed, the authorities themselves hardly disguised this expectation—that a

Muhammadan would be elected; and the officials surely knew that among Muhammadan members of Local Boards, there was hardly any English-knowing man. Why did they not suggest, therefore, that a knowledge of English be made a *sine qua non* for selection? Did they want to see some fun? We trow not; for it will be all at the expense of Government. Why then, were they silent?"

Comments on the Congo atrocities.
Pársi (37), 19th Dec., Eng. cols.

*51. "The Belgian Government and many of the chief citizens of Belgium have issued an appeal to the nations in general, and to England in particular, not to be unfair to them in their judgment of the progress of reform in the Congo basin. The passion for justice in other people's countries is a peculiarly English one. Within the Empire, however, this hatred of oppression is a very useful and commendable trait, but perhaps owing to the extra trouble involved when one has to proceed from indignation to action, it is not so easily excited. The Congo atrocities, though well vouched for, are still to a certain degree 'travellers' tales,' and travellers have a remarkable faculty for seeing that which they wish to see. In South Africa, however, where, if not comparable with the Congo, there are still burning wrongs to redress—undebatable wrongs such as men in Europe are worshipped to-day as national heroes for taking up arms to redress—and these are suffered at the hands of British subjects by British subjects. We have every desire to see justice done in the Congo, but when we hear of indignation meetings organised by bishops in England—and we notice there was one even in Bombay of the same type last week—we are tempted to wonder, in the words of a homely proverb, why English people do not save their breath to cool their own porridge."

Bhála (111), 11th Dec.

52. The Western writers seem to consider all white-skinned people to be really civilised and the dark-skinned people to be the veritable embodiments of brutality. The yellow races were also placed on a footing with the dark ones, but since the defeat of the Russians by the Japanese they have grown into the estimation of the whites. It is thus seen that Military prowess and state-craft go a great way in establishing right of a race to be considered civilised in the eyes of the Westerners. But from a humanitarian point of view the white races of Europe are the greatest barbarians that the world has ever seen. They are responsible for the practically total extinction of the aboriginal tribes of America, and the moral depravity they show in achieving selfish ends borders on the devilish. The atrocities which the owners of the rubber plantations and the Belgian soldiers practise on the original inhabitants of the Congo Free States are, to say the least, most unbecoming to the professed followers of the Holy Gospel. Alas! the poor Africans are shot dead and maimed by the blood-thirsty Belgian soldiers for no fault whatsoever. In the name of humanity the ruling powers of the world, including Japan and England, should ask the Government of Belgium to desist from committing any further atrocities on the poor Africans, and if the request is not complied with, open hostilities should be declared against it.

Legislation.

Comments on the refusal of the Government of India to give assent to the Bombay Port Trust Bill.
Oriental Review (13), 15th Dec.

53. "The refusal of the Government of India to give assent to the Port Trust Bill passed by the Bombay Legislative Council has shocked the public with its utter lack of sympathy with the aspirations of the people, its unwillingness to move with the times, its inconsiderate attempt to checkmate the Bombay Government in attempting to pass one of the wisest and most sympathetic measures. The history of the Bill in its successive stages through the Bombay Legislative Council was full of a host of pleasant and unpleasant sensations at the same time—

pleasant because it testified to the noble and statesmanlike desire of the Government of Bombay to accord legitimate rights and privileges to the people, unpleasant because of the narrow-minded refusal of a section of the Anglo-Indian Press and the Bombay Chamber of Commerce to co-operate with the Government in this matter and to welcome their Indian fellow citizens to higher spheres of public life.......... That the Bombay Government granted, in the very teeth of this powerful opposition, the demands of the Indian commercial community was no small credit to its statesmanlike sympathy and broad-minded foresightedness. And yet the measure is not granted its assent by the Government of India—a step which is, of course, welcomed with appropriate hallelujahs by the *Times of India*, which has appointed itself as the champion of the vested rights of the European commercial community and is bitterly opposed to the sacred preserve of the Port Trust being invaded by any 'alien' element. We believe it was the word which was used by a correspondent of the same paper to characterise the Indian element. Mark the irony of the Indian element being considered 'alien' in India.......... The Bill will be now brought before the Bombay Legislative Council, and we hope representatives of Indian opinion will not fail to advocate strongly the rights of the Indian commercial community. The Government of Bombay will, we hope, stand firm and not allow the principle it has once accepted to be violated."

Education.

Comments on the Government Resolution preventing students in certain schools from joining Government or aided schools.

Rāshtramat (47), 17th Dec., Eng. cols.

54. "Those who have read the remarks of the Honourable Mr. W. T. Morison in the Land Revenue Administration Report of this Presidency for the year 1907-08 about the state of public feeling in the Division under him will scarcely be surprised at the recent Government Resolution prohibiting all Government and aided educational institutions of the Presidency from admitting boys now studying in the Samarth Vidyálaya (Talegaon, Poona). This order will cause no surprise, and it need cause as little pain. Those who send their boys to this National School do so because they have lost their faith in Government schools on account of the spurious article which is there presented to boys under the name of education. Such boys would scarcely care to seek admission at the doors of Government schools even if they were given the choice. This Government order is, therefore, no punishment to the boys who are already receiving instruction in that National Boarding school, and from the Nation's point view it will only serve to settle down the views of parents and guardians who have a tendency to remain indecisive. 'Choose your path' says the Government order, and we do thank the Government for forcing the Presidency to come to a clear issue. A dozen of such wholesome orders would be very useful to Maháráshtra, and the National movement would crystallise into a clear-cut course for good or for evil. It is with painful reality that we notice the tendency towards vacillation and disreputable genuflections on the part of people who only serve to disgrace and demoralise the party to which they belong. If such people are taught the salutary lesson of making up their minds and keeping to the path they have deliberately chosen, they and their party will be saved the unpleasant and positively harmful reproach which their conduct brings on them.......... We cannot appreciate, however, Mr. Morison's remarks which are full of venom and falsehood. Mr. Morison refuses to accept the story of the Assistant Collector, Mr. Anderson, 'who compares his sub-division to a charge of gunpowder to which no fuse has yet been applied'. But he improves upon this alarmist view only to go to the other extreme and would have us believe that 'in spite of the disappointments of several bad seasons the cultivators have never lost confidence in the generosity and ability of Government to pull them through somehow, and that they gratefully compare our generous remissions and suspensions of revenue with the more rigid collections of Inámdárs of Hyderabad Territory.' We do not want to quarrel with the Commissioner of the Central Division if he believes in the generosity and ability of the British Government, nor do we grudge him the good taste in falling foul of the Nizam's administration, but we must point out that it is utter self-deception to congratulate the Government on the 'period of stress' which 'has drawn the mass of the people closer to us than before.' Mr. Morison almost seems to wish for the distress of the poor in order to enjoy the pleasure of appearing generous and in order to gain their gratitude......... But though Mr. Morison is convinced of the popularity of Government among the bulk of the people he is not unaware of the 'seditious preaching and agitation by Brahmans.'......... The Commissioner of the Central Division ends his story by laying the charge of disloyalty and seditious preaching at the door of the promoters of the Samarth Vidyálaya. Mr. Morison, of course, does not choose to give the grounds of his belief and there is greater likelihood of these being found in his imagination rather than in facts. We are not aware of any political propaganda being at the foundation of the curriculum of the school. The promoters do not indeed agree with the humdrum course of studies in the Government schools, nor can they conscientiously discharge their duties without giving proper attention to the private conduct of the boys. The religious and moral education of the boys which is woefully neglected in Government schools forms part of the duties of the teacher in this Nationalist Institution. The defects in the Government system of education which are pointed out by so many educationists, and which are admitted even by Government, are sought to be remedied by the originators and promoters of the Samarth Vidyálaya. .... Everything is open and above board. But Mr. Morison scoffs at this 'National' school at Talegaon and calls it 'the most dangerous attempt of Brahmans,' and sheltering behind his official position makes the irresponsible remark that in this school 'boys and young men are taught that their one object in life ought to be the subversion of British rule and the re-establishment, by degrees, of rule by natives of India.' These falsehoods hurled from official vantage ground are as vitriolic as they are untrue, and are productive of mischief which can only be counteracted by the determination of the people to withstand the effects of it. The want of a National school was felt and the Samarth Vidyálaya came into existence. The idea was conceived in the pure spirit of change along wholesome national lines.......... All official attempts to browbeat the conductors of the school by calling them preachers of sedition or by fastening upon them ideas which they never entertained must be courageously withstood. The noble ideas out of which the school sprung should never be compromised even when the very existence of the school is in jeopardy. It is much better to go without any school than to have an adulterated jargon which stinks more of Government threats than of Government favour."

Shakti (93), 11th Dec.

55. Many people are often praising the sympathetic attitude of His Excellency the Governor towards the people. But the acts which follow these sympathetic outbursts are such as to make one fear this sympathy. This kind gentleman started the campaign against sedition in this mild Presidency and thus brought about strikes, riots and blood-shed as its result. Again, it was this kind gentleman who prevented students and teachers from attending public meetings, and now he has issued a resolution declaring the teaching imparted in the Talegaon Samarth Vidyálaya, Poona Maháráshtra Vidyálaya and some other schools to be objectionable and prohibiting admittance to students from these schools into all schools connected with Government. This resolution of the sympathetic gentleman is not less objectionable. If Government think that the teaching imparted in those schools is objectionable, the best thing for them is to help these institutions in no way. But they are not at all justified in the wholesale boycott of the students of these schools. We do not think that these institutions breed germs of epidemics which would be carried by the students leaving them to other schools. Surely the school-boys will not go to Government schools with the set purpose of spreading sedition there. We fail to understand how the policy of obstructing instead of furthering popular efforts to spread education can have any sympathy underlying it.

Comments on the Report of the Director of Public Instruction.

Praja Bandhu (38), 12th Dec.

56. The Government Resolution on the Report of the Director of Public Instruction notes the satisfactory spread of education in the presidency for which we offer our congratulations to the people and express our feelings of gratefulness to the authorities. Government have awakened to the fact that the Presidency is backward as regards education. A recent utterance of His Excellency the Viceroy would lead people to think that Government will spend generously for the spread of education at their earliest convenience. The extra expenditure on education is very insignificant. People will not be satisfied if Government proceed in the matter of education at a very slow pace. The increase in the pay of teachers has brought them no relief whatever. More could certainly be spent on them. Everything taken into consideration, one feels that Government spend very little on education. As long as Government do not spend substantially for the spread of education no progress worth the name will be achieved. When people manifest great zeal in the matter of education Government allot only a few lakhs of rupees every year. This cannot help materially the spread of education or enable Government to see their hopes of popularising it fulfilled.

Rāshtramat (47), 12th Dec., Eng. cols.

57. "The figures showing the number of school-going children in the Presidency given by the Director of Public Instruction's report will compare most miserably with the figures of any other country which has the slightest semblance of a civilised Government ruling over it.......... It is the most sacred duty of the Government to provide means for the education of the people, and yet we find a Government which never lets go an opportunity of boasting of its resources and progressiveness sparing only a pittance for the education of the boys and girls of the Presidency. The elevating influence of education is refused to the country while Military and Police forces are being swelled to an enormous extent. The Government is extremely parsimonious in its expenditure and yet it is wonderfully active and jealous of the control of all educational institutions in the country....... The policy of assuming control over the conduct of the boys out of school coupled with the jealousy and suspicions with which private institutions are watched betray a consciousness of existing discontent which the Government is powerless to remove by striking at the causes. It must, therefore, have recourse to mere force and that is not a very dignified attitude for any civilised Government to take and yet the Indian Government has chosen it."

Railways.

Alleged grievances of the travelling public on the Indian Railways.

Dnyān Prakāsh (44), 13th Dec.

58. 'Bad manners are a crime in India,' says Lord Morley. One of the main causes of discontent in India is the habitual insult levelled recklessly against Indians by Europeans. Indian passengers in railway trains are rudely treated. Some of the first class and second class compartments are reserved for Europeans only, which on principle is bad. When law recognises no difference between Indians and Europeans, we do not see why Railways should treat Europeans favourably. Indians should not sit silent over the wrongs done to them by Europeans, but should freely resort to the courts of justice to teach them better manners. For this purpose, the present arrangement is very bad. Railway cases are heard only by Cantonment Magistrates, who are generally Military Officers located only in certain places. If it be ruled that all Magistrates who have jurisdiction in the area where the offence is committed should have the power to hear Railway cases, the travelling public would be protected a good deal from the impudence of European passengers. Again, Government should punish such European offenders as belong to their own service rather severely in this respect and set a lesson to others. Government have created a Railway Board, but it looks only to the convenience of the European Chambers of Commerce. Railway grievances lead to unpleasant relations between the rulers and the ruled. Government have a special responsibility in Railway matters. Many of the Railways in India are guaranteed by Government and some owned by them. They have a monopoly of traffic and other lines are not allowed to be constructed where railways already exist. Government would commit an unpardonable blunder, if they do not look to the conveniences of the travelling public.

Municipalities.

Comments on the Government proposal to the Bombay Municipal Corporation in connection with the proposed Training College for Primary teachers.

Bombay Samáchár (68), 18th Dec.; *Akhbár-e-Souddgar* (23), 17th Dec.

59. In addressing the Corporation on the subject of the Training College for Primary teachers, Government have requisitioned the aid of a section of the Municipal law which is in a way inapplicable to the present occasion. The framers of the section as well as those of the Police Charges Act had not even dreamt of a necessity arising in the near future calling upon the Municipality to endow a Training College, and therefore the provisions of law whose aid has been sought by Government do not aid them at all. Leaving aside this aspect of the matter, and admitting the utility and importance of a Training College in Bombay, we cannot help observing that the conditions sought to be imposed by the authorities upon the Corporation in connection therewith accord ill with the arrangement resulting in the Police Charges Act. That Act was framed with the express purpose of abolishing the dual control over primary education, but now that control is being revived in the matter of the Training College. As proposed by Government the Corporation has to provide the money for the institution and leave the rest of the control to Government. We cannot understand what have been the shortcomings of the Municipal Schools Committee to disqualify that body from taking up the entire management of that institution. The attitude taken up by Government in this connection reflects a good deal on the Municipal control of educational institutions, and so we do not think the Corporation would be well advised to accede to the Government demands. It, however, behoves that body to admit the necessity of a Training College, but to decline respectfully to accept the proposal coming from Government, unless the institution is placed under the control of a Joint Committee composed of representatives of Government as well as the Corporation. If this arrangement does not suit the authorities, then it would be highly decorous for the Corporation to take upon itself the entire financial burden and manage the College as its own institution. [The *Akhbár-e-Souddágar* disapproves of the Government proposals and regrets that Government should have taken up such a narrow-minded attitude with regard to an institution the utility whereof is universally recognised.]

Indu Prakásh (46), 16th Dec., Eng. cols.; **Sudhárak* (164), 20th Dec.

60. "But for the grave educational interests involved, it were funny, bordering on the ludicrous, to note the higgle-haggling over an expenditure of the few thousands required for so urgent and important a purpose as a Training College for Primary School Teachers in Bombay, that is going on between the Bombay Corporation and the Bombay Government......... Does the supply of good teachers fall within 'adequate provision for Primary Education'? 'No,' say the Corporation. As emphatically, 'yes,' say the Government. It would, besides, seem that the Government claim to interpret law and they practically decide that the Corporation is bound under the law to provide for competent teachers and thus to pay the expenses of a Teachers' Training College for the purpose. However, Government are not going to play quite the Shylock. They offer to bear, out of the total annual estimated charge of Rs. 30,100, Rs. 18,120, leaving the Corporation to make up the remaining Rs. 11,980. This seems *primâ facie* a generous contri-

bution from Government, but that there is still no complete emancipation from parsimony in their proposal would appear from the fact that whilst they are ready to find the pay of the staff, they want the Corporation to pay Rs. 3,090, the estimated 'Leave and Pension Contribution.' The building is to be provided for by the Corporation. There is one more beauty of the proposal worthy of note. Government aver that it is the duty of the Corporation to provide for the College and also require them to pay. And yet the control of the College is to vest entirely in Government. That seems to us a direct contradiction and an anomaly. As we have said before, the whole controversy appears to us to be unedifying. The broad fact is undisputed that we want badly a College in Bombay for training teachers for our Primary Schools. No doubt, all the expense for primary education has under the new arrangement to be undergone by the Corporation. But when this burden was undertaken by that body in consideration of relief from Police charges, the maintenance of such a College was not in contemplation. So it is but equity that Government should substantially help the Corporation specially as some of the pupils of the proposed College would doubtless be available for the other parts of the Presidency than Bombay. The obligation on both the bodies seems to us to be equal, and we, for one, would like them to agree to bearing an equal share. As a corollary, the supervision should also be joint." [The *Sudhárak* writes:—Primary teachers for the Municipal and Local Board Schools in the mofussil are supplied by the Government Training Colleges. We do not see why the same practice should not be followed with reference to the schools maintained by the Municipal Corporation. The fifty teachers required for Bombay annually can easily be trained in the existing Maráthi and Gujaráti Training Colleges. Government need not spend Rs. 24,000 annually on this object. The sum may be utilised towards increasing the stipends of primary school teachers. When the Bombay Corporation was relieved of the Police charges, it was saddled with the expenses of maintaining hospitals. The Bombay Government cannot now ask the Corporation to maintain the Training College in view of the reduction of the Police charges.]

Jám-e-Jamshed (33), 18th Dec., Eng. cols.

61. "It is to be wished that the Bombay Corporation had assumed a more rational attitude in regard to its position towards the proposed Training College for Bombay. The Corporation was certainly within its rights to protest against the proposal to saddle it with a larger responsibility than was originally intended that it should bear. But when it has chosen to assume that it is no part of its obligations to do anything towards the training of primary teachers, it has certainly done more than could be reasonably approved by any fair-minded critic. It owes to itself, to the city, and to the rising generation to see that the teachers it employs are well-trained men. It should have accordingly thought it to be its duty to support the well-meant efforts of Government, instead of doing what neither reason nor common-sense could defend."

Comments on the Bombay Tramways Company's proposal to increase its fares.

Rást Goftár (39), 19th Dec., Eng. cols.

***62.** "The Bombay Electric Supply and Tramways Company, Limited, has approached the Corporation with a memorial for a modification of the fares now in force on the Company's lines.......... The manager of the present Company draws upon his imagination when he attempts to call into question the *bona fides* of the intentions of the old Company, when it regulated its fares on the system of uniformity. No doubt the revised schedule was entered into between the Corporation and that Company only a few years before it was transferred to the present management. But it is ridiculous to insinuate that it was done with a pre-meditated purpose in anticipation of the change in the ownership.......... The Director is constrained to acknowledge that the first class compartments had to be abolished as they were usually left empty. This is a statement which

furnishes a very conclusive reply to the proposal of the Company for the enhancement of rates. The first-class was provided for the requirements of better-class people, but if even this class could not patronise it in spite of its numerous comforts, we can easily judge of the reluctance of the majority of tramway passengers to incur an excess on the present scheduled fares.......... The public formed great anticipations when the horse traction was changed for electric, but the same have not been justified. Irregular service, insufficient number of cars, puzzling and oft-recurring changes, and vexatious restrictions are some of their complaints to which the Company's attention has been drawn without any avail. The old half anna fare between the Crawford Market and Bori Bunder was abolished with a stroke of the pen, children are now refused half fare on transfer tickets, currency-notes even of five rupees worth are not accepted, transfer tickets not punched before leaving the cars are not considered valid, the stopping places of tram-cars are continually changed, and the destinations of the cars are not clearly specified.......... Delay is the worst feature of the present tramway service.......... The old Company ran a larger number of cars at short intervals. And the new Company demands increased fares—for what compensation to the public we do not understand. Is it for the delays and vexatious restrictions that they are now asked to pay more ?"

The leper nuisance in Bombay.

Jám-e-Jamshed (33), 13th Dec., Eng. cols.

63. "When the Acworth Leper Asylum was instituted in Bombay, it was thought that the leper problem was solved and that Bombay had got rid of the nuisance for all time. But these anticipations have not been fulfilled.......... It has been pointed out that since the establishment of the Matunga Home, lepers from all parts of India, even from far off Afghanistan, flock to Bombay ; and even when they fail to find refuge in the Asylum, they are in no hurry to go back from where they came.......... We should think that nothing could be more dangerous and unjust to Bombay than to permit it to become a dumping ground of lepers from outside, or to throw upon the Municipality and the charitable public the burden of what virtually amounts to making it a Central Leper Home for all India.......... The second question which must be decided is whether the Acworth Asylum should be permitted to stand where it now does. Circumstances have greatly altered since it was founded ; and the primary question to be decided is whether it would be safe in the interest of Bombay to let it grow where it stands amid a thickly crowded locality that Matunga soon promises to become with the expansion of the northern portion of the town. The third question that must be decided is whether the Municipal Corporation of Bombay, in the event of the removal of the Matunga Asylum outside the city limits, would be legally justified in supporting or maintaining that Institution.......... The matter undoubtedly needs speedy solution ; but there are questions involved which call forth earlier settlement.......... Why not compel the Municipalities and Local Boards throughout each Division in the Presidency to contribute their mite towards the maintenance of the segregation camps established in their respective divisions ? A leper cess would not be grudged ; and if it cannot be legally levied, Government could make it legal to do so by legislation."

Comments on the resolution of the Surat Municipality in the matter of the retention of the General Ward and the fixing of the franchise.

Shakti (93), 12th Dec. ; *Surya Prakásh* (42), 12th Dec.

64. Commenting upon the resolutions passed by the Surat Municipality in favour of the retention of the General Ward and against the lowering of the franchise from Rs. 9 to Rs. 4, the *Shakti* remarks:—The only thing to comfort us in the first resolution is that while under the old order of things, certain people had over and above the right of voting at the Ward elections, the right of giving three votes in the General Ward, they will only have the right of giving one vote instead of three. This will prevent the influence of one candidate being used in favour of another. On the whole, however, the creation of the General Ward has robbed the public of four seats in the Municipality and placed them in the hands of one class. Mr. Thakorrám and those who favoured this resolution cited the instances of the Poona, Ahmedabad and Bombay Municipalities. But when they came to the second resolution, they forgot that in the very Municipalities they had cited, the franchise was even lower than that proposed by the popular party. The only reason they could urge for refusing to lower the franchise in Surat was that there was a danger of the voters' list becoming unduly long, and that even carriage-drivers would become entitled to vote. The very object of the new reforms is the extension of the franchise. But our Municipal members have been too obstinate to understand or to care for this principle. They have not considered how injurious and unfair they have been in thus keeping thousands of people in a backward state by declaring them unfit. While scores of men in other parts of India are rotting in jail for their struggles to secure privileges for the country, these people in Surat plume themselves on thus depriving the public of their proper rights, and that when Government had left them the choice in the matter. As the poet says, it is easy to do ill, but not so easy to do good. [The *Surya Prakásh*, on the other hand, congratulates the Councillors and their President, Mr. Anderson, on the satisfactory solution of this long debated question, and requests Government to sanction the resolution of the Surat Municipality.]

Umreth (Kaira District) should be granted the right of electing members to the Municipality.
Gujarát (73), 11th Dec.

65. The *Gujarát* regrets that in the Kaira District, towns like Umreth and Mehmedabad which, on account of their large population and the advance made by them in commerce and education, ought to have been given the right of electing the members of their Municipal Boards, are still debarred from the enjoyment of the right, and earnestly requests Government to consider favourably the petition of the people of Umreth to have the right of election conferred upon them.

Adverse criticism on the affairs of the Dákor Municipality.
Káthiáwár and Mahi Kántha Gazette (78), 12th Dec.

66. In a contributed article the *Káthiáwár and Mahi Kántha Gazette* once more passes bitter remarks on the administration of the Dákor Municipality, and draws the attention of the Collector of Kaira and the Commissioner, N. D., to it. The paper observes that no attention is paid to the sanitary requirements of the town and the pilgrims who flock there in large numbers and to whom the Municipality owes its present prosperity. In the end it severely condemns the selfish conduct of the Secretary and most of the Municipal Councillors.

Native States.

Complaints about the mismanagement of affairs in the Jámnagar State.
Baroda Gazette (65), 13th Dec.

67. People have grave doubts about the Jámnagar Treasury being in a satisfactory state. They have reason to entertain such doubts. The general public and especially the village agriculturists are very much harassed. When the present Jám Sáheb came to the *gádi* people expected that their woes would soon end. But there has been no change in their condition, and they are disappointed in their hopes. The land tax in Jámnagar is the heaviest in all the Káthiáwár States. The agriculturist in that State is, besides, burdened in other ways. When the Jám Sáheb is on tour his staff has to be provided with beddings by the villagers. The beddings lent out are rarely returned. The villagers are not in a position to complain in the matter. It is sedition to lodge such complaints. The condition of the villages in the State is very poor. Any one having no means to accommodate the Jám's men is proceeded against in a law court. There is no one to espouse the cause of such people

who are groaning under tyranny. If a villager with his cart is seen by a State peon the cart is taken hold of by the latter. Hire is rarely paid to the villager. The Jám has Europeanised his court and he invites friends from England whom he treats with lavish hospitality. No reform worth the name has been introduced in the State. The internal management of the States in Káthiáwár gradually leads to their decline and to the impoverishment of the people. We pray the Jám Sáheb to realise his duties and responsibilities as a ruler and make efforts for promoting the happiness of his people.

Intelligence extracted from the Press.

A donation of Rs. 1,500 to the Karnátak Nutan Vidyálaya, a nationalist school at Dhárwár.

Karnátak Vritt (105), 7th Dec.

68. A correspondent writes to the *Karnátak Vritt* highly eulogising Mr. V. B. Alur, the founder of the Karnátak Nutan Vidyálaya, a nationalist school at Dhárwár and announces that Mr. Gurunáthráo Phátak (Dhárwár) has given Rs. 1,500 to the school.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd December 1909.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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Intelligence extracted from the Press.

68. A correspondent writes to the *Karnatak* [illegible]:—"A donation of Rs. 1,000 [illegible] eulogising Mr. V. B. Alur, the founder to the [illegible] Natan Vidyálaya, a nationalist Vidyála[illegible] Dhárwár and announces that Mr. Guru[illegible] has given Rs. 1,500 to [illegible]

[illegible] ADRI,

[illegible] Translator to Government.

CONFIDENTIAL.]

[No. 52 of 1909.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th December 1909.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated: what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Vácha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400
29	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
30	Gujarát Mitră	Surat	Weekly	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited, Manager, Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Shrinivás Bhicjái Sirdesai ; Hindu (Chitpáwan) ; 49.	9,000
48	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
49	Sardesái Vijaya	Sáwantvádi	Do.	Pándurang Bálkrishna Dadkar ; (Goud Bráhman) ; 35.	700
	ANGLO-PORTUGUESE.				
50	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
51	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
52	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
53	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
54	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
55	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
56	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
57	Sind Shewak	Naushahro Feroze (Hyderabad, Sind).	Do.	Tolárám Menghráj ; Hindu (Amil) ; 22	500
58	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
68	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
69	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
70	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
71	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
72	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
76	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
77	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
78	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
79	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
80	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
81	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
82	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
83	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
84	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
85	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
86	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
87	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
88	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Sami Sánj	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A. ; Pársi ; 33.	1,600
91	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
92	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
93	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
96	Udbodhan	Ahmedabad	Monthly	......	...
97	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
98	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
99	Shri Dnyánságar Samáchár.	Do.	Fortnightly	Jánakiprasád Labooràm ; Hindu (Kányakubja Bráhman) ; 31.	300
100	Shri Venkateshvar Samáchár.	Do.	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
101	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
102	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
103	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
104	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
105	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
106	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
107	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
108	Arunodayă	Thána	Weekly	Dhondo Káshináth Phadke; Hindu (Chitpáwan Bráhman); 26.	600
109	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
110	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
111	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
112	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
113	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
114	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
115	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
116	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
117	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
118	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
119	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
120	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
121	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
122	Hindu Punch	Thána	Do.	Krishnáji Káshináth Phadke; Hindu (Chitpáwan Bráhman); 42.	8,000
123	Itihás Sangraha	Bombay	Do.	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
124	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
125	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
126	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
127	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
133	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
134	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600
135	Kumtha Vritt	Kumtha (Kánara)	Do.	Laxman Báburao Hegde; Hindu (Gowd Sáraswat); 52.	250

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
136	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
137	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
138	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
139	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
140	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
141	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
142	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
143	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 34.	300
144	Paisa Patti	Bombay	Monthly	Mahádev Trimbak Devasthale; Hindu (Chitpáwan Bráhman); 38.	1,000
145	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
146	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
147	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
148	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
149	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
150	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
151	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
152	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
153	Ráshtramukh	Mahad (Kolába)	Thrice a month	Bálkrishna Ráoji Pálwankar; Hindu (Karháda Bráhman); age 28.	75
154	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
155	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30	300
156	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
157	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
158	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
159	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
160	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
161	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
162	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
163	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
164	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
165	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
166	Vande Mátaram	Poona	Do.	Hari Raghunáth Bhágwat; Hindu (Chitpáwan Bráhman); 32.	1,400
167	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
168	Vijayee Mahrátta	Kolhápur	Weekly	......	...
169	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
170	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
171	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
172	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
173	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vitbal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
174	Esláh	Bombay	Weekly	......	...
	SANSKRIT.				
175	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
176	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
177	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
178	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
179	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
180	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
181	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
182	Guru Ghantál Punch	Do.	Do.	Syed Muhammad Husain Syed Yákubali Muhammadan; 50.	500
183	Habib-ul-Akhbár	Do.	Do.	Amjádbeg; Muhammadan (Moghal); 40	1,000
184	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muhammadan (Shia); 24.	...
185	Mufid-e-Rozgár	Do.	Do.	Mahmood Hussain Hássomya; Muhammadan (Sunni); 44.	...
186	Liberal	Do.	Do.	Munshi Muhammad Yusuf Názim Munshi Amir Ali; Muhammadan (Shiah); age 22.	500
187	Shamsher-i-Hind	Do.	Do.	Dáwood Ali; Muhammadan; 36	...
188	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
189	Urdu Daily	Do.	Do.	Hussain Yusaf Noor Muhammad; Khoja; 33.	1,000
	GUJARA'TI AND HINDI.				
190	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
191	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
192	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
98A	Madhukar	Bombay	Monthly	......	...
	MARATHI.				
108A	Arya Vaibhav	Jalgaon	Weekly	......	...
116A	Deshkálvartmán	Erandol	Do.	......	...
149A	Pratod	Islámpur (Sátára)...	Do.	......	...
155A	Sárika	Bombay	Monthly	......	...

The Editor of No. 47 is Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpawan Brahman).

The Editor of No. 96 is Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22 ; 450.

The Editor of No. 168 is Bhujangrao T. Gaikwad ; Hindu (Marátha) ; 25 ; 500.

The Editor of No. 174 is Mohamed Reza Haji Alli ; Persian Muhammadan (Shia); 35 ; 400.

Nos. 49, 57, 90, 99, 108, 122, 135, 143, 144,153, 166, 182, 183, 185, 186, 187 and 189 have ceased to exist.

No. 129 is a monthly magazine.

[illegible] and Periodicals.

Politics and the Public Administration.

Comments on the murder of the Collector of Násik.

Indian Spectator (7), 25th Dec.

1. "The lamentable tragedy at Násik makes one more addition to the list of martyrs who have fallen victims to the criminal determination of the anarchists. It is an exact reproduction of the assassination of Sir W. Curzon Wyllie, from the shock of which the public have not yet recovered.......... In what circumstances was he assassinated? Precisely of a kind which reminds one of the tragedy at the Imperial Institute. Mr. Jackson was invited by his numerous friends and admirers among Indians to a *pán-supári* party. The invitation proves his popularity. But neither he nor his hosts could have suspected that he was walking into a death-trap. How can an English official hereafter accept an invitation to a popular function where he cannot appear with a police escort? And how can Indians invite an Englishman to a party without taking elaborate precautions against possible attempts upon his life? The grief in which Násik is plunged will be equalled only by the shame which the native public must be feeling for having been unwittingly the cause of the loss of so good and so popular an official. All murder is sinful, but nothing could exceed the heinousness of the assassination of Mr. Jackson.......... The time has come for the public to do something more practical to prevent political crime than to express abhorrence after it is perpetrated. If it be true that the Násik tragedy is ultimately traceable to the license of the Press which the brave official had to put down in discharge of his duty, it must at once occur to the public to ask why the liberty of the Press was abused. Was it because any considerable portion of the public countenanced it, not knowing perhaps what they were doing, or was it only an attempt to corrupt their minds? A fortnight ago, in noticing the Viceroy's kindness to the Ahmedabad sweeper, we suggested that the memory of these martyrs should be perpetuated, however humble they may be, both as a matter of justice to the sufferers and as a national disapproval of the crime to which they have fallen victims. If there ever was an official in this presidency whose memory should be publicly cherished and honoured in the way we suggested, it was Mr. Jackson."

Indian Social Reformer (6), 26th Dec.

***2.** "Some of our young men seem to have developed a belief in violence and murder as means to achieve national greatness. The latest instance of such misguided energy is the cold-blooded murder of Mr. Jackson at Násik on Tuesday night by a young Brahmin from Aurangabad. The deed and the manner of the murder bear such a close resemblance to the incident of Colonel Curzon Wyllie's murder in London as to suggest that the perpetrator had been fired by the example of Dhingra. Evil example is contagious, especially if it is associated with a seemingly disinterested feeling. The most urgent need of the day is to guard young minds against the wholly specious doctrine that violence can ever achieve anything. Government may not be deterred from carrying out their policy of reforms by such murders, but, reforms or no reforms, the country which harbours murderers is on the high road to ruin. Every drop of blood shed by these men will have to be paid for in sweat and blood by generations yet unborn. Every drop of tear shed by those to whom the dead were dear fixes the yoke of servitude more firmly on our necks. That an Indian, and that too a Brahmin, should have so far fallen as to imbrue his hands in the blood of an unsuspecting guest, is the saddest proof of our degradation—not our poverty nor the foreign rule."

Oriental Review (13), 22nd Dec.

3. Expressing great abhorrence for the Násik crime the *Oriental Review* writes:—"The law will take its course. The culprit will be brought to book. The mystery of the conspiracy of anarchists who infest the district will be unravelled. Government will do their part, but what are the Indian people going to do? We expect nothing from the Extremists. They must be chuckling over the fall of a great and good man, because the line of demarcation between the Extremists and the Anarchists is thin. But what about the Moderates? Are they going to do anything? Are they going to sit still after expressing their abhorrence of the crime? Will they not now gird up their loins and co-operate with Government in putting down anarchy and sedition? Will they not now begin a campaign against anarchy and go forth from place to place preaching the gospel of constitutionalism, instructing the misguided, bringing back the erring and admonishing the guilty? It must be confessed with shame that, with the exception of the Honourable Mr. Gokhale, not a single moderate leader has spoken out frankly and fearlessly against the evil of anarchism."

Bombay Samáchár (68), 24th Dec.; *Sánj Vartamán* (40), 23rd Dec.; *Jám-e-Jamshed* (33), 23rd Dec.; *Akhbár-e-Soudágar* (23), 24th Dec.

4. The news of the murder of Mr. Jackson, Collector of Násik, by a visionary maniac has been received throughout the country with a thrill of horror and indignation. The culprit has been arrested and will meet his fate, but the most important question that strikes us at the present moment is how these miscreants succeed in eluding police vigilance and obtaining possession of dangerous weapons. Of late it has become a matter worth noting that dangerous weapons are very often found with persons least expected to possess them, and we, therefore, cannot help urging the authorities to take vigorous measures with a view to preventing the import of arms under cover of musical boxes and what not. Unless this is done there would be no end to such dastardly deeds. [The *Sánj Vartamán* deplores the assassination of Mr. Jackson and remarks that the foul deed of a maniac has blackened the fair name of the Presidency. The paper eulogises the good qualities of head and heart displayed by Mr. Jackson in various capacities and regrets that a sympathetic officer like Mr. Jackson should have fallen a victim to a blind visionary. The *Jám-e-Jamshed* also writes in a similar strain, and observes that the Indian masses have ever been ready to stamp out the noxious weed of anarchism from this land of peace, but that under the liberal-minded Lord Morley and Lord Minto the work of repressing this dangerous spirit has not been carried out with all the rigour it demands, and hence these wicked deeds crop up every now and then. The *Akhbár-e-Soudágar* condemns the deed, but appeals to His Excellency Sir George Clarke not to be hurried into any repressive measures by the wicked act, and trusts that the responsible officers of Government will not allow their passions to get the better of them.]

Jám-e-Jamshed (33), 25th Dec., Eng. cols.

5. "The three days which have elapsed since the terrible tragedy, at Násik, have enabled us to realise how wide-felt and deep-seated is the feeling of horror and indignation which has taken hold of people of all creeds and classes throughout all India. If closely analysed, there would appear be an element of chill despair in that feeling—most people, though intensely anxious to assist the Government in putting down these crimes, with all the energy and resources at their command, having a sort of vague doubt, as it were, if the thing has not got into the very blood of a certain section of the population. The policy of conciliation by concessions has been strained to its utmost length; all that official vigilance and strictness could do to terrorise political bravoes and pseudo-patriots, who seek *swarāj* through slaughter, has been tried. Both have failed. The appeals to good sense and to fear alike have been wasted; and it has become a problem not only how to do it but also if it could be done at all."

Pársi (37), 26th Dec., Eng. cols.

***6.** "It is impossible to keep up a pretence for ever, and it amounts to a pretence to deplore individually a long series of crimes and to argue that they have no connection with one another. That the series of outrages which began at Mozaffarpore and have continued down to Násik are items in one organised conspiracy we do not believe; but the captured murderers, the anarchists, the bomb throwers, the marksmen, the virulent inciters to murder, all belong to one class closely connected by ties of caste and tradition—so closely connected that one thought, one aspiration, one pre-occupation—murder—runs through them like an electric current through bodies in contact. The fact is so palpable that there is nothing to gain by suppressing mention of it......... It is terribly unfortunate for those of the same class who have to shield themselves from both the obloquy and the infection of the moral leprosy, but the succession of murders at least shows that the population as a whole is uncontaminated."

Praja Bandhu (38), 26th Dec., Eng. cols.; *Gujaráti Punch* (31), 26th Dec., Eng. cols.

***7.** "It is a matter of history that during the past three years several irresponsible and thoughtless writers and speakers alike have given expression to the view that the presence of the British Government in India is not to our advantage. Such wild ideas have done incalculable harm to our interests and cause, and it is quite probable that they have played no insignificant part in unhinging the minds of immature and giddy youths like Kánare, Madan Lál Dhingra and others. The thoughtful and far-sighted section of our people, however, hold a view quite the reverse of the above.......... With this recent addition to the list of diabolical and cold-blooded crimes under circumstances that are nothing if not peculiarly tragic, we once more desire to urge upon the people the imperative necessity of their eradicating from their midst this canker of anarchy which has already seized a few giddy and foolish youths and if unchecked is likely to spread far and wide. This is a matter in which the people are not less interested than the Government, and they ought, therefore, to heartily co-operate with the latter, for the anarchist is admittedly a public enemy who deserves to be hunted down wherever found. At the same time the tendency to give way to hysterics on an occasion of this nature, which is once more in evidence in certain quarters, deserves to be strongly combated. Along with this all attempts also to make capital out of the fact that the foul deed was perpetrated while Mr. Jackson was invited as a guest at the native theatre need to be strenuously opposed. There is abundant evidence to show that the people of Násik as a whole held the murdered official in very high esteem, and they deserve sympathy in this particular matter rather than blame, for evidently the assassin was not one of them and with him they had nothing to do. We are certainly for unearthing any conspiracy in this connection that may be believed to be in existence and for bringing the conspirators to book. At the same time too much insistence cannot be laid upon guarding against the adoption of any harsh measures through panic." [The *Gujaráti Punch* calls upon the people to co-operate with Government in rooting out anarchy.]

Gujaráti (29), 26th Dec., Eng. cols.

***8.** Expressing great indignation and abhorrence at the murder of Mr. Jackson the *Gujaráti* writes :—"Twelve years ago the double tragedy at Poona resulted in the creation of a situation the far-reaching effects of which are not yet exhausted but are still being felt in a variety of directions and in a variety of subtle ways. Candour and independence are qualities which are looked upon in certain quarters as a great disqualification in Indian journalists. They have not the ear of the authorities that be and their voice remains unheeded. The situation in 1897 was simple enough. But panic, passion and prejudice triumphed over the clear dictates of conscience and reason and obscured plain facts and issues. Some of those who were panic-stricken and completely lost their wits twelve years ago and succeeded in arousing feelings of racial animosity and sectarian hatred are like the Bourbon kings who neither forget old things nor learn anything new. Their minds seem to run in the same political and racial grooves. No one deplores the ghastly fate that has befallen a good and sympathetic officer like Mr. Jackson more keenly than we do......... Whether the assassin has any confederates, whether the foul deed was committed in pursuance of any subterranean conspiracy, is more than any one can say with any confidence. But how some youths in the Deccan and elsewhere have got beyond the control of their elders is well known to many. For our own part we are not prepared to believe in the theory of a conspiracy in the absence of reliable evidence. Last year a similar theory was started in Bombay. We never believed in its soundness then and do not believe in it even now. Misguided, impressionable and fanatical lunatics do not stand in need of aid or guidance at the hands of a confederacy, and events have shown that there are some dangerous characters in certain parts of the country. But we have no desire to form any hasty conclusion and are prepared to await further disclosures. If there is a subterranean plot, by all means let that be ferretted out and the conspirators properly punished.......... But it is deplorable, nay inexcusable, that any publicist, simply because he does not labour under the limitations and disadvantages under which Indian publicists have to write, should seize the present opportunity for arousing feelings of prejudice and hatred against any particular caste or community or cast unworthy insinuations upon its reputation and loyalty, simply because a few misguided members of that community are found to have acted like criminal lunatics or demented fanatics. The game of ridiculing or vilifying the Bengalis as a class has proved a dangerous one, and it would be a fatal policy to repeat that blunder in dealing with other sections of the Indian community in a similar spirit.......... The Bombay Government were simply goaded in 1897 by excited writers into adopting measures of a drastic nature. Time has shown that they were a blunder. A similar attempt is now being made by certain irresponsible, hasty and prejudiced publicists to force the hands of Government. We hope the Bombay Government presided over by such a cool-headed and far-seeing statesman like Sir George Clarke will not yield to such irresponsible clamour. His Excellency's Government has the whole weight of public opinion and whole-hearted public sympathy by their side in their attempts to root out the seeds of danger and mischief. But if Government will care to heed our well-meant advice—advice prompted by our intimate knowledge of the feelings and sentiments of our own people and by our sympathy with the authorities in their present difficulties—we will take the liberty of asking them to ignore those advisers who do not scruple to father the responsibility for the black deeds of a few insane fanatics upon the whole community or to ask Government to adopt measures, calculated not to heal wounds or to smooth the situation but to produce deep-seated and gnawing cancers in the social and political body. There is no greater sense or justice or morality in their attempt to discredit a whole class than in the foul crime committed by the despicable miscreant at Násik against an innocent, sympathetic and worthy officer.......... The workings of lunatics' intellects are unfathomable, and infamous criminals are no better than lunatics But publicists certainly do not belong to that category. The responsibility of rulers and administrators also is most serious. They have to look not only to the present but to the future, not only to the immediate exigencies of the moment but also to the far-reaching consequences of any hasty measures adopted by them." [The paper expresses similar sentiments in its Gujaráti columns and says that it is a matter for some satisfaction that the assassin belongs to no political party.]

Indu Prakásh (46), 23rd Dec., Eng. cols.

9. "It is hardly possible to express fully all the feelings of indignant horror, abhorrence and grievous anxiety as to the future, which are excited by the dastardly outrage committed at Násik.......... That the victim in this latest tragedy, Mr. Jackson, was an exceptionally able man, a courteous ruler and accomplished scholar, who had made himself most conspicuous as an untiring exponent of the new policy of close social intercourse of the West and the East, only aggravates the feelings of keenest and almost despairing resentment of this new pest of Indian anarchism, in one sense more deadly than even the bubonic plague.......... The culprit has been captured and will meet with his deserts, and let us hope that all those who instigated him or were his direct or indirect acccomplices or abettors will be unearthed and driven away from the society which they have so grievously outraged.......... Was the murder of Mr. Jackson an isolated act of a demented youth who lost his wits by morbid contemplation of the Sávarkar case and the Násik cart-driver tragedy?......... Are the two culprits members of a band of conspirators, and if so, is the conspiracy a wide-spread one having its connections in Bengal and Madras and its arch-prompters and controllers in Europe? These are questions that demand an urgent answer, and it is only clever Police officers who could give that answer accurately and authoritatively. People are talking of

wild measures of precaution and punishment. But these would be adopted blindly unless we know the exact truth about the forces of evil that lie at the root of these outrages.......... It is a problem in the right solution of which Indians and Europeans are equally interested. The *Times of India* cannot write, it says, ‘without passion and prejudice.’ We hope it will be able to overcome even these human frailties and weaknesses. And by way of helping to a reasoned view such Europeans as may be of a similar frame of mind, may we mention that in Bengal two Indians, one of them a highly esteemed old member of the Bar, have fallen victims to the Indian anarchist, and that it is no secret that the lives of not a few Indians on this side of the country are in equal danger.......... Let there be precautions by all means, let all the culprits be dealt with effectively, let the conspiracy, if any such exists, be completely unearthed and relentlessly suppressed, but for Heaven's sake, let there be no hysterical branding of communities.”

10. “Since the assassination of Messrs. Rand and Ayerst some 12 years ago, the country did not hear of a more outrageous and dastardly crime perpetrated in this country. The murderer has been fortunately arrested on the spot, and will, of course, be tried and sentenced for murder. But the capital punishment is too light a sentence for the offence committed. All know it too well that in the East in olden times such dastardly crimes met with punishment of the most horrible description. No man, therefore, dared to raise his hand against those in authority. But modern civilization demanded of humanity to be merciful even to the guilty. The kindess and mercifulness of the British is now beginning to be abused.” [The *Dnyán Prakásh* writes:—Such outrages instead of benefiting our country in the least will only serve to bring on retrogression. Anarchic deeds have never raised any country in the world. Fanatic desperadoes are by their murderous and foul actions only putting obstacles in the way of the progress of the nation. The condemnation of such outrages instead of being confined merely to resolutions passed at meetings must also translate itself in the acts of all reasonable members of our Society. [The *Rást Goftár* writes:—“The country has now lost all patience and eagerly awaits the institution of measures which would render the repetition of such crimes not only rare but practically impossible. That the murderer will meet his deserts on the gallows is certain, but his death will not make up for the loss of the useful and precious life he has taken nor wipe off the dishonour which his vicious action has cast upon his country.”]

**Kaiser-i-Hind* (34), 26th Dec., Eng. cols.; *Dnyán Prakásh* (44), 23rd Dec.; **Rást Goftár* (39), 26th Dec., Eng. cols.

***11.** The *Mahrátta* in a long article moralises on the crime of the assassin and condemns the outrage on purely personal grounds. “It may be that the law of sedition in India is very vague, but Mr. Jackson at all events was not responsible for it. Mr. Jackson was only a part of a system and machinery; and even though the assassin may have good grounds to complain of the system, still it would be a far-fetched view of the responsibility of the units in that system to hold that they deserve death for their participation in its work.” The paper winds up:—“Having said all this about the outrage itself we must add one word about the Anglo-Indian critics who have, as may be expected, commenced to send off fireworks of malice and unreason in commenting upon the outrage. To briefly characterise this comment, we may say that it is as atrocious as the outrage itself. It exhibits the same thirst for revenge, the same devilish love of blood-shed and the same unscrupulousness in the use of means to accomplish that end. The Anglo-Indian Press would in a way seem to welcome such tragedies because they afford nice opportunities for an advocacy of their favourite theme of repression. For them the air is full of the dust of passion, and the guilty and the innocent may then conveniently be confounded and crushed together.......... The amiable *Advocate of India* would not rest content with anything short of rooting out not only extremism but Brahmanism itself from India! It is

Mahrátta (11), 26th Dec.

a pity that educated men like the editors of these journals should allow themselves such high flights in the region of absurdity and write rubbish of such kind as is sure to provoke reaction. If more sanity is wanted, it is wanted not only in hot-headed raw Indian youths but even in elderly editors of Anglo-Indian papers."

Ráshtramat (47), 25th Dec., Eng. cols.; *Kál* (127), 24th Dec.

12. "The rash and desperate crime perpetrated by an Indian youth at Násik on Tuesday last will fill the hearts of all right-minded Indians with horror and indignation, and to these dreadful feelings will be added those of profound grief at the sad loss of a man so sweet-tempered and scholarly, so genial and kind-hearted. Mr. A. M. T. Jackson belonged to the Anglo-Indian Civil Service, but he was altogether free from the superciliousness which we so often see in Anglo-Indians and which has become the subject of comment even for English visitors to India. But whether against a Jackson or against a haughty Civilian, the crime at the Násik theatre is equally reprehensible, and no efforts must be spared not only to reach the bottom of it, but also to remove the root causes of the evil tendency which is observable in a section of the misguided youth of the country. The desperate assassin is reported to have said that he committed the murder as a part of his duty, and it is the sacred duty of the authorities in the name of good government and for the vindication of the law of the land to conduct a searching and at the same time a level-headed inquiry as to why it was that the assassin should have thought it proper to call a foul crime by the name of duty, why a youth who is ready to recognise the claims of duty should consider his duty to lie in so hateful a direction. This duty of the political philosopher must be recognised along with that of the police, and in the interests of the rulers of this land as also in the interests of the Indians on whom the stigma of this deed has fallen, some steps must be taken to remedy this moral degradation of a number—though it may be infinitesimally small—of young men belonging to a race which is known all over the world for its mildness and God-fearing tendencies.......... We wish the law to take its course and the criminal to be duly dealt with, but we would recommend to Government a very dispassionate consideration of the situation which is being aggravated from day to day. We need not be surprised at the hot-headed Anglo-Indian newspaper man in the indignation of the moment recommending heroic measures of wholesale extirpation, but the responsible Government of the land ought to keep its head cool, and we feel sure the Government in its wisdom will show statesmanship. The proposal to root out Brahmanism from its own land is more worthy of a fanatic than a man who holds a cool head on his shoulders......... But we can safely allow this Anglo-Indian feeling to effervesce. Even at its boiling point it is not likely to stir up the cool equanimity of a responsible Government. The nature of the crime at Násik is so abominable and exciting that the ordinary human mind loses its balance for a moment, but time will come to its rescue, and serious and coherent thinking will become possible." [The *Kál* writes:—Mr. Jackson was very popular in the Násik District and had taken much pains to bring together the rulers and the ruled. He was a learned man and a great Sanskrit scholar. The Násik Municipality held a meeting of protest the very next day and condemned the outrage. The public of Sinnar (Násik) also have entered a similar protest and sympathised with Mrs. Jackson. The outrage will evoke feelings of regret everywhere.]

The spread of the spirit of freedom cannot be checked by armed force.

Shakti (93), 18th Dec.

13. Whatever names—anarchists, extremists or seditionists—might be given to those taking part in the movement for independence, whatever efforts might be made to humiliate and to repress them and whatever number of patriots be sent to jail or be transported, yet the spirit which is pervading the whole atmosphere will never be checked. The spirit is so strong and spontaneous that it may be considered to be directed by Divine Providence. Even a Napoleon or a Jengiz Khan with all his might would be powerless to check it, and it would

annihilate any obstacle that is opposed to it. Thoughtless people confound this sacred spirit with rebellion; but in reality, it is as pure a faith as any religion. It can be accomplished without any acts of violence, and its chief nourishment is not muskets, cannons and gun-powder, but strong aspiration. This fact is borne out by the history of the past century, during which time this spirit spread not only through America and Africa but also through the old-fashioned people of Afghanistan. How can this all-pervading spirit be prevented from entering India? This independence is necessary not only for political administration, but forms the basis of man's advancement in all departments. It is only under *swarâj* that laws can be enacted for the spread of education. Real liberty of speech, of writing and of opinions can exist only under *swarâj*, and it is only under *swarâj* that children, women, workmen and the poor can be protected, and the religious, the social and the political rise of the nation achieved. Who will not aspire for this heart's desire, and who can check those that thus aspire? Of those who have tried to hinder this spirit most have been carried away by its force; while the few that have succeeded temporarily to check its advance have been condemned by History.

It is the duty of every Indian to stop the export of food-stuffs and raw materials to foreign countries.
Shakti (93), 18th Dec.

14. It is within our power to increase the production of *swadeshi* goods and thereby to lessen the imports of the country, but it is not so with regard to the exports which are growing to alarming proportions year after year. In proportion as the exports increase, the poverty of the people also increases. The authorities, however, try to forget this naked truth and say that India is prospering by its exports. No doubt, if her exports were of manufactured articles, as is the case with those of England and America, India would prosper. But as it is, her exports are of food-stuffs and the necessaries of life, and the very natural result is that India is getting poorer and poorer every day, and the people find it difficult even to make the two ends meet. Government can prevent this, but as the interests of the people are not theirs they will not do so. Under the circumstances the best thing for the people is to stop selling food-stuffs and other necessaries of life to foreign merchants and their agents and to start upon a vigorous campaign of *swadeshi* and boycott. It is the duty of every one to preach *swadeshi* and to convert as many as possible to his own way of thinking. We must be blind, indeed, to put our money in foreign pockets with our own hands.

Alleged malicious attitude of Anglo-Indian officials and journals towards Indian aspirations.
Gujarâti (29), 19th Dec.

15. The attention of the Anglo-Indians and their Press has now-a-days been turned towards the Arya Samáj, and they have become so deeply engrossed in involving it in sedition that their powers of discriminating between right and wrong seem to have disappeared. Acting upon the misleading opinions of these people, the officials cause so much trouble that they create unrest where there is none. These officials lose their heads and send people, whether they are innocent or guilty, to jail. The Patiála case is of this kind. We are not told what proofs Mr. Warburton has, but this much is certain that a large number of people have been sent to rot in jail for an indefinite period till the case is decided. It will be rare good fortune if they get justice. Even those who will be acquitted will have undergone unmerited imprisonment for a long time. It is a pity that in this connection the *Times of India* should have attempted to involve the Baroda Arya Samájists in the Patiála case. The attempt is nothing but an outcome of the jealousy excited by the enviable administration in Baroda. These Anglo-Indian papers would like to see the Indian public remaining in its inert condition, but they must know that the old order of things has passed away and that nothing will stop the Indians from carrying on a constitutional struggle for their rights. Government should learn from this attitude of the Anglo-Indian Press that they are not the saintly oracles which they are taken to be but intriguers incarnate, and that it is their intrigues which have brought about this coldness on the part of the Indian public. From 1887 to this day loyalty has been rapidly

on the wane; and this has been due to the conduct of the Anglo-Indians towards the natives. It is the established law of nature that "as you sow, so you shall reap."

The Extremists should let the Congress alone and work for the spread of *swadeshi* and boycott.
Kál (127), 24th Dec.

16. The Extremists should now give up the idea of a united Congress and do some solid work. They have come into existence because the old methods of agitation were found to be inadequate. They should conserve all their strength and work throughout the year for the spread of *swadeshi*, boycott and national education in the land. They should arrange for an industrial survey of India with a view to increasing the consumption of *swadeshi* goods. They should take up the question of education in hand and work for the establishment of arbitration Courts. Litigation has become a curse in India and measures should be adopted to reduce it. If the Congress we fight for is to work in old grooves, we had better not share in the working of it. The Moderates do not desire to extend the operations of the Congress beyond representing grievances, and we should, therefore, turn our energies in other directions. Uptill now, we neglected our own people and forgot our own immediate interests. We should train young men for this national work. It is just possible that the bureaucrats and Moderates may misunderstand us and persecute us. They may brand us as seditionists, and we may have to undergo many troubles. But we should be prepared to lead a life of sore trial. Nothing that is got easily is worth having. The Moderates may be supporting the repressive policy of Government honestly. We should not find fault with them; we should rather pity them. The best answer to all these accusations would be real work according to our lights. It has fallen to the lot of the Extremists to suffer and if they courageously meet their fate, they will be doing their duty well.

Suggestion for the opening of a National Medical College at Poona in furtherance of the scheme of National Education.
Bhála (111), 21st Dec.

17. The question of National Education is of vital importance to the welfare of the country, and the sooner the people recognise its importance the better. The Bengalis must be given credit for setting the ball of National Education rolling. The people of Berar tried to follow their example by starting National Schools, but they had to succumb to official repression. The Maháráshtra has had a few National Schools to boast of, but though they have not been openly suppressed by Government, students belonging to these schools have been refused admittance to Government or aided schools. Government while exhorting us to favour true *swadeshi* and to abstain from boycott in commercial matters have thus by their example shown that they themselves are prepared to resort to boycott when it is advantageous to them. By 'National Education' we mean the education that infuses love of the mother-land in the hearts of the students so that they may identify their personal interests with the good of the country. Without such an education our children would be no better than the brute or the inanimate creation. If Government have really got the welfare of India at heart, they should encourage the teaching of patriotism to their school-going children. But alas! Government are opposing the National system of education tooth and nail. National schools should, therefore, be established in every town and village. As access to the portals of Government service and to Courts as pleaders will be denied to the votaries and sympathisers of National Education, they should as far as possible take to commerce, for it would ensure them a decent living, as also enable them to render pecuniary help to the country's cause. Those who may be unable to take up the commercial line have the medical profession open to them as it is independent of Government favour. The profession is moreover such that it enables the practitioners to be benevolent towards their unfortunate brethren and also to keep in close touch with the people at large. In order, therefore, that the students of the National schools may qualify themselves for the noble profession of healing, a National Medical College with a National school attached to it should be opened in the Maháráshtra. In our opinion Poona would be the most suitable place for such an institution.

Adoption of Tariff Reform in England will not necessarily benefit India.

Indian Social Reformer (6), 26th Dec.; *Pársi* (37), 26th Dec., Eng. cols.

***18.** "The following telegram is of interest in connection with our observations last week about India and Tariff Reform (*vide* Weekly Report No. 51, paragraph 3):—'Mr. Balfour, in a letter to the Unionist candidate at Burnley, repudiates the idea of Tariff Reform leading to an Indian protective tariff, and declares that the adoption of Tariff Reform will not make any difference in the relations between the Home and Indian Governments, nor confer on the latter powers not already possessed. He hopes that Tariff Reform will stimulate trade within the Empire to the common advantage of the United Kingdom and India.' This, as we anticipated, means that if India asks for Tariff Reform, when England has adopted a policy of protective duties, she will not be allowed to have it. She will be sought to be persuaded that Free Trade is the only sound policy for her and if she still persists, she will be asked to submit in consideration of the necessity of having no cause of irritation with Lancashire. If anybody continues to protest against such invidious treatment, the Government of India have enough power to deal with him. A judicious deportation may be tried and if that too fails, the sections of the Penal Code referring to sedition and promoting feelings of enmity between different classes are wide enough to sweep anyone into jail or to the Andamans. That is the full purport of Mr. Balfour's argument, although he has sought to cover it by the usual conventional cant at the end of his letter about the common advantage of the United Kingdom and India. There is one fact which Mr. Balfour has not realised and which is likely to knock the bottom out of his complacency, if he knew it. It is that Tariff Reform is the one question which will bring every community in India on a common platform at the present moment even more than the South African questions. Every inhabitant of India, Hindu, Muhammadan, Pársi, Christian, Jew and Englishman, will unite in standing up for the right of India to freedom to develop her industries and resources, and, as Lord Morley told the Lords, the Secretary of State who had to deal with such a demand, when Free Trade was no longer the policy of England, will be in no enviable position." [The *Pársi* writes:—"Tariff Reform will not lead to any difference in the relations between the Home and the India Governments, nor confer on the latter powers not already possessed. If words mean anything, these mean that India's tariffs are still to be settled by Manchester and Dundee. The tug about the 'common advantage of the United Kingdom and India' with which the Balfourian epistle concluded implied only this.......... Tariff Reform as a means of assisting commercial development we believe in, but if the above is to be the meaning of the term in England we can only denounce it as an infamous imposture."]

Comments on the Government nominations to the Bombay Legislative Council.

Sánj Vartamán (40), 23rd Dec.; *Jám-e-Jamshed* (33), 25th Dec.; *Oriental Review* (13), 22nd Dec.

19. The speculations that were made regarding the choice of Government nominees for the local Legislative Council have at last been set at rest, and we cannot help observing that the public have been grievously disappointed at the Government nominations inasmuch as in making the present appointments the authorities have neglected the life-long services of men like Messrs. D. E. Wacha, H. A Wadia, Dikshit and D. A. Khare. Government choice has mostly fallen on persons who are in no way the true representatives of the people, who have up till now rendered hardly any public service worth the name and who are totally ignorant of the habits and customs of the Indian masses. Among the twelve nominees there are two Europeans, one Jew, three Pársis and six Hindus. We have nothing to say regarding the selection of the Europeans and the Jews. By selecting three Pársis Government have indeed silenced the mouths of those who have been complaining of want of representation for their community. But at the same time none of these three is a representative Pársi or has advanced the cause of the public an inch up to the present. Dr. Nariman, all whose services to the community consist of a maternity home, has been known to be against the popular party, and we can confidently assert that in the Council also he will play the same rôle. By virtue of the position, whether professional or otherwise, of the other two Pársis we are emboldened to say that they will be out and out Government supporters in any question before the Council. From the six Hindu nominees nothing better could be expected. With the exception of Sir Vithaldás all are Sardárs, that is to say, mere creatures of Government, powerless to do any real service to the country. It is not safe to predict on which side Sir Vithaldás would lean, though of late his leanings have been more and more on the side of Government. As for Sardár Motilál Chunilál nothing better could be expected from him than what his late father, Ráo Bahádur Chunilál, did on the historic occasion of the amendment of the Bombay Land Revenue Code. We regret that such appointments should have been made by our sympathetic Governor who has ever been anxious to know the views and wishes of the populace, but who has this time failed to appreciate true merit at its real worth. [The *Jám-e-Jamshed*, on the other hand, expresses entire satisfaction at the appointment of the three Pársi nominees, and thanks Government for treating the community so generously. The *Oriental Review* says:—"As for the nomination of Dr. Nariman we are bound to say that we are very greatly disappointed. He could not possibly be expected to reflect the opinions and sentiments of the educated section of the Pársi community. We have closely watched his career for a number of years, and we have never found him to be in accord with the sentiments of the educated Pársis.......... He always sides with the officials. He always tries to flatter and pamper them. Can any good come out of such a man? It is not that there is a dearth of suitable Pársi candidates. There are a legion, and we fail to see the reason which could have actuated the Government to nominate one of the most unpopular members of the Pársi community unless it be that the Government wished to have a packed Council."]

Indian Social Reformer (6), 26th Dec.

*20. Commenting on the merits of the Government nominees to the Bombay Council the *Indian Social Reformer* says:—"They may be trusted never to vote against a Government measure or proposal. The task of independent criticism is an unpleasant but necessary duty for which Government must still be largely dependent on the press and other outside agencies. The Council as at present constituted does not represent the active elements of society. Of all the provincial Governments, the Government of Bombay raised most hopes of a liberal attitude in the public mind, and, though they have literally carried out their proposals, we are afraid that they have departed in an unmistakable manner from the spirit of Lord Morley's scheme. There is an appearance of 'cleverness' about the whole affair that rather jars on the sensibilities of those who regard it as the peculiar characteristic of the pettifogging attorney."

**Gujaráti Punch* (31), 26th Dec., Eng. cols.; *Bombay Samáchár* (68), 25th Dec.; *Akhbár-e-Soudágar* (23), 25th Dec.; *Kaiser-i-Hind* (34), 26th Dec., Eng. cols.

21. "We are sorry, we are unable to compliment Government on the selection they have been pleased to make of the majority of members nominated by them for the Legislative Council. With the recognized leaders and representative men of the ability, experience and calibre of Diwán Bahádur Ambálál, Sardár Chinubhái, and Messrs. D. E. Wácha, Lallubhái Samildás, D. A. Khare and others before them, we fail to understand how it was that the new nominations could be made in the way they have been by so sympathetic a Government like that of Sir George Clarke.......... We had also thought that some representative of the Indian Press, the Editor of the *Bombay Samáchár* or the *Sánj Vartamán* for instance, might have been taken in the new Council with great advantage.......... Although we had been dissatisfied with the rules framed by Government for the working of the Reform Scheme, we had still not thought it to be entirely beyond the region of possibilities to find some such measures taken by them, if only to pacify the public mind that in spirit, at all events, they were one." [The *Bombay Samáchár* and the *Akhbár-e-Soudágar*, on the other hand, express themselves satisfied with the selection made by the Government with

regard not only to the persons elected but to the proportion as well, so far as the various communities are concerned. Both the papers, however, hesitate to express any opinion as to the qualifications of the Government nominees to undertake the duties they have now been called upon to perform. The *Kaiser-i-Hind* welcomes the Government non-official nominations to the Legislative Council. It declares that those who have been nominated are all men known to the public for their taking an active part in matters of public usefulness and that the Pársis in view of the nominations from that community have not much to grumble about their representation on the first Council under the new Regulations.]

Comments on the Regulations for the reformed Legislative **Councils.**
Gujaráti (29), 19th **Dec.**

22. In the third article on the Council Reforms the *Gujaráti* further discusses the Regulations and endeavours to show how the Muhammadans have got the lion's share of the privileges and how four-fifths of the Indian population have been left out without any representation. The paper then observes:—We do not grudge the Muhammadans the decided advantage they have gained in these Reforms, but we only wish that no racial distinctions had been allowed to find a place in them. Division of electorates on racial lines is in direct contravention of the terms of the Queen's Proclamation of 1857, and hence it is that the joy and hope created by Lord Morley's Act have to-day been transformed into regret and despair. The drawbacks complained of in these Regulations could be removed by the following among other concessions:—(1) Like the Muhammadans, Sardárs and Municipal and Local Boards in the Central Provinces, the Municipal bodies of all the provinces should have a right to send their representative direct to the Imperial Council. (2) Participation in elections alternately should be done away with, and all bodies should be entitled to elect their representatives. (3) In view of the system of cumulative voting introduced in the Bombay Council all the non-officials combined should return three members to the Calcutta Council. (4) The Hindu minorities of the Punjáb, Bengal and Assam should have the right of sending their representatives to the Council. (5) Universities should have their representatives in the Imperial Council. (6) All differences in the money qualifications between Hindus and Muhammadans should be totally abolished and a uniform system established instead. An early amendment of the Regulations on these lines would set at rest the storm that has been raised over them.

Comments on the Government Notification disqualifying Mr. N. C. Kelkar for election to the Bombay Legislative Council.
Karnátak Vritt (105), 21st Dec.

23. Lord Morley when he assumed the reins of office had vowed that he would win over the silly Indians and see that they did not come in his way. He has consistently followed the policy of putting down the heroic party and favouring the silly one. The policy of divide and rule is not a new one to the English people. They conquered India, put down mutinies and still believe that they can keep the country to themselves by following the old policy. But it is a mistaken policy and the perverse rule based on it is not so strong as the one founded on the mutual confidence of the rulers and the ruled. The Queen's Proclamation recognised the hollowness of the old policy of the English and promised to treat everyone without distinction of caste or creed. But Lord Curzon declared that the Proclamation was issued only to deceive the people who had thus committed a blunder in reposing confidence in it. The Partition of Bengal made us fully alive to the situation and we resolved to obtain *swarájya* by *swadeshi* and boycott. Lord Morley has expressed himself against the purely repressive policy and has again given prominence to the policy of *divide et impera*. Those who are fired with genuine patriotism stand to lose nothing thereby. But the wrath of Government cows down the half-hearted patriots. Government win over men of a despicable nature by appealing to their cupidity. Worthless men are of immense service to Government in the Provincial Councils. It is not strange that pensioners and unpaid spies cause the persecution of their own countrymen. Regulations have been framed to introduce many such men into the **Councils as was evidenced by the Bombay elections. What little good**

remained in the Reforms has been poisoned by the partiality shown to Muhammadans. Government hope to uproot the heroic party by such measures and the only way to answer their manœuvres is to boycott the Councils. The Bengalis to a man have stood aloof from the Council elections and have issued a manifesto condemning the regulations. The silly party in Maháráshtra has fallen to the ground between two stools. The heroic party also is hesitating to follow the lead of the Bengalis. Government declared Kelkar unfit. Did he come to his senses by the order? No. He begged of Government contrary to the first principles of extremism to allow him to stand as a candidate. The Marátha heroic party is not very courageous. They may learn something from the kicks received by Kelkar. Because Bengalis follow a strict boycott, Government offer seats of their own accord to them. As the Maráthas follow a moderate policy, they frown on them and drive them out. Englishmen never confer rights on timid people. Bengal alone is real gold. The rest of India only glitters.

Jain (190), 19th Dec.; *Gujaráti Punch* (31), 19th Dec.; *Mahi Kántha Gazette* (78), 19th Dec.; *Rájasthán* (88), 18th Dec.

24. Commenting on Mr. Kelkar's disqualification for Council election the *Jain* says:—What pains us most is not the disqualification, but Mr. Kelkar's efforts to get a seat in the Council. When moderates like Messrs. Surendranáth Bannerji and Chowdhari think otherwise, what use is it for Mr. Kelkar to think of standing for election? After being insulted once it is simply begging of Government to prolong the correspondence and to hold large meetings to establish his eligibility. Does Mr. Kelkar wish to serve the country by entering the Council? If service of the country is the only end he has in view, could it not be attained except by entering the Council? The Council is not a popular body. Does not Mr. Kelkar know that the popular leaders are over-ruled by Government officials? Of course if Government had attached any weight to the popular majority in the Council we would have prayed them to allow men like Mr. Kelkar to get entrance into the Council. But as such is not the case we can only express regret at this exhibition of vain ambition. [The *Gujaráti Punch* is of opinion that if any one coming under the category of the disqualifying clause of the Councils Act obtained a seat in the Council he would begin to realise his responsibility and adopt a policy of moderation. The *Mahi Kántha Gazette* thinks that the disqualification will lead people to think that Government are making a show of allowing people a share in the administration of the country. The paper further says that at heart they wish the popular men to be away from the Council chamber. The paper is of opinion that Government have made a very grave and terrible mistake which gives rise to dissatisfaction, and it would be no wonder if people become disappointed when men like Mr. Kelkar are disqualified in the *régime* of a ruler like Sir George Clarke. The *Rájasthán* is of opinion that the people have come to know the real value of the Reforms, and adds that the Indian public should move in the matter of bringing about a change in the disqualifying clause.]

Comments on the resolution of the Moslem League approving of the disqualification of Mr. N. C. Kelkar.

Ráshtramat (47), 23rd Dec., Eng. cols.

25. "The Provincial Muhammadan League has expressed satisfaction at Mr. Kelkar's disqualification by Government. It must have been a matter of gratification to Government that they have been able to secure the sympathies of Muhammadans, though in this particular case Mr. Gokhale has questioned their wisdom. We cannot quite see the propriety of the Muhammadan League patting Government on the back. Their opinion was never asked and this gratuitous suggestion savours so strongly of wire-pulling that it is not likely to do credit to the Muhammadan sense of straightforward behaviour.......... So far it was only self-assertion on their part. Now, however, the favouritism of Government seems to have inspired the Muhammadans with boldness of an aggressive type and in the Poona gathering they put on airs and went out of their way to condemn one of their fellow citizens for mere fun. It was no part of the League's work to opine on the action of Government as they had very little to do with the election of Mr. Kelkar. It was very different with Mr. Gokhale who had every right to protest against the step as his community, and particularly his party, who are always praising the good intentions and justice of Government, were deeply concerned with the unreasonable course adopted by the latter. In spite of their great anxiety to minimise the evil effects of the autocratic actions of Government, in Mr. Kelkar's case even Mr. Gokhale could not reconcile his conscience to the arbitrary and unjustifiable doing of the Bombay Government. The powerful British Government does not much care for the opinion of any of its Indian subjects whether it be Mr. Gokhale or the Muhammadans, but if Mr. Gokhale must open his mouth and condemn Government, then must a similar thing be created by way of a counterpoise. This, perhaps, is the genesis of the resolution which Muhammadans passed at Poona. Though we may congratulate Government on their success in creating at least one support for their action, the Muhammadans are more to be pitied for being landed into a situation which cannot be anything but reprehensible to all fair-minded people."

Protest resolution passed by the Bombay National Union in connection with the disqualification of Mr. N. C. Kelkar.
Mahrátta (11), 26th Dec.

*26. "The following resolution was passed at the General Meeting of the Bombay National Union, held on the 16th December 1909:—'That this meeting of the Bombay National Union strongly protests against the action of the Bombay Government in declaring Mr. N. C. Kelkar ineligible for a seat on the Council of the Bombay Government. And the Union is further of opinion that this action of Government is likely to destroy the confidence of the people in the good intentions of the Government in granting the Reforms'."

Comments on the Viceregal tour.
Indu Prakásh (46), 21st Dec., Eng. cols.; *Ráshtramat* (47), 23rd Dec.

27. "We are glad to note that His Excellency the Viceroy was accorded a warm reception in Calcutta, thus testifying to the joy of the people at his having returned safe and sound from his recent tour in the country. The tour will be memorable in more respects than one. The bomb outrage, happily frustrated, so far as the victim for whom it was intended is concerned, is still fresh in our minds.......... We can only deplore the outrage and though no graver mishap occurred than some injuries to a sweeper, whom the kind Viceroy has spontaneously and sufficiently compensated, it is deplorable, indeed, that the police have not been able as yet to lay hands on the miscreant. Apart from this outrage of truly little political significance, Lord Minto's tour will be memorable for the important pronouncement that His Excellency made during his sojourn through the various Native States. A new era might be said to be inaugurated in the history of their relations with the paramount Power. Lord Minto's memorable pronouncement calling upon the Political Department to remember that in future there should be as little interference as possible in affairs of Native States will, we hope, form a new Charter for our Native States. Lord Minto has inaugurated a policy which should, if faithfully followed, allow these States to enjoy self-government in the truest sense in place of the constant and irritating interference of the Political Department, and which would allow them to proceed on the old line of traditional development instead of on that of enforced westernisation. This change in policy is no doubt due in the main to the desire of the paramount Power to secure the co-operation of the Native States in successfully coping with the spectre of sedition that has sprung up in the land. However, we welcome this departure from a policy of galling interference.......... So far as His Excellency's sojourn in the various cities of British India is concerned, His Excellency seems to have got acquainted with various things and institutions. But we have small evidence that he called individual exponents of public opinion to conference with a view to ascertaining at first-hand the trend thereof, especially regarding the success of the Reform Scheme. Denied this golden opportunity, it seems to us doubly deplorable that Lord Minto should not have been allowed to ascertain real undisguised public opinion through the only other channel available, namely, the public addresses which were presented to him. The semi-official bodies, with a few

exceptions like the Municipality of Bombay, cannot be said to voice the undisguised *vox populi*. Hence it is that we deplore that the Madras Government should have prevented truly representative popular bodies like the Maháján Sabha and the Madras Moslem Association from enlightening the Viceroy as to their true feelings regarding widespread popular grievances such as the deportations and the South African Indians' condition. These unnecessary restrictions reduce the value of public addresses suppressing half the truth from the authorities and often lulling the powers that be into a false sense of security and complacency." [The *Ráshtramat* writes:—The addresses presented to the Viceroy on his tour no more than fulfil the ceremonial function of heaping praises on him deserved or otherwise. Lord Minto's tour was expressly undertaken for sounding public opinion as regards the new reforms, but his object seems to have been defeated inasmuch as Government officials in various cities invariably took care to see that the addresses contained nothing unpleasant. The Viceroy had gladly accepted the address of the Punjáb Hindu Sabha though he afterwards found fault with it. We, therefore, do not see any reason why the Madras Government insisted on getting the addresses of its public bodies purged of matter they thought to be objectionable.]

Comments on the speech delivered by His Excellency the Governor of Bombay in opening chawls for poor Pársis.

Bombay Samáchár (68), 22nd Dec.; *Sánj Vartamán* (40), 22nd Dec.; *Akhbár-e-Soudágar* (23), 22nd Dec.

28. The *Bombay Samáchár* makes appreciative comments on His Excellency's speech at the opening of the chawls for poor Pársis in Bombay, and while agreeing with the sentiments expressed by the Governor with regard to the responsibility resting on the City Improvement Trust to provide dwellings for the poorer classes, regrets that such well-wisher of the people as Mr. D. E. Watcha should have raised a discordant note in the matter. It, however, accuses the Trust of having created a spirit of speculation among the richer classes, and of benefiting them at the expense of the poor. [The *Sánj Vartamán* also passes similar remarks and hopes that His Excellency will fulfil his promise of help in the matter when an occasion arises. The *Akhbár-e-Soudágar* while commenting in the same strain states that the chief difficulty in the way of private enterprise in the matter is the high price of the land and the high standard of buildings required by the rules of the Trust. It requests His Excellency to make the rules of the Trust less rigid.]

Alleged serious defects in the rules about the appraisement of crops in Khoti villages.

Bakul (110), 19th Dec.

29. There are several serious defects in the present rules in force about the appraisement of crops in khoti villages. Nothing, of course, can be said against the rule which requires the khot to fix the days on which he means to appraise crops and to notify the dates to all the tenants a week beforehand by fixing a notice in the village temple and by beat of drum. After this has been done, we do not see the necessity of requiring the khots to serve written notices on individual tenants about the appraisement days, as it needlessly increases the responsibilities of the khots. Another rule requires that the appraisement figure of crops must be filled in by the khot immediately on the spot. As this work of appraisement generally takes place at a time of the year when it is generally raining hard in the Konkan making the fields well-nigh impassable, the hardship which this rule inflicts on the khot can best be imagined. That a khot who has appraised the crops of a portion of a field under such difficult conditions, when it is most difficult to move about, should be required on the very spot to enter all the details about the plot in the register is most cruel. Further, if the tenant is present at the time of the appraisement, the khot has also to give him a copy of the entries there and then! We think it would not matter much if a few hours are allowed to pass between the actual appraisement and the writing down of the entries. The rules which are so very strict with regard to the khots are not so with regard to the tenants. Why this partiality? Why should it not be made compulsory for the tenants to be present at the time of appraisement of crops when its dates

have been already notified to them under the rules? We think that had such a compulsory rule existed the majority of ths appraisement suits at present filed would not have arisen at all. Some such rule is, therefore, necessary.

Allegation against the Collector of East Khándesh of inconveniencing the Amalner public by refusing at the last moment to attend a prize distribution ceremony.

Ráshtramat (47), 12th Dec.

30. An Amalner (East Khándesh) correspondent writes to the *Ráshtramat*:—The Collector of East Khándesh was to have presided at the prize distribution ceremony of the local Municipal schools on the 6th instant and extensive preparations were made for the occasion. At 4 P. M., the appointed hour for the ceremony, everybody was in his place including hundreds of school children, but the Collector failed to put in his appearance. The people waited and waited till it was dark, when at last the Mámlatdár brought word to the effect that the Collector would not attend the prize distribution as failure to secure carts for the removal of his camp the following day had upset him. Efforts were made to induce the Collector to change his mind, but without avail. The ceremony thus ended in a fiasco. This conduct of the Collector in thus subjecting about six hundred boy and girl students of this place to such inconvenience is altogether inexcusable.

Comments on the decision of the Bombay High Court confirming the order of forfeiture in the *Hindu Punch* case.

Mahrátta (11), 26th Dec.

***31.** Commenting on the High Court decision confirming the order of forfeiture in the *Hindu Punch* case the *Mahrátta* writes:—"Now that the case is no longer *sub-judice*, we may say that we hold that the *Hindu Punch* case was a gross example of the abuse of the Newspapers (Incitement to Offences) Act of 1908. The writings of the *Punch* in question were certainly conceived in very bad taste, and Mr. Robertson himself frankly admitted that he was not there to defend the tone of the article as a whole. Bad taste, however, is something very different from an incitement to murder, and we have no hesitation in saying that the decisions of both the District Magistrate and the High Court are extremely unjudicial in that they misapply the Act in question to a purpose not contemplated by it. The powers under the Act, said the Viceroy in his speech on the occasion of passing the Act, were required to deal with emergencies arising out of bomb outrages and conspiracies connected with them. The *Hindu Punch* had indeed many failings so far as the tone of its articles was concerned; but it is an entire misrepresentation to say that the predominant idea of the *Punch* was to incite any one to commit violence on the person of Mr. Gokhale by bombs, etc. The offence of the *Hindu Punch*, no doubt a serious one in so far as good taste was concerned, was more than adequately punished by his own apology and the damages awarded against him. But to use the Newspapers Act of 1908 for suppressing the *Punch* was, on principle, as absurd as using a Nasmyth sledge hammer to kill a fly. There was, in so far, a miscarriage of both justice as well as the intention of the legislature. We feel inclined to agree with Mr. Stead who remarks in the latest issue of the *Review of Reviews* that 'Mr. Gokhale may feel humiliated at seeing the Press Act of 1908 used in this fashion to screen him from the criticism of his countrymen'."

A retrospect of the work of the Congress during the last twenty-five years.

Gujaráti (29), 26th Dec., Eng. cols.

***32.** "In the last week of December 1885, the first session of the Congress was held in Bombay under the presidentship of Mr. W. C. Bannerjee, and to-morrow there meets at Láhore in the newly repaired Bradlaugh Hall, the 25th session of the Congress revived and renovated by the Surat Convention in 1907. When one looks back over this period of strenuous struggle, patient and well sustained agitation, deep disappointments, and hopes and aspirations partially realised—a period during which some of the noblest veterans of the Congress have been lost to the country—one's mind is filled with a variety of conflicting emotions which it is difficult to

describe. Hasty, inexperienced and immature students of contemporary history and self-styled patriots are at liberty to ridicule those great and sagacious Congress leaders who have so far piloted the Congress ship with success and given their countrymen the lead and guidance that were necessary for directing their political activities in right channels, and their political thoughts and feelings on constitutional lines......... The immensity of the changes that India has witnessed during the last twenty-five years may be realised from the fact that, though all sorts of Indians, qualified or otherwise, are now competing—and that too with success, for seats on the Provincial and Imperial Councils, an Indian like Mr. Dádábhái Naorojee was not deemed by our enlightened Government qualified to be a member of the Supreme Legislative Council! Some idea of the great transformation the country has undergone can be easily formed from this one stray but most striking incident."

Prospects of the Indian National Congress.

Kesari (131), 21st Dec.

33. Last year, the Moderates were engaged in the month of December in dancing round the Reforms announced by Lord Morley to humour them. They drove away the Extremists and disowned and disavowed them. But Bengal found out her mistake soon after. She was induced to join in the chorus by a possibility of the rescission of the Partition of Bengal. But Lord Morley declared soon after the Madras Congress that it was a settled fact. Communal representation was recognised as a principle in the reforms. Landed interests were unduly favoured. The educated classes who had fought for the reforms and won them were left in the lurch and the tyranny of the minority was adopted as the basic principle of the reforms. Rules and regulations were conceived in a narrow spirit and framed to exclude patriots like Surendranáth Bannerjee. Government have armed themselves with extensive powers of disqualification and they have used them unfairly and unjustly in the case of Mr. Kelkar. The Bengali Moderate leaders are afraid that the reforms would end in a ridiculous fiasco. The Nationalists foresaw all these things and did not like to sing the praises of the reforms. Sir Pherozeshah's resignation has sounded the knell of the Moderates who were already in a tottering condition owing to the defection of Bengal and the Punjáb. Sir Pherozeshah's enigmatic silence has puzzled even his admirers and they have openly or covertly condemned his action. The only thing now required to break up the whole show of reforms is a declaration from Mr. Gokhale denouncing them. The days of the United Congress seem to be near.

Gujaráti (29), 19th Dec.; *Praja Bandhu* (38), 19th Dec.; *Sánj Vartamán* (40), 18th Dec.

34. There is no doubt that the Congress cause has suffered a rude shock by Sir Pherozeshah's resignation, but there is no cause why the Extremists should wax jubilant over it. Three years back they dealt the Congress such a wicked blow that that body has not yet been revived therefrom. [The paper then takes a detailed survey of the work done by the Congress during the last quarter of a century and tries to prove the usefulness of the Creed and then shows how the propaganda set up by the Extremists is fraught with untold miseries for the country. The paper concludes with a fervent appeal to the Extremists to bury all differences and join the Congress. The *Praja Bandhu* flouts the idea of postponing the Congress Session till the next year and ridicules the suggestion that the Council Chamber would be the best means of ventilating the grievances of the Indians. It also enlarges upon the necessity of having a United Congress, but warns the organizers of the Creed not to patch up an agreement on such lines as may prove fatal in the end. The *Sánj Vartamán* scoffs at the suggestion made by the *Bombay Samáchár* to close the Congress and ridicules that journal for expecting any real good to be done to the country by Councils apparently with non-official majorities but really swamped with *jo hukums* of the type of Mr. Rafi-uddin Ahmed and a host of his coreligionists. The paper exultantly announces the election of Pandit Madan Mohan Malaviya as President of the ensuing Congress and winds up with a fervent prayer for the success of the Láhore Congress.]

Comments on Sir P. M. Mehta's resignation of the Congress Presidentship.
Surya Prakásh (42), 18th Dec., Eng. cols.

35. Commenting on Sir P. M. Mehta's resignation, the *Surya Prakásh* writes:—"We make bold to prophesy that the resignation of Sir Pherozeshah Mehta, if it portends his withdrawal from the Congress, sounds its knell. It means that the movement is being captured by the Extremists and will have no room for the few really Moderate men of Mr. Gokhale's type who may cling to the car for a time. Sir Pherozeshah and those who share his views may remain nominally within the pale of the Congress for some time, but their receding in the background must inevitably lead to a final, if graceful, exit and then 'Long live the Extremists!' By that time perhaps even the robust optimism of Government will be shaken and an assembly that is domineered by the declared enemies of British rule may receive its *quietus* at the hands of a few policemen. Lord Morley talked lovingly of rallying his 'Moderates,' but recent events may convince him that soon there will be left no 'Moderates' to rally. If these misgivings are fulfilled, a dark cloud hangs over the future of the Indian political world. No movement can be considered healthy that cannot retain its hold on men like Sir Pherozeshah, and we foresee the forces of disorder gathering strength when all that counts for sobriety is banished from the national movement. In the present state of India there cannot be too many restraining influences in our midst."

Comments on the Congo atrocities.
Arya Prakásh (25), 19th Dec.

36. Commenting on the atrocities committed on the natives on the Congo rubber plantations the *Arya Prakásh* observes:—The inhuman tortures inflicted on the "Blacks" by the "Whites" in Congo are such as would make even the Lord of Hell shudder at them. Mothers are maimed and mangled in the presence of their children, and the children shot and tortured under the very eyes of their mothers, only because they are not able to satisfy the fiendish avarice of their "White" masters. We would advise those to whom the Westerns are a perfect pattern of civilization and the Easterns that of barbarism, to cast a glance at the reports of the barbarity of the "Whites" in Congo. All know as to how the Red-Indians of America were exterminated by the "Whites". To serve their selfishness the white races have never scrupled to resort to methods, howsoever mean, in destroying the coloured races. All honour to such a Christianity! Shame to these fiendish hearts hidden in "White" carcasses. A thousand pities for these coloured races which are thus preyed upon by the "Whites"!

Alleged difficulties of the conductors of the *Rájasthán* newspaper, Ahmedabad.
Rájasthán (88), 18th Dec.

37. Under the heading "Our Difficulties" the *Rájasthán* writes:—This paper will commence the fifth year of its existence from January next. All these years the paper has been surrounded by difficulties. But the clouds that darkened our horizon have been slowly clearing away as a result of our determined efforts. On account of its independent policy the paper has earned the name of being an extremist organ. This has led to many proprietors of presses refusing to print the paper. All this at one time made us fear that the existence of the paper would be shortened. But we were strongly advised by our friends to continue the paper, and we paid heavily the Union Press Co., Ltd., for getting it printed. At last we did not think it fit to pay heavy printing charges. By the grace of God the paper began to be published by our own press from last May. Till October the meagre staff at our command did not allow us to issue the paper regularly. Then we entered into a contract with some people who undertook to bring out the paper regularly. They broke the contract the very day it was to come in force. We made great efforts to bring out the issues of the 4th and 11th December, but were disappointed. Very few under such difficulties and heavy monetary losses would have been able to continue the paper. Yet we have been running on the paper under such disheartening circumstances.

Education.

Comments on the report of the Committee of the Senate appointed to consider the Government proposal *re* University reform.

Indian Spectator (7), 25th Dec.; *Bombay Samáchár* (68), 24th Dec.

38. "No one can say that any of the reports or minutes which have been published on the proposal made to the local University by the Government in December last is a 'contemptuous' document. Where brevity might be mistaken for curtness, it is as a rule supported by a *bond fide* argument. There are so many flowers in the garden of knowledge that no two persons who are asked to tie up bouquets are likely to make the same selection of the constituents. Each man of culture has his own predilections and prejudices, and the choice of a subject for study is often as difficult as the choice of a wife. The Government proposals were perhaps a little too radical, while the report of the six academic Tories is perhaps a little too conservative. A perusal of the whole literature leaves on the mind the impression that a compromise is both possible and probable. The rising generation will not be ruined if one subject is substituted instead of another, where opinions differ as to the best and the most suitable choice; and only those who lack a sense of humour can get excited over a controversy such as the proposal of reform and the replies must give rise to. [The *Bombay Samáchár* agrees with the report of the Committee and suggests that there should be more Colleges of Science and Medicine than at present. It is of opinion that one University is not enough for so large an area as the whole of the Bombay Presidency, and suggests the endowment of another.]

Comments on the Government Resolution preventing students in certain schools from joining Government or aided schools.

Kesari (131), 21st Dec.

39. The Bombay Government have issued orders that boys of ten Nationalist schools in the Presidency should not be admitted into Government, aided or recognised schools. Thus those who have at their disposal pelf and power have adopted the weapon of boycott. The bureaucrats have only set a lesson to the Extremists, and we hope the latter will carry on a stricter boycott than before. It is, however, apparent that the bureaucrats have not issued the resolution to encourage boycott. They wanted to kill the schools and did not care what weapon they used. But we think that the boycott inaugurated by Government will never be successful. The weapon of boycott in the hands of the people is a just one. Wielded by the bureaucrats, it will only turn against themselves and plant itself in their breasts. Only those who have a righteous cause to defend but are not endowed with power and strength to do it openly, are at liberty to wield the weapon of boycott. Boycott is not a short cut to the object in view. It is used only to invigorate the people and endow them with the strength that they are lacking. Why then have the bureaucrats followed this broken reed of the Extremists? They are not powerless. They could have easily closed the schools. Evidently, therefore, they want to do something which cannot be achieved by all the regal power. The bureaucrats do not desire to put down ten schools. They want to repress the revolution in the ideas of the people which has made them set their face towards the goal of *swarájya*. They have begun to feel that National Education keeps alive the flame of nationality. We maintain that ours is the righteous cause, that we firmly believe in the *swadeshi* and National Education and that the bureaucrats will fail in their present endeavours. The bureaucrats will have to their credit only the sin of persecuting good men. The education imparted by Government cannot produce self-reliant citizens who would prize the rights of *swarájya*. It can only turn out Government coolies. Government have tried to stunt all noble ideas of *swadeshi* and *swarájya* engendered by the perusal of the History of Europe. They have ruthlessly followed the policy of rooting out all promising growths, if any, which have resulted from their system of education. People have no other way to meet the present situation but by establishing nationalist schools. The schools banned by Government break no law. They do not desire to sin against the Government established by law. They want to give a new turn to educational system and produce strong, determined and cultured students. 70 per cent. of the school-going population have no hopes of Government service. We do not think that any parent will commit the sin of making his son pass through the Government schools. The present orders of Government may stop for a time the rush of students to the nationalist schools. But it is idle to hope that they can keep the students away from these schools.

Mahrátta (11), 26th Dec.

*40. "To the close observers of the Government policy in regard to questions of educational discipline, it is not necessary to dilate upon as to what is the exact significance of these so-called 'disciplinary' circulars. The Government seems to have been anxious to nip in the bud the growth of patriotic sentiment and public spirit among Indian students, and any the least attempt or move in the direction is looked upon with suspicion and distrust. This satisfactorily explains the genesis of the repressive measures so largely cropping up in educational matters. And the boycott by the Government against the foregoing private institutions is evidently only a part of the policy. We have not heard that any of the institutions officially boycotted teach anything against the law or against the accepted code of discipline and morality. It is too well-known that Government or semi-Government schools impart education which is only efficient in turning out clerks and servants, and which does not help to the growth of a true and healthy public spirit. It is in a large measure denationalising. No doubt the teaching in our Universities has in a small degree created a desire for the popular institutions of the West, but the general effect has been to denationalise the youth of the country. In England all attempts are made to infuse patriotism into the hearts of the young students; but in India we have the singular spectacle of the schools and colleges trying to guard their 'alumni' as far as possible from the touch of the national spirit! The popular mind has become alive to this defect in the present system of education, and attempts are being made to usher into the field an education suited to the requirements of the nation. It is evidently intended to cure the defects, and to create public spirit. The foregoing institutions have all been private institutions, and they in their own way tried to impart a healthy education. Some years ago the Government was anxious to help the growth of private and indigenous educational institutions, but now it has become too uneasy to allow any other schools except those which are directly or indirectly under its control and which only follow out its policy. The action of the Government in boycotting the said schools is evidently intended to thwart the growth of a healthy and true public spirit among the young students. But it is futile to expect that it will succeed in its attempts. On the other hand, repression is often known to promote the growth of public spirit, and the present action of the Government will, we think, only serve to concentrate the forces of public opinion more closely on the important question of National Education."

Kál (127), 24th Dec.

41. In Berar, Nationalist schools were coerced to close themselves. The bureaucrats under the Bombay Government are more wise. They do not think it befitting their dignity to commit this immoral deed openly. They have banned ten National schools in the Bombay Presidency and hope that they will have to close of their own accord by these orders. The minor officials who were till now covertly trying to put down these schools will in future openly carry on a campaign against them. It is possible also that parents who send their boys to these ostracised schools will be tyrannised over. Twenty-five years ago, private educational institutions were encouraged by the authorities. But the present day bureaucrats who are short-sighted and narrow-minded have been terrified by the rising aspirations of the educated classes and have raised a hue and cry against the so-called discontented graduates. It is for the public now to decide whether they consider the prohibited schools necessary, and if so, what steps they will adopt for their maintenance. The Samarth Vidyálaya has solved the question for itself. It plainly gives to

understand the intending students that they can never hope to enter into Government service or be eligible for university examinations. If these schools are equipped with arrangements for technical education, Maháráshtra need not be afraid of Government orders. Pleaders and Government servants form but a minority of the educated classes, and students educated in nationalist schools need not hanker after these professions. The calamities that visit us by the Divine Will will also show us a way out of them; and we hope that Maháráshtra will devise means to make the above institutions permanent.

Alleged want of sufficient accommodation in the Ratnágiri High School.
Satyashodhak (156), 12th Dec.

42. The *Satyashodhak* complains that serious inconvenience is being caused to many parents in Ratnágiri owing to the refusal of the local high-school authorities to admit any more students to the school for want of accommodation. It declares that it is most surprising that in a prominent educational centre like Ratnágiri, want of room should be allowed by Government to come in the way of the proper education of students, and suggests that either additional accommodation should be provided by renting or constructing additional rooms, or private schools should be permitted to open higher classes.

Municipalities.

Suggestion that rules regulating discussions should be enacted for all important Municipalities and that the Chief Officers should be allowed to take part in debates.
Surya Prakásh (42), 18th Dec., Eng. cols.

43. "It is stated that Government, while sanctioning the appointment of Narmadáshanker, Mámlatdár of Daskroi, as Chief Officer of the Ahmedabad Municipality, have desired the Commissioner, N. D., to draw up rules for regulating discussions by that body, the Municipality being given to understand that the acceptance of these rules will be a condition precedent to their being given an elected President.......... We do not see why similar rules should not be enacted for all the Municipalities in order to secure better transaction of business......... It would be well if the proposed rules would include one entitling the Chief Officer or the Secretary to participate in debates. This would be no novel procedure, as the Commissioner of the Bombay Corporation, who is its Chief Executive Officer, freely takes part in the debates, immensely facilitating the transaction of business. At present the Secretary has to attend as a silent spectator, explaining many things through the President or Chairman of a particular Committee, but this procedure is evidently clumsy, and members would greatly appreciate receiving direct explanation or information through their Chief Officer."

Comments on the Government proposal to the Bombay Municipal Corporation in connection with the proposed Training College for Primary teachers.
Praja Bandhu (38), 26th Dec., Eng. cols.

***44.** "It appears from a Press Note issued by the Bombay Government during last week that for some time past a controversy has been going on between the Bombay Government on the one hand and the Bombay Municipal Corporation on the other regarding the apportionment of the annual cost of maintaining the proposed Training College in that city for Primary school teachers.......... We understand that the Bombay Government are willing to contribute Rs. 18,120 annually towards the upkeep of the college, leaving the Corporation to make up the balance of Rs. 11,980. Besides this the Corporation has to provide the requisite building for the institution. In spite of this Government wish to have the entire control of the institution in their own hands. This is, indeed, very strange, for if the Corporation is asked to bear an adequate share of the cost it is entitled in justice and fairness to demand a proportionate share of the control.......... The controversy over such a petty amount between two parties whose income can be counted by crores is far from edifying to either of them, and ought not to have been started at all especially when its subject-matter was the important one of Primary education."

Comments on the Bombay Tramways Company's proposal to increase its fares.

Gujaráti (29), 12th Dec.; *Sánj Vartamán* (40), 15th and 17th Dec.

45. The Tramways Company never pays even the least attention to the comforts of the passengers, and yet conveniently forgetting its agreement with the Corporation and the numerous promises of looking to the comforts of the public, has come forward to make this preposterous demand. If as it says it does not derive large profits, it has to thank itself for it. The ungrounded mistrust of the passengers and the Native Conductors and the consequent employment of highly paid Europeans and Eurasians are chiefly responsible for its complaint about small profits. In our opinion, the Company has not put forward a single sound and tenable argument in support of its demand, and the Corporation would do well not only to reject the application for higher fares, but to force the Company to abide by its old agreement and to remedy the grievances of the public. [The *Sánj Vartamán* also bitterly complains about the indifference of the Company towards the numerous grievances of the public, and earnestly calls upon the Corporation to reject the application.]

Intelligence extracted from the Press.

The editor of the *Mumukshu* to preside at the sixth meeting of the Sangameshwar (Ratnágiri) Táluka Sabha to be held at Devrukh.

Bakul (110), 19th Dec.

46. The *Bakul* reports that the sixth meeting of the Sangameshwar (Ratnágiri) Táluka Sabha is to be held at Devrukh on the 30th and the 31st of December under the presidency of Mr. Laxmanráo Pángárkar, Editor of the *Mumukshu*.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

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